



Nuremberg Chronicle: being the Liber Chronicarum of Dr. Hartmann translated in English

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A Brief Description of the Work of Six Days from the Creation of the World - The Preface

Folio I recto

As it sometimes happens among the most learned and distinguished men who have written of the true nature and history of the creation of the world and the birth of man, that two different accounts exist, so we will begin with those early times and write briefly of those remote matters as far as is possible, considering their age. Some were of the opinion that the world was not born and that it is indestructible; that the human race has existed from eternity and had no origin. Others maintained that the world was born and is destructible, and that man took possession of it from birth. And the highly enlightened Greeks who collected all the histories and accounts subscribed to the theory that before the beginning of all things of heaven and earth and while these things were still together, there was but a single form; that later through separation and division of matter, the world took on the order and structure in which we now see it. They say that because the air and the fiery part of its upper state were constantly in motion, these became lighter, and that the sun and many of the stars are carried about in it. But the dark and substantial part, together with the moist things, were carried to the lowest region by their own weight. After these things were mixed, the sea came out of the mist, and the substantial matter, which was loamy and soft, became the earth. And as the earth first became denser through the heat of the sun, there originated decaying ooze, covered by a thin skin, and out of such marshes and puddles came a variety of living forms. Those who had received more heat became winged creatures and soared into the upper regions; but the drier and heavier ones became crawling and earthly animals. Those which attained to a watery nature were carried into the element intended for their species. Now as the earth through the heat of the sun and the action of the air became dry, there was born a collective mixture of more perfect creatures, male and female. To this testifies Euripides, the tragedian, a disciple of Anaxagoras, the master of natural history. In the same manner they say the people were born in the field, roaming afar, and living a wild and unregulated life, and to whom the herbs and the fruits of the trees offered sustenance. However, as much is taught, old and new, that has been written concerning these matters, not only in Latin and Greek, but also in Chaldean and Hebrew, we will leave these old errors and look at the mysterious Mosaic writings about the creation of the world and of the work of the six days in which the mysteries of all nature are comprehended. For Moses, the prophet, father of God's historians, through the dictation of the holy spirit of the Master of all truth, fully understood all these things, and to his human understanding and experience in all fields of learning, our people and his people, as well as the pagans, have testified. Solomon in his book of wisdom, as an expounder of nature and of living things, acknowledges that he derived his learning of these inmost matters from the laws of Moses. This man (as Luke and Philo, our own brave teachers say) was highly experienced in all the lore of the Egyptians. And, according to Hermippus, Pythagoras also derived much of his philosophy from the Mosaic law. Numenius, the philosopher, states that Plato was a very Attic Moses; [In these sentences Schedel slightly paraphrases the (pp. 170-172) of Pico della Mirandola (1463-1494): "Extat apud Hebraeos, Salomonis illius cognomento sapientissimi, liber cui Sapientia titulus, non qui nunc in manibus est . . . secretiore lingua compositus, in quo vir, naturae rerum sicuti putatur interpres, omnem se illiusmodi disciplinam fatetur de Mosaicae legis penetralibus accepisse. Sunt item, quantum attinet ad nostros et Lucas et Philon auctores gravissimi illum in universa Aegyptiorum doctrina fuisse eruditissimum. Aegyptiis autem usi sunt praeceptoribus Graeci omnes qui habiti fuere diviniore: Pythagoras, Plato, Empedocles et Democritus. Notum illud Numenii philosophi non aliud esse Platonem quam Atticum Mosem." ("There exists among the Hebrews, under the name of the wise Solomon, a book called , not the one we now have, the work of Philo, but another, written in that secret language called Hierosolyma, in which the author, an interpreter, it is thought, of the nature of things, confesses that he got all his learning of that sort from the inner meaning of the Mosaic law. We have the weighty authority, moreover, of both Luke and Philo that Moses was deeply learned in all the lore of the Egyptians. All the Greeks who have been considered the most excellent took the Egyptians as teachers: Pythagoras, Plato, Empedocles and Democritus. The saying of the philosopher Numenius that Plato was nothing but an Attic Moses is well known." English translation by D. Carmichael, from , translated by Charles Glenn Wallis, Paul J. W. Miller, and Douglas Carmichael, [Indianapolis, 1965] p. 68)]. for in the beginning of his works upon nature a wealth of true wisdom lies buried. He speaks learnedly and wisely of all things as emanating from God, of their relationships, their number, and the regulation of their mutations. Wherefore it was a law with the old Hebrews (as Jerome also thinks) that no one, considering the remoteness of the age, should hark back to the creation. But what the most pious men, Ambrose and Augustine, Strabo and Bede, or Remigius, and the younger ones, Aegidius, Albertus, and also the Greek Philo, Origen, Basil, Theodorus, Appollinarius, Didymus, Gennadius, Chrysostom, etc. have written about this book we shall leave untouched. Nor will we make any mention of what the Jonethes or Anachelos, or Simeon the elder, in the Chaldean tongue, have said; nor of what was written by the Hebrews, Eleazadus, Aba, Joannes, Neonius, Isaac, Josephus, Gersonides, Sadias, Abraham, etc, but will briefly write the order of the six days in which, according to Moses, God created the earth.

Now as God created the earth, he placed at the head of his infinite work the first and greatest son, employing him as a counselor and master-craftsman in the planning, beautification and creation of things. For he was sufficiently endowed with wisdom and understanding. It is also asked out of what God made these great and wonderful things, for he made all things out of nothing; and therefore it is more righteous that insensible trifling things be ignored and the eyes directed to the seat, where is the abode of the true God, who endowed the earth with everlasting solidity, hung up shining stars in the heavens, distinguished the clearest suns, surrounded the earth with the sea, caused the rivers to flow, the fields to spread out, the valleys to sink, the forests to bedeck themselves with foliage, and the rocky mountains to rise. But this all Jupiter did not create, for it was created by the Master-craftsman of the world, the fountain-head of the best, who is called God, and whose beginning cannot be comprehended or discovered. Unto man it should be sufficient that there is a God, that he is the creator of the human race and the master-builder of this wonderful work. The ancients spoke of three kinds of worlds: the uppermost, the world of the angels; of the heavenly world; and of the one under the moon, in which we live, and this is the world of darkness, lighted, however, by the lights of heaven in regular course. In addition to these there is a fourth world

in which all the attributes of the other worlds are to be found, and this world is man himself. In school we learned the saying that man is a little world in which elements of body and soul are intermixed – the growing spirit of plants, the sensitive faculty of unreasoning animals, and an intelligence and angelic disposition; and therein is seen God's likeness. And all this according to Moses was ordained by the Almighty, as he learned on the Mount. We shall shortly relate what the book of Moses teaches about these six days.

Folio I verso - (first full-page woodcut)

THE CREATOR

Inscription: IPSE DIXIT ET FACTA SUNT; IPSE MANDAVIT ET CREATA SUNT. Psalm 32.

Translation: Douay Bible version: **He spoke and they were made: He commanded and they were created.**

King James version (Ps.33): **He spake and it was done; He commanded and it stood fast.**

NOTE: The woodcutter left the two shields in the lower part of the page blank in order that any owner of the book might insert his family coat of arms, or other indicia of ownership of the book. The illustration shows the Almighty attired in his regal robes, seated upon his throne.

Folio II recto

In the beginning God created heaven and earth. And the earth was void and empty. And darkness was upon the face of the deep; and the Spirit of God moved over the waters. [The Incipit is that of Genesis 1:1-2, according to the Vulgate]. Moses, the divine prophet and historian, who lived almost 700 years before the Trojan War, teaches that when God, the Creator and Ordainer of all things, was about to undertake this work, he first made of heaven a throne for himself as Creator, and raised it on high; and thereafter he established the earth and subordinated it to heaven. He invested the earth with darkness, and it is without light except as it derives light from the heavens; for there he placed the eternal light, the celestial spirits, and the eternal life; but to the earth he assigned darkness, the mundane spirits, and death. When Moses states that God created, etc, he abrogates the errors of Plato, Aristotle, and Epicurus; for Plato held that God and the creatures in his image, and Yle, have existed for all time, and that in the beginning the world was made of this same Yle. The Greeks say that Yle was the first shapeless mass out of which all things were created, and that these visible things were formed of elements that were in harmony with each other; or (as others say) of matter and form, or were made of the finest dust that sparkles in the sunlight. But God created the world without available or previously prepared material; for he is to be regarded as having been a most wise and Intelligent maker before he undertook the Creation, and as a fountain of perfect and accomplished goodness, that springs from graciousness like a brook. Of all beings he first created the angels, and these out of nothing; for by reason of his immortality he is strong, and by virtue of his strength his power is infinite and without end, as is also his life. Therefore, why wonder whether he who undertook to create the world, first provided himself with material from that which was not. This was probably also understood by the Saracens, who say that the angels were brought by God from the darkness into the light, and filled with eternal joy; but some of them did not retain the conception of their divine origin, and through their own errors deserted good for evil, and became devils. The earth was void, that is, (as Jerome and the Seventy ["The Seventy" (also written as "LXX") refers to the Koine Greek version of the Old Testament translated in stages between the 3rd and 1st centuries BCE in Alexandria, Egypt]. interpret it) invisible and chaotic, and because of its chaotic condition it was called an abyss; and this the Greeks called chaos, which consists of a material of three dimensions scattered about in the great deep. Ovid, the poet, gives elegant expression to this in his poems. And the Spirit of the Lord, an instrument of divine art, moved over the waters like the will of a master-builder, who orders all things done; and so the work is of divine perfection and is expressed in the figure six, whose component parts are 1, 2, and 3.

Moses in his account of the six days devotes the first to the creation, the second and third to the order and disposition, and the remaining days to the adornment of the world.

ILLUSTRATION YLE

This woodcut, covering more than half of Folio II *recto*, represents the first step in the creation of the world, but is a strange confusion of ancient Greek theories with the Bible account. The design, like the succeeding ones, representing the six days of work and the one day of rest is circular in form. The center is a circle within a circle; the inner one, about three inches in diameter, was undoubtedly intended to represent the nothingness out of which the world was created by the hand of God. Apparently the artistic sense of the woodcutter rebelled against this blank space and he inscribed the word "YLE" upon it in large ornamental script of the period of the Chronicle, thereby introducing the ancient Greek theory into the midst of his Christian setting; for "YLE" is surrounded by the angelic hosts of the kingdom of God, acting as witnesses to the act of creation. Above them is suspended a dove with outspread wings and a nimbus, symbolizing the descent of the Holy Spirit. To the upper left, but outside the circular design, appears the hand of the Creator.

Folio II verso

OF THE WORK OF THE FIRST DAY

And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the

darkness. And God called the light Day, and the darkness he called Night. [Genesis 1:3-5]. With divine and not with human assiduity, Moses wrote a wonderful masterpiece upon all the mysteries of nature—a book which excels all others in utterance and ingenuity; for the glorious God, who is the true light, and who loves the light and made all light-giving things, very fitly began the creation with light. In three days and before the fourth (on which the great lights were formed) he placed the same in their spheres, and thus brought about the natural day. Among all physical things light is the noblest and, next to spiritual creation, the best. Its bounty is most general, and it reaches the smallest places throughout the world. By it all the world is made good and beautiful; for without doing any harm it penetrates all unclean things. God saw that the light was good; for the light is nothing other than a symbol—a tender, thin and hazy image of the initial Goodness. Now, when the Spirit drew up the waters and penetrated the nether matter, light was created by the command of the Architect; and it shone forth like a bright cloud, lighting upper regions with its brilliance, as when the morning sun bursts forth and lights up half the heavens. Thereafter God separated the darkness from the light, and made two hemispheres. Because of its brightness he called the light Day; for it clarifies the darkness. The darkness, which is detrimental to man's sight, he called Night. And thus he created day and night, by which the endless cycle and course of time were to be marked off, and of which the years were to be made up. And it was a day—the first day of the world, but not the first of all days; wherefore it is not called the first day, but a day. On this day God made shapeless matter, the angels, the heavens, the light, the earth, the East (Aufgang, or rise), and the West (Niedergang, decline). The East is ascribed to God; for he is the fountain of light, and an enlightener in all things, who opens up to us eternal life. The West, or decline, is ascribed to the wrathful and those of wicked disposition; for it conceals the light and brings on darkness, and aims to destroy man by sin. As the light emerges from the East, and understanding soars in the light, so darkness comes from the West, and within it death and destruction are comprehended. Thereafter God established other regions, namely the South (Mittag, noon) and the North (Mitternacht, midnight), determined by like means. These are related to the other two regions; for the region which is warmer through the heat of the sun is closely related to the East; but the region which is cold, and suffers eternal frost, is related to the West. Just as light is opposed to darkness, so cold is opposed to heat. Therefore, as warmth is related to light, so South is related to East; while cold and darkness, and North, are related to the West.

ILLUSTRATION

THE FIRST DAY OF THE CREATION

The woodcut is in the form of a square, wherein are inscribed two large concentric circles, apparently intended to represent single band—a day, the first day. There is no attempt to depict light, and except for this linear design, and the creative hand at the upper left, the illustration is entirely blank. The subject may have proved too elusive or abstract, although light has frequently been represented by rays proceeding from a common center or a given point. The woodcut has an unfinished appearance as though the artist had lacked time to work out details.

Folio III recto

OF THE WORK OF THE SECOND DAY

On the second day God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters; and he called the firmament Heaven. [Genesis 1:6-8]. God divided the firmament and made it movable; and he made other sensitive things comprehensible. And the waters that ran together he fixed in the nature of crystals, and he fastened the stars to them. Now the sphere of the heavens, with its fixed stars, is provided with two pivots, one of which is called the north, and the other the south pole, and is revolved from east to west with such speed that the world would be torn asunder if the planets in their counter-courses would not prevent it. The master-craftsman of the world so tempered the heavens with water that the heat of the upper regions cannot ignite the other elements. Some teachers, not only of our own time, but also among the Hebrews and others, believed that above the spheres of the seven planets, and above the eighth sphere, which they call the unerring one, and also over the ninth sphere, which is reached by reason alone and not by perception (and which is the first among movable corporeal things) is a tenth sphere, that is stationery and at rest. Consequently Isaac the Wise, one of the learned men already mentioned, holds that the tenth heaven was identified by Ezekiel through the zaphirum, in the similitude of a throne; and that the color of the zaphirum, the brilliance of the light and the likeness of a throne, indicated immobility. But to return to Moses, who separated the waters from the waters, resulting in a triple division of corporeal things under the moon! Some are in the middle region of the air as the uppermost part of the same element, as the brightest fire, and in itself a pure unmixed and proper element. Others are under the mid-regions of the air, as with us, where there is no pure element, but all elements are mixed, due to the density of the corporeal world. In between is a region of the air, also called the firmament, in which rain, snow, lightning, thunder, comets and the like appear. Therefore this firmament is very fitly distinguished, not alone because of its location, but because of its nature as well—the upper elements from the lower, as the water from the waters. Therefore the upper elements are pure and bright and separated from those below, which are mixed. And he called the firmament Heaven for it covered all susceptible and unseen things.

Schedel's commentary on the work of the second day is very obscure. In medieval times the revolution of the spheres was not supposed to take place, like the motion of the earth in modern astronomy, round an imaginary axis, but round one which had a material existence, which was provided with pivots moving in fixed sockets. According to Vitruvius, architect to Augustus,

The heaven turns continually round the earth and sea upon an axis, where two extremities are like two pivots that sustain it: for there are two places in which the Governor of Nature has fashioned and set these pivots as two centers; one is above the earth among the northern stars; the other is at the opposite end beneath the earth to the south; and around these pivots, as round two centers, he has placed little naves like those of a wheel upon which the heaven turns continually.

Many of Schedel's commentaries are based upon the theories of Greek philosophers concerning the structure of the heavens. Thus Eudoxus, who paid more attention than others to the motions of the planets, gave more than one sphere to each of them to represent or account for variations of movement. According to his theory every planet has a separate part of heaven to itself, which is composed of several concentric spheres, whose movements, modifying each other, produce that of the planet. These concentric spheres were supposed to fit each other, so that the different planets were only separated by the thicknesses of these crystal zones.

In a small work ascribed to Aristotle, entitled Letter of Aristotle to Alexander on the System of the World, is the following passage:

There is a fixed and immovable center to the universe. This is occupied by the earth, the fruitful mother, the common focus of every kind of living thing. Immediately surrounding it on all sides is the air. Above this in the highest region is the dwelling-place of the gods, which is called the heavens. The heavens and the universe being spherical and in continual motion, there must be two points on opposite sides, as in a globe which turns about an axis, and these points must be immovable, and have the sphere between them, since the universe turns about them. They are called the poles . . . The substance of the heavens and of the stars is called ether . . . because it has an eternal circular motion, being a divine and incorruptible element . . . Of the stars contained in the heavens, some are fixed, and turn with the heavens, constantly maintaining their relative positions. In their middle portion is the circle called the zoophore, which stretches obliquely from one tropic to the other, and is divided into twelve parts, which are the twelve signs (of the zodiac). The others are wandering stars.

Another passage of the same work states that,

On the nearer, that is inner, side of this ethereal immovable, unalterable, impassable nature is placed out movable, corruptible, and moral nature. Of this there are several kinds, the first of which is fire, a subtle inflammable essence, which is kindled by the great pressure and rapid motion of the ether. It is in this region of air, when any disturbance takes place in it, that we see kindled shooting stars, streaks of light, and shining motes, and it is there that candles are lighted and extinguished. Below the fire comes air, by nature cold and dark, but which is warmed and enflame, and becomes luminous by its motion. It is in the region of the air, which is passive and changeable in any manner, that the clouds condense, and rain, snow, frost and hail are formed and fall to the earth. It is the abode of stormy winds, of whirlwinds, thunder, lightning, and many other phenomena.

Letter of Aristotle to Alexander on the System of the World

The testimony of Ezekiel to which the text refers, was this:

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof was the color of amber, out of the midst of the fire . . . Ezekiel 1:4

And above the firmament . . . was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it . . .

As the appearance of the Bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. Ezekiel 1:26-28.

ILLUSTRATION

THE SECOND DAY OF THE CREATION

Again we have a square, and in this instance inscribed with five concentric circles forming four bands, the hand of the Creator at the upper left. This design cannot be reconciled with the work of the second day, whether we regard the design as consisting of five circles or of four bands. It has been conjectured that this woodcut was misplaced, or interchanged with the woodcut on the *verso* of the same folio, and which has but four concentric circles, making three contiguous bands. However, this being but the second day, neither of these cuts appears appropriate. This illustration, like its predecessor in the series, appears unfinished.

Folio III verso

OF THE WORK OF THE THIRD DAY

On the third day God gathered together unto one place the waters under the firmament; and the dry land appeared. And God called the dry land Earth; and the gathering together of the waters he called Seas; and God saw that it was good, and said, Let the earth bring forth the green grass, the herb yielding seed, and the fruit trees yielding fruit after their kind. [Genesis 1:9-13]. After the creation of the firmament Moses calls our attention to the completeness, location, and order of the elements. Soon after the gathering of the waters into one place, boundaries were fixed for the sea so that it would not overflow the land. Now, after the submerged land appeared, it became necessary that the waters under the firmament (that is, those which are in the mid-regions of the air and had been stored up there in a common mixture) should be collected in an orderly manner and provided with banks. It is not true that no water is found in certain isolated regions, for the Hebrew Sea comes from the Hyrcanian Sea, the Hyrcanian from the Adriatic, the Adriatic from the Euxine Sea; and there are also countless rivers, springs and lakes, separated by regions far distant from each other. But the waters, it is said, were gathered together in one place, because the sundered waters of lakes and rivers (as Solomon says) flow down to the sea of their origin. When the land is inundated by floods, it is neither visible nor of any use to us; but when it emerges after the floods have subsided, and

again becomes more and more visible, it also becomes useful to our people and their cattle as it becomes productive. This is here very clearly revealed by Moses; for as soon as the land appears he brings forth the herbs, shrubs, and trees. After the gathering of the waters, he brings forth the earth, green and in flower. He placed the earth in the center of the world, and endowed it with veins of gold, silver, bronze, copper, zinc, lead, and iron, and with all kinds of seed-bearing herbs, which are very pleasant as soon as they become clad in verdure, and the trees have very sweet fruit. They also say that on this day God made Paradise, the most fruitful and wonderful garden; and he planted it with every species of tree, and set in it a wonderful fountain.

ILLUSTRATION

THE THIRD DAY OF THE CREATION

Again a square, and inscribed with four concentric circles, or three orbits. Otherwise the cut is blank except for the hand of the creator in the upper left hand corner. The creation is still concerned with the elementary universe, consisting of earth (the center) and the three other elements of water, air, and fire (the three contiguous orbits). The ethereal universe will be added on the fourth day when the planets and stars are fixed in their orbit; while the empyreal universe, or zone of rest, will appear on the seventh day.

Folio IV *recto*

OF THE WORK OF THE FOURTH DAY

On the fourth day God said, Let there be lights in the firmament of the heaven to divide the day and the night; and let them be signs, and for seasons, and for days, and years, and shine in the firmament of the heaven and give light to the earth: and it was so. And God made two great lights; the greater to rule the day, and the lesser to rule the night. And the stars separate the light from the darkness. Moses thinks first of the celestial things which God set in the firmament to shine in the heavens and to give light to the earth; as the sun, the moon and the stars with which the upper part of the world is adorned, just like the earth is adorned with the things that grow in it. And after Moses has spoken of the nature of the firmament, he follows with the work of the stars and explains their functions—to what exercise and use they were dedicated and for what purpose they were intended. The heavenly corporeal bodies have two apparent functions to perform in the world, namely motion and to give light. And there are two movements: One of the whole world by which the heaven and the sphere of the air and of fire are moved through the whole area of the world in a complete revolution in twenty-four hours. The other movement is of the stars, and is singular, manifold and various. Among these the movement of the sun is most important, for in twelve months the sun revolves through the circuit of all the signs. The sun makes the day. So this course of the sun through this same circuit makes a year. The movements of the stars occur at various times in the interim. That is why Moses has so ably and briefly reminded us of those things, namely, that the stars were set in the firmament to indicate the days, years and seasons. In addition he has clearly spoken of the other function of the stars, that is, to give light. So he says they were set to shine in the heavens and to light the earth. Therefore the bodies of the moon, sun and stars are fitly constituted for such purposes. And although the sun which rises in the day is alone, yet it gives a real, full and complete light, and with its warmth and clearness reaches everything. Although we see all the stars glitter and shine at once, they do not make as full and strong a light; nor do they give warmth nor overcome the darkness. So two things of quality are found which in various ways have functioned in opposition to each other, namely, warmth and moisture, which God created to sustain and bring forth all things. About these matters many important inquiries could be conducted and a proper book written upon each—what stars are in the firmament and what their size; also what creations rank higher than others in nobleness and worth; what the nature, properties, and functions of these stars, and which of them may be useful in foretelling the future. However, neither time nor space permit us to write about that.

ILLUSTRATION

THE FOURTH DAY OF THE CREATION

The universe is becoming more complicated as the creation proceeds. The concentric circles or orbits have appreciably increased. In the center is the earth, indicated by a landscape, inverted for some unexplained reason, not by the printer, but so designed by the artist. The inverted earth is circumscribed by thirteen concentric circles or orbits. The three immediately adjoining the earth, together with the earth, probably represent the four elements, earth, air, water, and fire. They may have been left blank as already created and not concerned with the work of the fourth day. In the fourth orbit is the moon, in its first phase. In the fifth are two stars, one to the right, the other to the left. The sixth orbit is blank, and in the seventh appears the shining sun. The eighth zone has a single star, the ninth is blank, and the tenth and eleventh have a star each. The twelfth is neatly set with nineteen fixed and equidistant stars. The last or thirteenth orbit is blank. And thus the greater and lesser lights were set in the firmament by the artist. The hand of the Creator appears as usual.

Why the landscape representing the earth appears upside down is not clear. The woodcut would appear to be a single block, and although the landscape is inverted, the sun, moon, and hand of the Creator are upright. The same peculiarity appears in the woodcut for the Seventh Day (Folio V *verso*).

Folio IV *verso*

THE WORK OF THE FIFTH DAY

On the fifth day God said, Let the waters bring forth creeping things with living souls, and fowl upon the earth under the firmament of

heaven. And God created great whales and every living thing and moving creatures, which the waters brought forth, after their kind, and every winged fowl after his kind. And God saw that it was good. And God blessed them, saying, You shall grow and multiply and fill the waters in the seas; and let fowl multiply on the earth. [Genesis 1:20-22]. And so on this day God adorned the air and the water, the air with fowl and the water with swimming creatures; and there appeared great whales and wondrous aquatic animals, and through the overflow of the sea's moisture greater ones were found. What is born in some divisions of nature, is also (as is generally held) to be found in the sea. Known and manifest are the things which follow when animals bear. And the plants also have certain things in common—movement and sensitiveness, ascribed to them by the Pythagoreans. The creatures are by Moses and Thimeo divided into three classes: those which live in the air, those in the water, and those on land. Though one may say that fowl do not live in the air, we will avoid this disputation, as well as the question as to the state in which the creatures were born of the elements; how God implanted fruitfulness in them; whether life was given to irrational animals out of matter; or whether all life had a divine origin, as Plotinus firmly holds; which doctrine is also to be found in Moses. For he states that the waters were to bring forth the creeping thing with living soul, and then adds that God made all living creatures. Therefore, one would not want to stand alone in the contention that the waters bore at God's behest, and that thereafter God bore also. Furthermore, in the passage where God's pronouncements are recorded, it is written that God created a living creature; but where the waters are spoken of, it is not so stated, but it appears that a creeping thing is to be brought forth. Although Moses on the following day makes note of three kinds of living creatures in the earth, yet most and by far the largest animals are to be found in the Indian Ocean. Many wonderful creatures are to be seen in the region where the solstices occur and the great waves fall from the mountains into the sea and expose its wonders to man's face. And much is to be learned there of the nature of both birds and fish.

ILLUSTRATION

THE FIFTH DAY OF THE CREATION

The woodcut is square in outline, and contains a circular illustration. Again we find the hand of the Creator at the upper left. The entire circle is given over to the work of the fifth day—the creation of the fish in the sea, and the fowl in the air. A few of the former appear in the sea. On the bank in the foreground stands a large tree that spreads its leafless branches over the landscape. The birds have come to roost. They have already obeyed the mandate to increase and multiply. But even at this early stage of their existence all is not well. In the center of the tree sits a bird of prey as though dominating the feathered kingdom. Below, two birds are screeching in excitement. On the ground to the left is an owl, attacking a prostrate dove. At the base of the tree struts the symbol of vanity. All this very naively presages the realm of man who is still in the womb of the earth.

Folio *V recto*

OF THE WORK OF THE SIXTH DAY

On the sixth day God said, Let the earth bring forth the living creature, cattle, and the creeping thing, and wild beast of the earth, after his kind; and God saw that it was good, and said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the animals over all the earth. So God created man in his own image and likeness. [Genesis 1:24-27]. Having adorned the upper part of the world, God finally, on the sixth day, provided the earth with species of animals. Moses divides the animals of the earth into three classes: beasts of burden, creeping animals, and wild animals. So he gives us to understand that there are, in general, three kinds of irrational animals. There are wild animals, which as creatures of perfect imagination and fantasy, occupy a middle ground among irrational animals, and yet may not be tamed nor made obedient by man. And so there are creeping creatures of imperfect imagination and fantasy, who occupy a middle ground between animals and plants. And there are beasts of burden, which, although lacking in reason, are in some measure capable of training, and seem to have some measure of understanding. These occupy a middle ground between animals and man. Now God created the large as well as the smaller animals of various species and form, and every species became male and female, and by their seed the air, earth, and sea were filled with them. And for each species he provided sustenance from the earth so they might be useful and serviceable to man, some as food and some as clothing, and the larger ones to help him build up the earth by their strength and power. Up to this time three worlds have been mentioned—the super-heavenly, the heavenly, and the under-heavenly. Henceforth we will treat of man, the fourth world. God having wonderfully ordered all things, and having determined to create an actual empire of countless immortal beings, he now created a sensible and understanding likeness in his own image, a being that could not be more perfect. And he made him out of clay or a clod of earth, after which he was accordingly named. ['Adam' generically means earth, or earth-born (Hebrew, adamah)]. God the creator of all things, also created man; but of this, as well as other heavenly writings of the prophets, Cicero knew nothing. This animal, which we call man, is a circumspect, many-sided, keen being, full of understanding and clear judgment, and born of the supreme God alone. Among all species of natural life, he alone is endowed with that intelligence and reason which all the other creatures lack. Now it is often the custom with kings and princes, when building a mighty, great and noble city, on having completed the task, to erect their own image in the midst thereof, to be seen by all. God, the prince of all things, has done likewise, for after he completed the entire world structure, he finally created man in his own image and likeness, and placed him in the midst thereof. And so, with Mercurius, we may well exclaim, O, Aesculapius, what a great miracle is man! Of this distinguished name mankind may well be proud, and no one should be unhappy in serving him. The earth and the elements, and the irrational animals willingly obey him. The angelic hosts wish him well and heaven urges him on to knighthood. No one should wonder that he is loved by all creatures, for all recognize in him some quality of their own.

ILLUSTRATION

THE SIXTH DAY OF THE CREATION

This woodcut is square in outline and circular in design. The four-footed animals have already been created. To the right, under the shade of the trees, reclines a deer, while its doe grazes about in the open spaces. A bear-cub toddles about in the foreground. The mysterious hand of the Creator does not appear in the upper left-hand corner of the square, for he himself participates in the action of the picture. Resting on a hillock, his ample garments fluttering about him, he is extracting our first ancestor from a lump of clay. Adam has already emerged to the waist, and the Creator is blessing him.

Folio V verso

OF THE SANCTIFICATION OF THE SEVENTH DAY

The creation of the world having been accomplished by divine wisdom in six days, and heaven and earth having been finished, ordered and adorned, the glorious God fulfilled his task; and on the seventh day he rested from his labors. Having created the entire world and all the things therein, he stopped, not because he was wearied by his labors, but to make a new and immortal creature or likeness out of matter; for he never ceased in his work of creation. And the Lord blessed the seventh day and sanctified it, and called it the Sabbath, which according to the Hebrew tongue means rest, for on the seventh day he rested from all the work which he had done. [Genesis 2:1-3]. The Jews may be known by the fact that on this day they also rest from their labors. Before the time of the Law this same day was also observed as a holiday by certain pagan peoples. And thus we have arrived at the end of the divine works. Therefore we should fear, love and honor him in whom all visible and invisible things are comprehended; and of the Lord of Heaven, who is the Lord of all good, and vested with power over heaven and earth, we should seek like endowments as well as the true blessings of eternal life.

ILLUSTRATION

THE SANCTIFICATION OF THE SEVENTH DAY

This is one of the most interesting illustrations in the Chronicle, and covers almost an entire page. It represents the universe according to the Ptolemaic System as amplified by the Fathers of the Church in medieval times. The same concentric circles which appeared in previous illustrations of the Creation series are here again invoked, and developed with considerable detail. In the center is the earth (terra) in the form and size of a small coin. We know this is the earth because it says so and because it is depicted by a landscape, which, however, again appears as inverted. The earth is circumscribed by thirteen orbits:

1. SPERA AQUE – The zone of water or moisture, by which the earth is kept from being burned up by the heat of the upper regions.
2. SPERA AERIS – The zone of the air.
3. SPERA IGNUS – The zone which is all aflame with fire and heat, against which the earth is protected by zone one.
4. SPERA LUNE – in which the moon is shown in its first quarter.
5. SPERA MERCURY - The sphere of the planet of that name; shown as a star.
6. SPERA VENERIS – The course of the planet Venus.
7. SPERA SOLIS – in which the sun is shining forth with all its might.
8. SPERA MARUS – The sphere of Mars, represented as a star.
9. SPERA IOUIS (Jove) – The orbit of Jupiter, also shown as a star.
10. SPERA SATURNI – Wherein moves the planet Saturn, shown as a star.
11. FIRMAMENTI – A band containing the twelve signs of the Zodiac.
12. COELUM CHRISTALLINUM – The imaginary crystal envelope or ceiling of the firmament.
13. PRIMUM MOBILE – Representing the prime moving force (or first mover) by which the universe is kept in motion.

Ptolemy was a native of Egypt and flourished 139-161 CE. As an astronomer and geographer he held sway over the minds of scientific men down to the sixteenth century. He proceeded on a geocentric theory—that the earth is the center of the universe, and that the heavenly bodies revolve about it; that beyond and in the ether surrounding the earth's atmosphere are concentric spherical shells, to each of which a heavenly body is attached, the fixed stars occupying the eighth. According to his Cosmography the world is divided into two vast regions, the one ethereal, the other elementary. The ethereal begins with the first mover (primum mobile) which accomplishes its journey from east to west in twenty-four hours; ten skies participate in this motion, and their totality comprises the double crystalline heaven, the firmament of the seven planets. He placed the double crystalline heaven between the first mover and the firmament. The elementary region, comprising the four elements, earth, water, air and fire, reigned beneath the cavity of the sky, and was subject to the influence of the moon. The terrestrial globe, composed of earth and water, existed motionless in the center of the world, and was surrounded by the element of air, in which was mingled that of fire.

It is the Fathers of the Church that we owe the medieval idea of a crystal vault, a heaven of glass, composed of eight or ten superimposed layers, something like so many skins of an onion. This idea seems to have lingered on in certain cloisters of southern Europe, even in the nineteenth century, for a venerable prince of the church told Humboldt in 1815, that a large aerolite lately fallen, which was covered with a vitrified crust, must be a fragment of the crystalline sky. On these various spheres, one enveloping without touching another, they supposed the several planets to be fixed. While the primum mobile rotated from east to west, each planet and fixed star made an effort

against this motion, by means of which each of them accomplished its revolution about the earth in greater or less time, according to its distance or the magnitude of the orbit it had to accomplish.

The heavens, as we have seen, were not supposed to consist of a single sphere, but of several concentric ones, the arrangement and names of which we must now inquire into.

The early Chaldeans established three. The first was the empyreal heaven which was the most remote. This, which they called also the solid firmament was made of fire, but of fire so rare and penetrating in nature, that it easily passed through the other heavens, and became universally diffused, and in this way reached the earth. The second was the ethereal heaven, containing the stars, which were simply formed of the more compact and censer parts of this substance; and the third heaven was that of the planets. The Persians, however, gave a separate heaven to the sun, and another to the moon.

The system which has enjoyed the longest and most widely spread reign is that which places above, or rather round, the solid firmament a heaven of water (the nature of which is not accurately defined), and round this a primum mobile, prime mover, or originator of all the motions, and round all this the empyreal heaven, or abode of the blessed.

In the illustration before us this universe of thirteen spheres is contained in a much larger circumference in the base of which is rests, forming a crescent above the universe. In this crescent or empyreal heaven sits the Almighty on his throne, resting from his labors, and surrounded by a host of rejoicing celestial beings. This is the immobile and fixed region in which the Creator, according to Schedel, established his throne when he was about to enter upon the work of the creation.

Inscribed on the panel of the left in this woodcut are the following names: SERAPHIM, CHERUBIM, THRONI, DOMINACIONES, PRINCIPATES, POTESTATES, VIRTUTES, ARCHANGELI, and ANGELI. According to Roman Catholic theology these nine divisions, choirs or orders of angels make up the celestial hierarchy:

CELESTIAL HIERARCHY

- SUPER CELESTIAL - one head
- CELESTIAL
 - Upper Order
 - Seraphim
 - Cherubim
 - Thrones
 - Middle Order
 - Dominations
 - Principalities
 - Powers
 - Lower Order
 - Virtues
 - Archangels
 - Angels
- SUB-CELESTIAL - Holy Persons

Apparently the artists here combined the ideas of Ptolemy with those of the Church Fathers. In the center we have the immovable earth, surrounded by the three other elements, and thus constituting the elementary world. Enveloping these, and succeeding one another are the orbits of the planets. The eighth orbit represents the firmament, which is followed by the crystalline heaven. Above all these is the primum mobile which rotates the entire machine; and his angelic hosts.

The geocentric theory of Ptolemy was finally supplanted by the heliocentric theory of Nicolas Copernicus, founder of modern astronomy. Copernicus was born on February 19, 1473, just twenty years before the Nuremberg Chronicle was published. His work, *De Revolutiōibus Orbium Coelestium*, proving the sun, and not the earth, to be the center of the universe, was not completed until 1530. In 1542 Copernicus was seized with apoplexy, and on May 24, 1543, the first printed copy of the work was touched by his dying hands. And thus he escaped the posthumous condemnation passed upon the work, which was placed in the Index by Rome in 1616, notwithstanding its having been dedicated to the pope. Be it said in praise of Copernicus that he was a creator of true astronomy, and that at a time when astrologers, necromancers, and diviners were alone in favor. He inaugurated a new era in the scientific world. As has been remarked by the learned Doctor Hoefer, "Copernicus begot Keppler, and Keppler begot Newton. What a genealogical tree!"

The four corners of the woodcut accompanying the seventh day are filled in with the winds, their distended cheeks blowing from the four cardinal points of the compass: SUBSOLANUS (east wind), AUSTER (south wind), APARCTIAS (north wind), and ZEPHYRUS (west wind).

Folio VI *recto*

THE DISTINCTION BETWEEN CELESTIAL AND ELEMENTARY ORBITS

The entire corporeal creation of the world consists of two things, namely, the celestial (ethereal) and the elementary natures (regions). The celestial nature is divided into three parts—the fiery, the crystalline and the firmament. Within the firmament, which is the starry heaven, are comprehended the seven orbits of the seven planets—Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. By the crystalline heaven is to be understood the first part of the first material that, according to the learned, was formed into two orbits. The upper of these is called the prime mover (*primum mobile*). The nature of these orbits is this: They all move except the fiery one, which is at rest. But the elementary nature (region) is divided into four spheres: fire, air, earth, and water. The fiery one has three distinct parts: the upper is fiery, and the middle and lower are light. The air also has three distinct parts: the upper which shines, while the middle and lower are airy. In the upper part are warmth and light because of the proximity of the sun. There is light in the lower part also, but only by reflection from the earth. But the middle part, which this reflection does not reach, is cold and dark, and therein are said to reside the devils, who have been banished to this dark atmosphere. Therein are also to be found such elemental disturbances as thunderclaps, hail, snow and the like. Out of this you may gather twelve orbits that surround the earth and the water, all of which may be said to constitute the heavens. But all these are surpassed by the Heaven of the Trinity, the God who is in everything and over everything. Note also that the distance from the Earth to the Moon is 15,625 miles; from the Moon to Mercury, 7,813; from Mercury to Venus is as much; from Venus to the Sun, 23,436; from the Sun to Mars, 15,625; from Mars to Jupiter, 6,832; from Jupiter to Saturn as much; and from Saturn to the firmament, 23,436. From this it follows that the distance from the Earth to the starry heaven is 108,375 miles. [The distance between planets given by the are entirely out of line with those of today. All the old measurements are based on the assumption that the earth is the center of the universe].

THE DISTINCTION OF THE CELESTIAL HIERARCHIES

In the celestial nature some have made three classifications: super-celestial, celestial, and sub-celestial. The super-celestial is said to be in three persons, as some have erroneously stated; for the term hierarchy, as Dionysius says, in itself implies but one order, and it is ill to speak of this same order as being in three persons instead of one. The celestial consists of the angelic orders, while the sub-celestial consists of the holy persons (saints). The celestial hierarchy is divided into upper, middle and lower. The upper embraces three orders, Seraphim, Cherubim, and Thrones. The first of these three adore God's grace; the second his power, the third his equality. In the first, God loves those who love; in the second he recognizes truth; in the third he sits and administers equal justice. The middle hierarchy embraces the Dominations, Principalities and Powers. The first of these rule the offices of the angels; the second guard the princes of the people; the third restrain the powers of the Devil. In the first of these the Lord reigns as a sovereign; in the second he reigns as a principality; in the third he is considered as the salvation. The lower hierarchy also embraces three orders: angels of virtue, archangels, and angels. The first of these attend the working of great miracles; the second presage great events; the third act as the warders of mankind. In the first of these God operates as a power; in the second he reveals, as a light; in the third he functions as an inspirer. Thus says Gregory. But Dionysius places the angels of virtue in the middle order of the second hierarchy, and the angels of the principalities as the first in the third hierarchy. And mark that, the Trinity of the Divine Person appears in each of the above mentioned hierarchies, upper, middle and lower.

OF TIME OR OF THE AGES

The Ages of the World are analogous to the ages of man. Now there are six ages of the world: The first age is from the Creation of the world to the Flood—a period, according to the Hebrews, of 1656 years; but according to the seventy interpreters, 2242 years, as Isidore fixes it, and many others whom we here follow. So the Hebrews give this age 586 years less; and according to this calculation Methuselah died before the Flood, in the year in which it occurred. The second age is from the Flood to the birth of Abraham, which, according to the Hebrew, lasted 292 years, but according to the seventy interpreters, 942 years; so the Hebrew gives it 650 years less. The reason for this difference I have not been able to find. The third age is from Abraham's birth to the beginning of the Kingdom of David, and, according to the Hebrew, covers a period of 941 years; but according to the seventy interpreters, 940 years. The fourth age is from the beginning of David's Kingdom to the passing of Babylon, and according to the Hebrew, lasted 484 years; but according to the seventy interpreters 485 years. The fifth age is from the passing of Babylon, when Jerusalem was destroyed and the Temple burned, to the blessed Birth of Christ, a period, according to the aforesaid, of 590 years; but concerning this computation there is a great division, for various calculations have been made by sundry persons. The sixth age is from the Birth of Christ to the End of the World, which God alone knows. And this is called the old age, or the last hour. To this may be added a seventh age, that is, the age of those who are now at rest, and which runs parallel with the sixth. The eighth age is that of the Resurrection. Now according to the Hebrew scriptures, there are ten generations in the first age; ten in the second; fourteen in the third; seventeen in the fourth, while Matthew from hidden evidence says fourteen; and in the fifth there are fourteen. The following are the ages of man: the first, infancy, is from birth to the age of seven; the second, childhood, to fourteen years of age; the third, maturity, from fifteen into the thirty-eighth year; the fourth, youth, to the forty-ninth year; the fifth, timely age, from fifty into the seventyninth year; the sixth, the spent age, in which we are reconciled to pass away, is from eighty years to the end of life.

The First Age of the World

Folio VI verso

According to the Hebrew Scriptures the first age of the world, from Adam to the Flood, is a period of 1656 years; but according to the seventy interpreters, Isidore and others, whose views have been adopted in this book, this age has 2242 years.

The Highest Goodness wished to share its good with others, and therefore it created a rational being, which understood the Highest Good, loved it understandingly, possessed love, and so possessing it, was blissful. So God made the first human being and with the aid of the angels formed his body from the clay of the earth in the field of Damascus, [The city of Damascus lies in the northwest corner of the Guta, a fertile plain to the east of Hermon. To the east of the city this is known as el-Merj, the Ager Damascenus. The fertility of the Guta is very great. There are many fields of corn and maize; but groves of poplar and walnut, orchards of apricots, pomegranate, pistachio, and almond, with hedges of underwood, so abound that the distant view of the Guta is as of an almost unbroken sea of verdure. From this the white, smokeless city rises like an island, near the barren limestone hills on the north of it]. and animated it with the spirit of life which is. He created a soul and united it with the body which he had created. And man was made in the likeness of God in physical things, and in his image in qualities of benevolence; and into him the Lord God instilled a wonderful grace and mercy.

Now as God had created the various creatures from the earth and formed the fowl, he brought them forth for Adam to look upon. But for Adam no helpmate was found in his image. And the Lord sent a sleep upon Adam; and he took out one of his ribs, and closed up the flesh instead thereof. Of the rib God made a woman, whom Adam saw, and said: This is now bone of my bone. She shall be called ISSA, which signifies that she is a woman, for she was taken from a man. [Genesis 2: 19-23]. And the Lord led Adam into Paradise. Of the rib of the sleeper he had made Eve and provided Adam a companion. But he did not make her from his head, for she was not to rule over him; nor from his feet, for she was not to be looked down upon; but he made her from Adam's side, as evidence of a tie of love. No one shall go forth to gather grace because of his noble station alone, nor because of his birth, but through virtue. For although man was created outside of Paradise, and woman in it, nevertheless Adam, who was created in the lower station, has been found to be better than Eve, who was created in Paradise. And so God, the highest artificer, did on the sixth day of the world, on the 25 day of March, after the creation of the animals of the earth and of all creeping things and fowl, finally create the first man out of a ball of red earth or clay in the field of Damascus, and him he gave dominion over all creatures.

ILLUSTRATION

THE CREATION OF EVE

10-1/16" x 8-13/16"

Adam has fallen into a sound sleep on a rugged hillside. Eve is emerging from his right side as a full and complete woman. The Creator half kneels over the pair at the left, and is raising Eve with one hand and blessing his new creation with the other. No rib is being removed, later to be metamorphosed into a woman. No other member of the animal kingdom is present. Although Schedel places the creation of Adam outside of Paradise, and that of Eve in it, this rugged setting is too severe either for the field of Damascus or for Paradise.

Folio VII recto

After the first parents transgressed the Lord's commandment at the instigation of the Devil in the form of a serpent, God cursed the serpent, saying to him, Cursed are you among all cattle and beasts of the earth; upon your breast shall you go, and earth shall you eat all the days of your life. And to the woman he said, I will multiply your sorrows and your conceptions; in pain you shall bear children, and you shall be under your husband's power, and he shall have dominion over you. And to Adam he said, Cursed is the earth of your work; out of it you shall eat. Thorns and thistles shall it bring forth for you. In the sweat of your face shall you eat your bread, until you return to the earth from which you were taken. And after God had made coats of skin for them, he drove them out of Paradise; and he placed before it a cherubim with flaming sword to keep the way of the tree of life. [Genesis 2:14-24].

Now as Adam, the first man formed of the clay of the earth, and apparently thirty years of age when the name Eve was given his wife, ate of the fruit of the forbidden tree which she had handed him, they were driven from the Paradise of Pleasure into the land of the accursed, where, according to the judgment of the Lord, Adam was to till the soil and eat his bread in the sweat of his face and Eve was to live in want and bear children in pain, though the Lord had endowed her with incomparable charm. But the malicious enemy of her bliss deceived her, for in her feminine fickleness she had freely tasted the fruit of the forbidden tree, and had influenced her husband to her will. So, after putting on a garment of leaves, she and her husband were driven from the garden of pleasure into exile in the fields of Hebron. At last, after having several times endured the pangs of childbirth, she passed with weariness and toil into old age, and suffered the death which the Lord had foretold to her.

ILLUSTRATION

THE TEMPTATION AND EXPULSION

The woodcut is centrally divided by a date palm, to the right of which is depicted the temptation, and to the left the expulsion. On the right Adam and Eve stand under a fruit tree, about which is coiled a serpent, an apple in its jaws. Eve has an apple, and Adam has one. And so we have the transit of the apple—from the serpent to Eve, from Eve to Adam, and the apple is one. The original sin is afoot, and already Adam and Eve are holding before them whisks of leaves to cover their nakedness. The scene shifts to the left. An angel with drawn sword is ejecting them from Eden. They still conceal their nakedness with the same whisks of leaves, although according to Genesis God provided them with fur coats on departure. Adam is reconciled to his fate, but Eve tarries to argue with the angel, who doesn't appear at all interested in discussing the situation with her.

Folio VII verso

OF PARADISE AND ITS FOUR RIVERS

The earthly Paradise, which is under the equinoctial line toward the rising of the sun, was planted by God, from the beginning. In the Hebrew and Latin tongues the word means a garden of pleasure; that is, a garden planted with all manner of trees. Therein was also the Tree of Life. They say that this same place is surrounded by a fiery wall reaching to the heavens, and that the angel of God stands before it with flaming sword, barring the way of those who approach it. In this same Paradise Adam and Eve were created, but they were driven from it because of their sinful appetites. [Countless attempts have been made to locate the Garden of Eden. One locates it at the junction of the Tigris and Euphrates, or somewhere between that junction and the Persian Gulf; another in the highlands of Armenia, near the sources of these rivers; and a third, in the far East, in the mountainous highlands of central Asia, near the sources of the Indus, the Helمند, the Oxus and the Jaxartes rivers. But all these theories become worthless the moment we allow that the deluge may have borne the family of Noah far away from the primeval home of man. The notion that the rivers and countries subsequently known as Hikkkel, Euphrates, Havilak, Cush, etc, are identical with the lands and rivers of Eden, is also destitute of any sure foundation, in view of the universal habit of migratory tribes and new colonists to give old and familiar names to new rivers, mountains, and countries which they discover and occupy. There is nothing in that appears sufficient to solve the problem]. In that place Enoch and Elijah live in joyous comfort,

This Enoch is not the son of Cain who founded "Enochis," the first city mentioned in the Bible, but is the son of Jared, and father of Methuselah (Genesis 5:18, 21-24). He is called the "seventh son of Adam" to distinguish him from the son of Cain, third from Adam. Enoch, son of Jared, was in close communion with the Lord, for we are told that he "walked with God after he begat Methuselah three hundred years." (Genesis 5:22). According to Hebrews 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God," – meaning that he should not see death before the judgment of the flood. Concerning his departure from the world we are told that "he was not, for God took him" (Genesis 5:24)—an expression which imports a mere change of residence, without suffering the ordinary dissolution of the body.

Elijah was translated in the same manner. Their mutual status seems to have impressed itself upon the mind of the chronicler, and is again referred to in connection with Paradise (Folio VIII, *recto*). The translation of Elijah is described in 2 Kings 2:1-11:

And it came to pass as they (Elijah and his disciple Elisha) still went, and talked, that behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up in a whirlwind into heaven.

And so, at different times, Enoch and Elijah were clothed with immortality by the immediate power of God without the necessity of shaking off their mortal status.

who in the end will die at the hands of the Antichrist. This place is far removed from our own habitation. It is in all respects habitable, has a healthy atmosphere, and is fertile and blissful. From its center flows a spring which waters the whole garden. This spring divides into four rivers, as the interpreters of the Book of Genesis inform us. ["And a river went out of Eden to water the garden; and from thence it was parted, and it became into four heads" (Genesis 2:10). This implies that the river had its source in the garden, and from that place as a center, it parted to become the fountain heads of four different streams. Some suppose the river flowed through the garden as one stream, and after leaving it became divided into four heads or beginnings of rivers].

THE GANGES OR PISON

The first is the Pison, or Ganges, a very large and renowned river of India, and which traverses that entire country. Its course is toward the east, and it is augmented by nineteen large tributaries. Although it finally flows into the ocean by a number of outlets and at a number of places, its narrowest width is 8000 paces, its greatest width 100,000 paces, and its depth nowhere less than 20 paces. It is said that against this river Cyrus, the Persian king, presently forgetting his other undertakings, waged an unprecedented war. For when he selected from among his royal horses the most splendid, best conditioned, and trustworthy steed, to swim through this river, but saw both horse and rider engulfed by a whirlpool and drowned, he became enraged (so it is said); and he determined to make this river, which had swallowed up his horse and its faithful rider, so small and shallow that its waters should hardly reach the knees of women wading in it. And his words were not without action; for he concerned himself with this work for an entire year. Without hindrance he divided the river into 460 streams; and it is said that, like the Nile, the river became enlarged at certain times of the year, fertilizing the fields lying about it. ["The name of the first river is Pison: that is it which compasseth the whole land of Havileh, where there is gold. And the gold of that land is good; there is bdellium and the onyx stone" (Genesis 2:11-12). The chronicler assumes that the Pison (which he calls the "Ganges or Phison") is the Ganges River. The name Pison occurs nowhere else in the Scriptures, and what the basis of the author's

assumption may be hard to say. Some claim that Pison refers to the Persian and Arabian Gulfs. The name Havilah, mentioned in the Bible text from which the Chronicle narrative is abridged, occurs in Genesis 10:7, as the name of a son of Ham, and in verse 29 as that of a son of Shem. Nothing would have been more natural than for the sons of Noah to transfer antediluvian names to their children. In Genesis 25:10, and 15:7, the name appears as that of a country southeast of Palestine – probably because settled by the descendants of a patriarch of this name. Bdellium is a transparent wax-like resin now found on the trunks of trees in India. Some render onyx stone as beryl; others sardonix; some as describing any precious stone].

GIHON OR NILE

The Gihon, or Nile, is the second river. It is considered the largest river in the world. By some it is called the Nile, and they say that this is the same river that the teachers of the Holy Scriptures call Gihon, and which flows out of Paradise. ["And the name of the second river is Gihon: the same is it that encompasses the whole land of Ethiopia" (Genesis 2:13). The name Gihon occurs again in the Scriptures only as denoting a fountain near Jerusalem (1 Kings 1:33, 38, 45; 2 Chronicles 32:30), and its identity with the Nile has found some favor of late. But how could the Nile have flowed out of Eden into Asia?] The inhabitants of the country call it the Nile after the earth or silt that the river carries with it, thus fertilizing the fields of Egypt. This Nile comes out of a black river, which the people there call the Father of Waters. It has a swift current, separates all Africa from Ethiopia, and forms many islands, of which the most noted is the island of Meroe. [Meroe, the island, so called, though not entirely insulated, is formed by the Astapus (Blue Nile) and Astaborus, now Athars, and the portion of the Nile valley between their mouths was a district of Ethiopia. Located in a fertile country, rich in timber and minerals, and at the junction of two great rivers, its capital city, also called Meroe, early became a chief emporium between Egypt, North Africa, Ethiopia, Asia, and India, and the seat of government of a powerful state. The government was a hierarchical monarchy, entirely in the hands of priests, who chose a king from among themselves, bound him to govern according to their laws and put him to death at will. At about 300 BCE one of its kings threw off this yoke of the priests, whom he massacred, making his monarchy absolute. See also Strabo's , XVII, 17, 2]. The river is uneven in part and navigable in part, and discharges into a wide area of the sea. After much buffeting on its course, it is confined between the crags of the mountains, and flows on to Ethiopia, the land of the Moors, and into a region called Cattaduppa. It rushes along between the cliffs with such boisterousness and violence, that the great roar of its turbulent waters affects the hearing of the natives almost to the point of deafness. Further on the noise ceases, and the river again becomes quiet and navigable. At the city of Cercasorus, [Probably Cercesura, in Lybia; mentioned by Strabo XVII, I, 30]. the Nile divides into three great branches, one of which veers off toward Delta and Melia, and is again divided. And thus all Egypt is moistened by the annual floodwaters of the entire and much-sundered Nile, and of other rivers. Finally the Nile flows into the Egyptian Sea. The ancients write that the Nile is a great feeder of vegetation and the source of many large aquatic animals, such as the hippopotamus, and of much cane, reed grasses, etc. Annually it provides the fields with additions of fertile soil. Fertilization usually increases when the sun is in the latter part of Leo (the Lion), and continues until it reaches midway into Virgo (the Virgin). Thereafter it decreases as the sun approaches the end of Virgo, or the beginning of the Scales (Libra). Then the Nile recedes to its former banks.

According to Strabo (Geography, XVII, 1, 4.) the water stays more than forty days in summer and then goes down gradually just as it rose; and in sixty days the plain is completely bared and begins the dry out; and the sooner the drying takes place, the sooner the plowing and the sowing; and the drying takes place sooner in those parts where the heat is greater.

Strabo, quoting Aristobulus, says that

the Nile is more productive than other rivers, and produces huge creatures, among others the amphibious kind; and that the Aegyptian women sometimes actually bear four children. Aristotle reports that one woman actually bore seven; and he, too, calls the Nile highly productive and nourishing because of the moderate heat of the sun's rays, which, he says, have the nourishing elements and evaporate nearly the superfluous.

Geography Book, XV, Ch. 1, Par. 22

And they say that the waters of this river have such power and effect that they make women fertile.

TIGRIS

The third river, the Tigris, is the swiftest river in Greater Armenia, and is known throughout the world. And (as our people say) it is one of the four rivers that flow out of Paradise. When it reaches the country of the Medes it becomes swift and is called the Tigris, a name given it on account of its swiftness, that word signifying "arrow" in the Median language. But soon the river finds its way into Lake Prethusa, into which it flows with great rapidity, discharging its waters in many colors. After this it rushes to Mount Taurus, disappears in an enormous cavern, from which it emerges through a hidden passage, drawing after it great quantities of seaweed and scum. These it carries to the sea of Zorande, and again becomes a river. Then it disappears again for 25,000 paces, reappearing in the vicinity of Sophone, near Nymphaeum. It then approaches the river Arsanias, in the district of Arrene; but as each river has its own source, each retains its identity. At the Gordyaeon mountains, the river divides itself into two channels, one of which flows on to Seleucia and Mesene, the other flowing in a northerly direction to the plains of Cauchae; and when they run together again, they are still called the Tigris.

Folio VIII recto

Finally the river empties into the Persian Sea, or, as some say, into the Red Sea.

According to Genesis 2:14 "the third river is Hiddekel: That is it which goes toward the east of Assyria." Schedel assumes this to be the Tigris. Yet it is almost universally agreed that the Tigris and the Euphrates (the latter of which is specifically named in the Scriptures) are two of the four rivers flowing out of Paradise. Undoubtedly the chronicler used the following passage from Pliny's Natural History (chap. 31) as a source for his description of the Tigris:

This river rises in the region of Greater Armenia, from a very remarkable source situated on a plain. The name of the spot is Elegosine, and the stream, as soon as it begins to flow, though with a slow current, has the name of Diglito. When its course becomes more rapid, it assumes the name of Tigris, given to it one account of its swiftness, that word signifying an arrow in the Median language. It then flows into Lake Arethusa, the waters of which are able to support all weighty substances thrown into them, and exhale nitrous vapors. This lake produces only one kind of fish, which, however, never enter the current of the river in its passage through the lake; and in a similar manner, the fish of the Tigris will never swim out of its stream into the waters of the lake. Distinguishable from the lake, both by the rapidity and the color of its waters, the tide of the river is hurried along; and after it has passed through and arrived at Mount Taurus, it disappears in a cavern of that mountain, and passing under it, bursts forth on the other side; the spot bears the name of Zorande. That the waters on either side of the mountain are the same, is evident from the fact that bodies thrown in on the one side will reappear on the other. It then passes through another lake, called Thospites, and once more burying itself in the earth, reappears, after running a distance of twenty-two miles, in the vicinity of Nymphaeum. Claudius Caesar informs us that in the district of Arreme it flows so near to the river Arsania, that when their waters swell they meet and flow together, but without, however, intermingling. For those of the Arsani, as he says, being lighter, float on the surface of the Tigris for a distance of nearly four miles, after which they separate, and the Arsania flows into the Euphrates . . . After traversing the mountains of the Gordyaei, it passes round Apamea, a town of Mesene, one hundred and twenty-five miles on this side of Babylonian Seleucia, and then divides into the channels, one of which runs southward, and flowing through Mesene, runs towards Seleucia, while the other takes a turn to the north and passes through the plains of the Cauchae, at the back of the district of Mesene. When the waters have reunited, the river assumes the name of Pasitigris. After this it receives the Choaspes, which comes from Media; and then, flowing between Seleucia and Ctesiphon, discharges itself into the Chaldaean Lakes, which it supplies for a distance of seventy miles. Escaping from them by a vast channel, etc, it empties itself into the Persian Sea, being ten miles in width at the mouth.

EUPHRATES

And the fourth river is the Euphrates, [Genesis 2:14] called the fruit-bearer. It is in great renown among the rivers. Some say that its source was in Paradise; others, that it arises in Mount Paracoathras, in Greater Armenia, not far from the source of the Tigris. And as it receives the waters of its confluent, and gains in volume, it becomes more powerful in its course toward the Taurus mountains. Encountering no resistance there, it continues on its course, developing rapids and becoming stronger; and it leaves Comagene on the right, and Arabia on the left. According to some, it divides into two channels, one of which flows into the Tigris, while the other runs on into Media, Gordyaea, and Mesopotamia, and parts of Babylonia. Although the river was originally large and navigable, it later divides into broad marshes and brooks, to such an extent that its source cannot be identified. Some say it flows into the Red Sea. It is also said that its waters are life-giving; wherefore the ancients call it an augments of years.

Homer says that the whole earth is enclosed by a great sea; wherefore it is also called an island. Wherever the land ends one finds water. The sea flows from the west, passing Europe on the left and Africa on the right. Proceeding through the two sundered mountains, called the Pillars of Hercules, [Pillars of Hercules was the name given in ancient times to the mountains of Calpe (now Rock of Gibraltar) and Abyla (now Jebel Zatout), one on the European and the other on the African side of the straits which connect the Atlantic Ocean and the Mediterranean Sea. The name Gibraltar, also applied to the straits in modern times, is derived from Jeb-el-Taric (or Gebel-Tarik), meaning "Mount of Taric." Taric was the name of the one-eyed Berber or Moorish conqueror who landed there on April 30th, 711 CE. To commemorate his victory he called the giant rock by his own name, which has been retained in the modern Gibraltar. These two great promontories the ancients called the Pillars of Hercules from the fable that they were originally one mountain, which was torn asunder by Hercules]. it flows between Mauretania, the land of the Moors, and Spain, and spreads out as a sea in an easterly direction. And so there are two seas, one that encompasses the earth, the other that flows through it. These two seas bear various names, depending on the countries, islands, regions, cities and communities which they pass or touch. There was once a doubt whether the earth could be circumnavigated. For instance, Strabo contends that neither the southern seas (because of the unbearable heat), nor the northern seas (because of the cold), can be navigated; but Julius Solinus, the historian, states that the entire sea, surrounding the earth from India to Spain, back of Africa, is navigable. Moreover, Pliny of Verona cites several different instances of navigation in these regions. He states that a number of merchants, mentioned in his books and writings, with cargoes of merchandise, were seen, destined from Spain to Ethiopia, the land of the Moors. Concerning the northern sea there has been great controversy, although it is known that under the auspices of the emperor Augustus this sea, which in large part adjoins Germany, was navigated as far as the Cixubri. So also, in the reigns of Seleucus and Antiochus, the Caspian shores were explored by the Macedonian army, and in a short time the entire northern regions were navigated. To this Pliny testifies on the authority of Cornelius, according to information given by the king of the Suevi to a Roman proconsul of Gaul. He speaks of certain merchants of India, who for purposes of trade, sailed from India and were driven to the coast of Germany by tempestuous seas. Otto, the historian, states that during the reigns of the German emperors, merchants sailing from India were captured, having been driven from the Orient to the German coast by violent storms. But, as some maintain, this simply could not have happened because the northern sea was frozen and unnavigable. []

This region, called Damascenus, is a realm of bliss, higher than the earth, tempered with the purest air, and everywhere dressed with flowering plants in good keeping. As Isidore says, it is planted with every species of fruit bearing trees. It is not hot, but has a constant temperate climate. Out of the center runs a spring that waters the woodlands throughout. As the master of history states in his beginning of the world, Paradise faces the east, and is located so high that the waters of the flood did not reach it.

Strabo [Strabo, Greek geographer and historian, was born c. 63 BCE, at Amasia in Pontus, a city which has been much Hellenized. He studied under noted masters, visiting Rome early in life. Although he had seen comparatively small portions of the regions he describes, he traveled much. His is the most important work on that science left us by antiquity. It consists of seventeen books, dealing with the various countries in Europe, Asia and Africa. He chiefly employed Greek authorities, the Alexandrian geographers Polybius, Poseidonius and Theophanes of Mytilene, the companion of Pompey. He probably amassed his material in the library of Alexandria, and made comparatively little use of Roman authorities]. and Bede [Bede (672 or 673-735), English historian and theologian, commonly called "the Venerable Bede," earned for himself the title Father of English History, by his]. say that it extends into the orbit of the moon; but others maintain that it does not. It is a most wholesome place, longer and broader than the earth and sea, and if man had not sinned, God would have enlarged it to accommodate all persons. The trees of Paradise never lose their foliage, and Enoch and Elijah will tarry there unmolested until the Day named by the master historian. As Bede says, the place is so high that no one can reach it; it extends into the upper region of the air. The waters precipitated from it make such a roar that the people who live in the vicinity lose their hearing. According to Basil and Ambrose these waters flow out of a spring in Paradise, giving birth to four rivers, namely, the Pison or Ganges; the Gihon or Nile; the Tigris, and the Euphrates.

Paradise is a well ordered place, and is located in the East, directly below the Scales and the Ram, and therefore the sun passes through the middle of Paradise twice a year. The air is most subtle and quiet, and the nights are always the same. Elijah and Enoch can see both poles. The trees bear twice a year, for each year has two summers and winters. Our longest day and shortest night is the depth of their winter, while our equal days and nights are their midsummer. Marcianus [Marcianus, Greek geographer, was born about 400 CE. Two of his works have been preserved in more or less mutilated condition: , intended as a complete description of the coasts of the eastern and western oceans; and (Mediterranean), a meager epitome of a similar work by Menippus of Perganum]. says that India has two summers and winters. So it appears that this place is the highest point of the earth, the most celestial, most temperate, most regulated, most blissful, and most fertile; and no doubt it also has a garden of all pleasure; for here are verdure, pleasing flowers, herbs agreeable to the taste, fresh spring waters, shade trees, fruit in abundance, and the songs of birds.

For the adornment of Paradise God also planted three kinds of trees, as Isidore and Augustine state, namely, the first, to sustain life, and of which God commanded and said, Of every tree of the garden you may freely eat; the second, planted by God to insure obedience—the tree of knowledge of good and evil, of which God forbade them to eat. [] But our first parents did not keep this commandment, and therefore, after partaking of its fruit, their eyes were opened and their mutual desires were aroused—something to which their eyes had been closed, as Augustine states. And now, as they became conscious of the temptations of the flesh, and of the desires working within them, and realized that they had deprived themselves of grace, they made garments of fig leaves to cover and protect themselves. However, it is not to be understood that the sin of Adam and Eve consisted in the fruit of the tree, nor in its enjoyment, as Augustine states, but in the unlawful desires which contravened the divine mandate. For it is one thing when something is forbidden as sinful, and another when it is sinful because it is prohibited. [This is an elementary legal distinction between acts inherently wrong (mala in se), and acts which are wrong merely because they are forbidden (mala prohibita). Murder is an example of the former, while poaching in violation of game laws, or smuggling, in violation of the revenue laws, are examples of the latter. The first class includes such offenses as we are in conscience bound to abstain from, apart from their being prohibited by statute]. And this was the case here. The tree of knowledge of good and evil was so called because of what ensued upon its enjoyment; for soon after partaking of its fruits they discovered the evils of weakness and illness, and the opposition of the flesh to reason. And they came to recognize the benefits of good health, strength and obedience, just as the doctor recognizes the plague not only by attendance upon the sick, but by suffering from it himself. What he knows of his art, he afterward learns by experience; for he who does not taste the bitter, soon tires of the sweet. The third is the tree of life. It is the noblest, first, because of its strength; for he who ate thereof became immortal and free from all illness and infirmity; not, however, through natural strength, but rather by grace, for a virtuous soul obedient to God is absolutely essential to immortality, as Thomas states. As often as a person became ill, he could have restored himself to health by partaking of the fruit of this tree, and this he could have continued to do until the time of the outer world had been fulfilled, when all persons would have been taken into heaven together. And it is the noblest, secondly, because of its location; for it stands in the middle of Paradise as the most precious and worthy, like the heart of a creature that lies in the middle of its body giving life to the whole, like the Cross of Christ which gives life to the entire world and draws all things unto itself. Thirdly, because of its holy significance. As Augustine says, the tree of knowledge of good and evil represents freedom of will, while the tree of life personifies Christ.

After man's fall the approach to this region was girded about by a fiery wall reaching to the heavens. A cherubim, which is a guardian angel, was stationed on the walls to ward off the evil spirits. The flames bar out mankind, and good angels drive away bad angels; and thus neither flesh nor spirit can gain admittance.

Two distinct elements of the immortality of man are involved in the status of innocence: (1) The internal sustaining strength of the soul which was received from God; (2) the external, which consisted in partaking of the fruit of the tree. This fruit also gave mankind long life, even after his fall, as Augustine states. But this partaking of the fruit of the same tree was prohibited to man after his fall; and for that reason, according to the third chapter of the Book of Creation, the angels are spoken to in the passage where it is said that should Adam eat of the fruit of the tree of life, he would live on forever, which is a very long time. And with this Saint Thomas is in accord.

Adam, the pious man, was illustrious all the days of his long life for his spirit of prophecy and his great works of penance. He enjoined his children to righteousness and to refrain from social intercourse and intermarriage with Cain and his children. Although our first father caused us to be excluded from Paradise by a single sinful act, he set us a good example by his piety and contrition in order that we might be restored to the bliss of the heavenly kingdom. But he who does not follow that example has no just cause for complaint. According to Comestor, [Peter Comestor (the surname 'Comestor' means 'devourer' and was given to Peter in his lifetime because he was a great bookworm) was the author of , written in the twelfth century. It was widely read during the Middle Ages and remained popular into the 15th century. Peter's text utilizes the Bible's texts from Genesis to the Acts of the Apostles, combined with numerous secular authors from the classical and medieval worlds, in his creation of a sacred history]. Adam had thirty sons and as many daughters beside Cain and Abel. Adam was Cain's father and father-in-law, for he took (to wife) Calmana, his sister. Augustine states that Adam died at the age of 930 years, after thirty sons had been born to him, and was buried at the place called Calvary, near Jerusalem. There he rested for some time until his body was taken to Hebron, the soil from whence he came. Anastasius and the Hebrews are also of this opinion. It was proper that Christ should there submit his body to death where the head of the human race was destroyed, and that our mortality should begin where destruction was sown; and so the medicine suited the disease.

Augustine says that God founded the human race on a single individual in order to indicate that he desired unity among many. This observation is very useful to the chosen ones who are to be associated with the holy angels in eternal peace. But mankind has so declined through his cruelty and sin that irrational animals, by comparison, live with one another in greater security and peace. Lions and dragons have never waged among themselves the wars that mankind has. God loves the bond of unity.

Adam and Eve, our first parents, lived 930 years; and they bore Cain, Abel and Seth, and their sisters; and if we recall the Scriptures, thirty other sons were born to them. When Adam finally became burdened with illness, he commanded his son Seth and the rest not to permit their children to intermarry with the children of Cain. And, as they say, Adam sent to Paradise to procure the oil of mercy. Finally Adam passed away. He was buried at Hebron, although others say at the place called Calvary.

ILLUSTRATION (8-7/8" x 10-1/16")

ADAM AND EVE AFTER THE EXPULSION

A rather desolate scene opens before us—a rock-bound valley, through which a rivulet timidly flows. A few sparsely foliated trees raise their heads in the distance. Adam and Eve occupy the foreground, meekly submitting to the divine judgment. Adam, clad in a coat of skin, is wearily and rather ineffectually wringing his daily bread from the cursed ground with a branch of a tree. Beside him on the ground sits Eve, nursing Cain and Abel, born to her in pain and sorrow. Although barefooted, like her husband, and also wearing a coat of skin, though the artist has added a flowing garment of many folds to her wardrobe.

Abel, second son of Adam, and his sister Deborah, were born to Adam in his thirtieth year. Abel was the first martyr; and he founded the church, for he remained in grace and righteousness. Had the church begun with Adam, it would not have endured. But the Holy Gospels make mention of this righteous and pious man (Abel), who from youth learned to love righteousness and to fear God. His calling was pastoral, and of all things he sacrificed the firstlings to God. For that reason God respected his offering and found it acceptable. But Cain, who was present, lowered his countenance in shame, and suffered the sting of envy. And Cain slew his brother Abel. Abel was the first to build the heavenly city, in which he set himself as its first citizen. Over one hundred years after Abel's death, Adam begat another son, Seth.

Seth, third son of Adam, was born in the beginning of Adam's one hundred-thirtieth year, that is, at the end of the one hundred-thirty-first year of the world; and Seth lived 912 years. [] Seth was born in the two hundred-thirtieth year of Adam; but Moses omitted 100 years during which Adam mourned Abel at Hebron, and in which he went to Paradise to secure the oil of mercy. In Cain and Abel two cities had their origin, as St. Augustine says. Two loves created two cities—the first, an earthly one which scorns God—the city of self-love; the second, that of the love of God, a celestial one that disdains self. The first idolizes self; the second deifies God. The first craves honor from individuals; the second, for its greater glory, addresses itself to God, the soul witness of conscience. Cain, the first born, belongs in the first of these—and he built it. Abel, the second son, belongs to the second city, and there he wandered as a pilgrim, for by divine grace he was a respected citizen.

Cain, first son of Adam and Eve, and his sister Calmana, were born in the fifteenth year of Adam in the fields of Damascenus. He was the first tiller of the soil, very covetous, a stranger to salvation, and a very impatient man. He was angry because his gift had been rejected by God, while his brother's offering had been accepted. Moved by envy, he led his brother into a field and slew him. [] Therefore God condemned him to wander about as a fugitive for the rest of his days. And while Cain, now burdened with years, was sitting in the brushwood, he was slain with an arrow by his great grandchild Lamech, who, blind with age, had been guided in the chase by a child, and had mistaken Cain for a wild animal. [. This must be the incident to which the chronicler refers, although Genesis does not substantiate the details as set forth by the author].

I have also here included many things, transactions and narratives of various kings and peoples; also the accomplishments of great cities,

as well as eminent persons of whom the teachers of the stars have availed themselves, from Adam to Alphonse.

Enos, the son of Seth, was born in Seth's 105th year, being the 425th year of the world; and he lived 905 years. This Enos was the first to call upon the name of the Lord, possibly through a few words of prayer which came to him. [Genesis 5:6-11].

Cainan, the son of Enos, was born in the 90th year of his father, and, according to the seventy interpreters, in the 625th year of the world; and he lived 910 years. [Genesis 5:9-14].

In the line of the righteous there are three who are endowed with heavenly gifts, namely: Enos, who called upon the name of God; Enoch, who walked with God and was received in Paradise; and Noah, who was full and complete in his generations and preserved the human race against the Flood. In the line of the sinners there are also three, gifted with mundane accomplishments: Jabel, the father of herdsmen and of those who dwell in tents; Jubal, the father of those who sing and play on the harp and the organ; Tubal Cain, a master of the hammer in all metal work.

Folio X recto

Enoch's exact place in the line of Cain is not certain. Cain built a city for him and gave it the name Enochia; and he lived to see it filled with his seed. Josephus says that Cain accumulated his possessions by robbery and violence and incited his sons to highway banditry. Fearing those whom he injured, he gathered his sons about him in the city. And although the Scriptures say there were only four men at this time, yet, as St. Augustine says, it is not unbelievable that Cain built a city; for the Scriptures did not count all those who lived at that time, considering it sufficient to remember those responsible for the things done. [Genesis 4:16-17].

Methusalem (Methuselah), the son of Enoch, and born to him in his 167th year, bore Lamech, a son, and lived 792 years thereafter. And so they say Methuselah lived longer than all the other persons mentioned in the Scriptures. [Genesis 5:21-27].

Mahalaleel at the age of 165 years bore a son named Jared; and he lived 730 years thereafter. [Genesis 5:15-16].

Lamech was the first to introduce dual marriage, contrary to what Adam had said in the spirit of prophecy, namely, that the two should become one flesh. He is the same who with an arrow killed Cain in the brushwood, and with his bow afterwards slew the youth who guided him. And for this murder of Cain, Lamech was punished seventy-fold, for seventy-seven souls which came out of him perished in the Flood. []

Jabal, born to Lamech by his wife Adah, began to make tents and staffs for shepherds, and to change pastures, with nothing to think upon except sexual intercourse and gratification of the belly. He also managed the herds, distinguished them by marks, separated the sheep from the goats, and those of a uniform color from the speckled ones, and the yearlings from the older; and he knew how to mate them in season.

CONCUPISCENCE OF THE EARS

["Concupiscence" appears as part of this and succeeding headings only in the Latin Edition. The term is used by Aquinas and the other scholastic philosophers to define that desire of the senses which seeks only for its own gratification as distinguished from unselfish love, and was held by them to be the cause of the original sin. To us the word simply means an inordinate impulse or desire, prompted by the senses].

Jubal, Lamech's son, born to him by Adah, is the father of those who sing and play the harp and the organ. He is said to have discovered the art of music, though not the instruments themselves; for these were not invented until long afterward. However, he did discover the consonance of voices, to the pleasure of the shepherds, which calling his brother Jubal preferred. Later others discovered the pure consonance of sweet tones and of various instruments. It is said that Moses discovered sweet melodies in the noises made by the waters. However, others say that melody was first discovered in Arcadia through the use of long and short reeds. But Laertius says that it was discovered in the time of Pythagoras the Wise.

One reads that all earthly liberal crafts or natural arts that serve polite society were invented by the children of Lamech; and thus it seems that in the beginning the Hebrew children were more subtle than the rest. They also concerned themselves with the dangers of fire and flood and the means of preventing loss thereby. Tubal-Cain put his own art into clay-tiles and into marble columns. These tiles are still to be found in Syria; and while they have been damaged by the rains, the marble columns have remained and the inscriptions thereon can still be seen.

CONCUPISCENCE OF THE EYES

Tubal-Cain, Lamech's second son by his wife Zillah, worked in implements of war. He discovered the art of smithworks, and the engraving of metals to intrigue the eye (taking the foliage of nature as a model), just as his brother had invented music to please the ear. [Tubal-Cain, one of the gifted sons of Lamech, may be compared with Vulcan of Roman mythology. The Jewish legend of later times associates him with his father's song. "Lamech was blind," says the story,].

CONCUPISCENCE OF THE FLESH

Naamah, the daughter of Lamech by his wife Zillah, and sister of Tubal-Cain, discovered the art of weaving, making yarn of wool and linen, and making it into cloth, a fabric softer and smoother than the skins they formerly wore. [Naamah (Genesis 4:22), sister of Tubal-Cain, is one of the four women whose names are preserved in records of the world before the Flood; all except Eve being Cainites. No reason is given why these women should be singled out in the genealogies; and in the absence of this most of the commentators have sought a clue in the significance of the names interpreted as Hebrew terms. The name Naamah means "the lovely," or "the beautiful," apparently introduced to show the worldly spirit and tastes of the Cainites. According to the of Jonathan, she was the mistress of sounds and songs – a poetess].

Folio X verso

Mahalaleel, the son of Cainan, and whose name means the "planting of God," is in the Christian lineage. He was born in the seventy-fifth year of his father and in the seven hundred ninety-fifth year of the world; and he died at the age of 895 years. Augustine states that before the Flood many persons reached the age of 900 years, but none that of 1000. This longevity was the miraculous work of God, having for his purpose the multiplication of the human race and to allow ample time for the development of the arts. This was natural too, for people then possessed better constitutions and greater strength. Some had larger bones than we now have; and, as Pliny states, the greater the duration of the world, the smaller the creatures which nature brings forth. As the Scriptures state, the size of the giants is not incredible. Pliny states that he saw a wisdom tooth which would make a thousand of our own. Augustine adds that those who say that in these long lives ten years are to be taken as one, and ninety as nine, are not to be believed. According to Pliny there are people in our own day who live two hundred years.

Jared, son of Mahalaleel (Malaleel), and whose name signifies descent, or strength-giver, or one who induces sleep, was according to the Book of Creation, born in the 65th year of his father, and in the 460th year of the world (according to the Hebrew), but in the 976th year according to the seventy interpreters. And he lived 962 years. Augustine says many were born to Seth and Cain whom the Scriptures hurriedly passed over as they approached Noah, where both generations, and the realm of God and of the Devil are distinguished, and where Abraham received the solemn pledge that Christ, who is the beginning and the end, would be born. The Scriptures do not mention all who were born first; for although they say Cain knew his wife and Enoch was born, it is not to be concluded that Enoch was Cain's first born. And so with the others. In these times the children of Seth, who were very pious men and persevered in the commandments of their fathers in the simplicity of their hearts, suffered much at the hands of the evil children of Cain, who had succumbed to all the desires of the flesh.

Enoch, son of Jared, according to the Book of Creation, was born in the 162nd year of his father, and according to the Hebrews in the 622nd year of the world; but according to the seventy interpreters, in the 1122nd year thereof. He lived 365 years. Enoch, seventh from Adam, pleased God, and was drawn up into Paradise. He is called the Seventh Rest to which all will be drawn who are created in the 6th day of the Sixth Age of the World. His body and soul at rest, Enoch lives in Paradise with Elijah, and will do so until the time of the Antichrist, when they will come forth to defend the Faith, finally receiving the crown of martyrdom. The apostle Jude in his Epistle states that Enoch wrote certain things in the time of the accepted Faith that had been rejected by the fathers.

Methuselah (Methusalem), son of Enoch, was born in the 65th year of his father, and according to the seventy interpreters is the 1187th year of the world. He lived 968 years, and was the oldest among those mentioned in the Scriptures. He benefited from his years in various ways. According to the seventy, he lived fourteen years after the Flood; but one does not read that he was in Noah's ark. Jerome says he died in the year of the Flood, and was buried seven days before. Some say he was taken into Paradise with his father Enoch, and so escaped the Flood. Augustine, Rabanus, and Isidore say that it is doubtful that he lived fourteen years after the Flood, for only eight souls were saved.

Lamech, the son of Methusalem, according to the Book of Creation, was born in the 187th year of his father, and according to the seventy interpreters in the 1453rd year of the world. He lived 777 years. Then he was 172 years of age Noah was born to him, and he said, This Noah will comfort us in our labors upon the earth which the Lord has cursed. And in addition to Noah, Lamech bore other sons and daughters; and when he reached the age of 777 years he delivered his principality to Noah and died. At this time there were giants or heroes upon the earth, who were renowned and of unbelievable power and also knew how to battle.

Folio IX verso, X recto and X verso

ILLUSTRATIONS

THE LINEAGE OF CHRIST

First Section

The woodcuts as well as the text of the Chronicle faithfully follow the genealogies of the Scriptures. Here, beginning at Folio IX verso and extending to and including Folio X verso, is the first of these, comprehending the generations of Adam as set forth in the fifth chapter of Genesis. It is a sort of family album in which every member has his place. An intricate foliated design connects the generations. At the head of the family tree, firmly grasping its trunk, is Adam. >From this main stem three branches proceed: The first of these indicates the line of Cain and consists of a long series of foliated portraits: Here are Cain and his sister-wife Calmana, and Cain is also depicted in

the act of slaying Abel, thus eliminating collateral issue in that direction. This line is continued and completed at Folio X *recto*, and here we find Cain's son Enoch (and his wife), and Enoch's descendants, Irad (Yrath), Mehujael (Malaleel), Methusael (Methusalem); Lamech, with his two wives Adah (Ada) and Zillah (Sella); Jabal (Jabel) and Jubal (Tubal), Lamech's children by the first wife, and Tubal Cain and Naamah (Noema), his offspring by the second. Some of these portraits have accessory symbols indicating the callings of the subjects of incidents in their lives. As in the central panel of a triptych, the blind Lamech is posed between his two wives. He holds the bow and is pointing the fatal arrow which killed Cain in the brushwood. Strangely enough, the upper part of the bow is about his neck, possibly the artist's naïve way of indicating how carelessly a blind man might handle an implement of the chase (Folio X *recto*).

At the lower left of the foliated page is Jabal, the father of those who dwell in tents and of such as have cattle. He carries a substantial crook or club in token of his calling. Beside him is his brother Jubal who plays on a portable medieval organ with one hand while he works the bellows with the other; for he is the father of such as made music on the organ and the harp.

At the lower right is Tubal Cain, "the instructor of every artificer in brass and iron." He holds the tongs in his left hand and is wielding a hammer with his right. And what a grim old smith he must have been! Beside him in this dual portrait is his sister Noema (Naamah), working a shuttle in token of her calling as the first spinner and weaver mentioned in the Bible.

We return to the previous page (Folio IX, *verso*). The brief span of Abel is indicated by a single foliated portrait in the third column. Abel is kneeling in prayer, the sacrificial lamb on the altar beside him. Behind him, also in an attitude of prayer, stands his sister Delbora ("Dalborasorus").

The favored line of Seth proceeds directly down the center column of Folio IX *verso* and is completed on the *verso* of Folio X. Here is Seth and his wife Delbora, followed by their descendants Enos, Cainan (Caynan), Mahalaleel (Malaleel), Jared (Jareth), Enoch, Methuselah (Methusalem) and Lamech, who was the father of Noah, with whom the Second Age of the World begins.

There are strong resemblances and contrasts between the lines of Cain and of Seth. Enoch and Lamech occur in both. Note the resemblance between Cain and Cainan, Irad and Jared, Mathuselah and Methusael and Mahalaleel. Yet there is a marked difference in their significance:

CAINITIC LINE (Gen. IV)

1. Adam (man of the earth)
2. Cain (begotten)
3. Enoch (initiating or initiated)
4. Irad (city dweller)
5. Mehujael (smitten of God)
6. Methusael (man of God)
7. Lamech (the strong)
 - o Adah (ornament)
 - o Zillah (song)
 - o Naamah (loveliness)
8. Jabal (wanderer); Jubal (player); Tubal Cain (lance-forger).

SETHITIC LINE (Gen. V)

1. Adam (man of the earth)
2. Seth (appointed)
3.
 1. Enos (weak man)
4. Cainan (possession)
5. Mahalaleel (praise of God)
6. Jared (condescension)
7.
 1. Enoch (initiated)
8. Methuselah (man of the dart, or man of growth)
9. Lamech (the strong)
10. Noah (rest)

The following tabulation, paralleling the Hebrew and Samaritan texts and the Septuagint, is also helpful and interesting in following this first genealogy pictured in the Chronicle. The table is taken from Whedon's Commentary on the Old Testament (Ed. 1899), Vol. I, p. 112. It gives the chronology of the Sethitic line according to three versions of the Scriptures:

1. HEBREW TEXT, the Pentateuch of Moses, in its original form.

2. SAMARITAN TEXT, which in point of age furnishes the earliest external witness to the Hebrew text. This is really not a version but merely the text of the Pentateuch as preserved by the Samaritan community since the time of Nehemiah (circa 432 BCE).
3. SEPTUAGINT, the work of the seventy or more translators, or interpreters, who put the text into Greek for the benefit of the Greek-speaking Jews of Alexandria in the third century BCE. Strictly, the name applies to the Pentateuch alone, but as the translations were gradually extended to include the other books of the Old Testament, it now comprehends that entire work. The existence of the Septuagint as a whole may be assumed for the first century CE, at which period the Greek version was universally accepted by the Jews of the Dispersion as Scripture and from them passed on to the Christian Church.

It will be noted that the following table entirely ignores Cain, whose lineage perished in the Flood, as well as Abel, who was cut off without issue. Ignoring these futile lines, it assumes Adam's third child to have been his first-born. Schedel vouchsafes us the information that Cain was born of Adam and Eve when his parents were only fifteen years of age, and Abel fifteen years later.

The numbers in parentheses are the reading of the Codex Alexandrinus of the Septuagint.

Names	HEBREW	...		SAMERITAN	...		SEPTUAGINT	...	
	Age at birth of firstborn	Rest of life	Whole life	Age at birth of firstborn	Rest of life	Whole life	Age at birth of firstborn	Rest of life	Whole life
Adam	130	800	930	130	800	930	230	700	930
Seth	105	807	912	105	807	912	205	707	912
Enos	90	815	905	90	815	905	190	715	905
Cainan	70	840	910	70	840	910	170	740	910
Mahaleel	65	830	895	65	830	895	165	730	895
Jared	162	800	962	62	785	847	162	800	862
Enoch	65	300	365	65	300	365	165	200	365
Methuselah	187	782	962	67	653	720	167 (187)	802 (782)	969
Lamech	182	595	365	53	600	653	188	565	753
Noah	500	450	969	500	450	950	500	450	950
To the flood	100			100			100		
Total	1,656			1,307			2,242		

In most instances the chronicler has followed the Hebrew text; in some, the Septuagint. Frequently he refers to both. The Samaritan text is ignored. His references are not in accord with the table in all cases.

The Second Age of the World

Folio XI recto

ILLUSTRATION

(a) Building of Noah's Ark 8-13/16" X 7-1/2"

The initial illustration of the Second Age of the World portrays the building of the Ark. On the seashore in the foreground are two carpenters, one a plain workman, the other in tight fitting medieval hose and jacket, a dagger in his belt, and shod in pointed shoes. They are squaring a large timber, of "gopher wood" no doubt, with formidable implements suited to the purpose. At the right appears Noah, a small wand in his hand, directing the work. In the background, but occupying most of the illustration, is the Ark in the course of construction. Several men are engaged upon it. Someone at the stern is drawing water from the sea. Behind this person is a bearded man with a rather doleful expression, who hands over the rail as if, in anticipation of a rough voyage, he already feels peculiar symptoms, although the ship is still firmly fixed in its improvised berth of logs.

The little vessel with its promenade deck and elaborate rails hardly seems adequate for the occasion. Except for its super-structure it resembles a miniature Spanish galleon, built for a pleasurable voyage. Amidship is the door, in which stands a woman gesturing to a man apparently boarding the vessel by way of a ladder (possibly one of Noah's sons and his wife). The door opens into the bilge or "stercoraria," into which dung and other refuse are deposited. On the deck above are the "apotheca herbarum" and "apotheca specierum" – storerooms for the lodgment of food and supplies for man and beast. Amidship on the upper deck is the "habitacio hominum," reserved for Noah and his family. On either side of this are reservations for wild and domestic animals. But the artist has made no provision for fowl, although we know that the Ark housed at least a dove and a raven. Above the uncompleted vessel the dove already returns with the olive branch, signifying that the flood has subsided and the dry land has appeared. And thus by artistic license we quickly span the 150 days of the Flood.

(b) The Rainbow

Below the foregoing is a small woodcut of the Rainbow which God placed in the sky in token of his covenant with Noah, as set forth in the accompanying text.

The notations within the circumference of the rainbow are successively the signs of the Zodiac. Zodiac in astronomy and astrology is the name given to a zone of the heavens within which lie the paths of the sun, moon, and principal planets. It is bounded by two circles equidistant from the ecliptic, about 18 degrees apart. It is divided into twelve signs, and marked by twelve constellations.

In the technical sense of the word the twelve "signs" are geometrical divisions 30 degrees in extent counting from the position of the sun at the vernal equinox. In the time of Hipparchus the signs corresponded fairly closely with the constellations; that is to say, the first sign (called Aries) corresponded with the constellation Aries. Owing to precession there is now a discrepancy amounting to the breadth of a whole sign, so that the sign Aries is occupied by the constellation Pisces.

Folio XI recto

The Second Age of the World begins with Noah after the Flood and continues to Abraham for a varying period of years as described in the beginning of this book. However, for a period of one hundred years before the Flood the Lord had already appeared to Noah.

OF NOAH'S ARK

Noah, the son of Lamech, and a lover of divine honor and of justice, and possessed of ingenuity and perfection, found favor with the Lord; for while men's minds were bent upon evil, he always sought to influence them to the pursuit of righteousness. And as the end of all flesh approached, the Lord commanded Noah to build an ark of gopher wood, pitched within and without with pitch, three hundred cubits [The cubit, being at first a natural measure, like hand or foot, denoted the distance from the elbow to the end of the middle finger, varying from 18 to 21.888 inches. It was generally reckoned at 21 inches, or 1.75 feet. This would make the ark 525 feet long, 87½ feet wide, and 52½ feet high]. (of which one makes six of the ordinary cubits, as Orosius, Augustine, and Hugo say) in length, fifty wide, and thirty high, that is, from the ground to the roof below the eaves, and to be completed in one cubit. And he was commanded to make small chambers in it, rooms in which to eat, a window, and a door below in the side of it. And after 120 years Noah carried into the finished ark all that was necessary to the comforts of life; and of every sort of animal, to preserve its species, he led in two, a male and a female. Thereafter, on the first day of the month of April, he and his sons, his wife and the wives of his sons went into the ark. And although the flood came, and the Lord destroyed all flesh, Noah and his people were saved. And the ark stood on the highest mountains of Armenia; and the place was called Ararat. When they came out of the ark they thanked God and made an altar and sacrificed to him. (And God said) "This is the token of the covenant I give between me and you, and to every creature." The rainbow has two principal colors; some say six or four. The watery one denotes the bygone flood; the fiery one, the future judgment of fire. With the first, one should no longer concern himself, but certainly wait for the other.

In this year of the Flood the first age (from Adam to the Flood) is finally concluded, and the second age begins, and it continues to the birth of Abraham.

Now as Noah and his sons, and his wife and the wives of his sons had gone out of the ark and very soon built an altar, they sacrificed to the Lord of every clean animal and fowl the whole. And the Lord smelled the sweet savor of their sacrifices. Therefore the Lord blessed them and said,

Folio XI verso

Grow and multiply. [Genesis 8:18-91]. And from that moment the earth returned to its former state. And Noah began to be a farmer and to cultivate the soil. And he released all the animals to pasture; and as he (so they say) released a goat on a mountain called Coricus, in Sicily, the goat ate of a grapevine; and he became drunk and began to buck the other animals with his horns. As Noah saw this he noted the strength of the wild grapevine; and he planted the same vine with lion's, swine's, lamb's and monkey blossoms. The vine having been planted in a good vineyard, bore perfect fruit; and Noah picked it, But as Noah drank of the wine and offered a libation, he made a great disturbance; and he became drunk. Like a lamb overcome by sleep, he lay indecently exposed. As Chaz (Ham) his son (the father of Canaan) saw his father's nakedness, he told his brothers about it and showed them their father to laugh at. As Sem (Shem) and Japheth heard this, they were moved by filial affection toward their father and placed a cloak upon their shoulders, and they went backward, and covered the nakedness of their father; and their eyes were backward, and they saw not the private parts of their father. And as Noah learned of this he wished his other sons salvation; and although he did not curse Ham, he did curse his seed. Now as Noah lived 350 years after the Flood (which years he enjoyed in happiness), and had now reached the age of 950 years, he died. [Genesis 9:20-29]. In addition to Shem, Ham, Japheth and Jonicus, other sons and daughters were born to Noah after the Flood, and through these sons other sons, and sons of sons, and he saw his generations greatly multiplied.

After the division of tongues, many races and varieties of miraculous people appeared in various places in accordance with the will of God. For just as the Almighty graced this beautiful world with men of uniform likeness, so he also introduced therein miraculous creatures, some of whom are formed as is stated in what follows. Item: Some have but one eye, and that in the middle of the forehead. Some are a cubit in height, and do not live more than eight years. They live in the mountains of India, near the great sea, in a wholesome and ever verdant region. They conduct an unusual warfare against the cranes. Their wives bear at the age of five years. [] Item: Others have very large feet and legs, but no paunches, and are marvelously fleet of foot. In the summertime, while lying on their backs, they protect themselves against the sun by the shade of their feet. [] Item: Some are without heads, their eyes being in their shoulders. [] Item: Some have the heads of dogs. ["On many of the mountains again, there is a tribe of men who have the heads of dogs, and clothe themselves with the skins of wild beasts. Instead of speaking, they bark; and furnished with claws, they live by hunting and catching birds. According to the story, as given by Ctesias, the number of these people is more than a hundred and twenty thousand." (Pliny, , VII, ch. 2). This account probably originated in a species of monkey, with a projecting muzzle, called, from this circumstance, cynocephalus, or the "Dog's head." This account is repeated by Aulus Gellius, Bk. IX c. 4. The cynocephalus is generally considered to be the baboon]. In addition there are many and various other races of miraculous creatures that will be mentioned later in the text. Histories also record forms of people out of the ordinary course of nature, most of whom live far from the sea, and whom many considered miraculous and beyond belief. Who, without having seen them, would believe that such men as Ethiopians exist? And what person is not surprised when he sees one for the first time? Many things are considered impossible before they are seen. Item: In Scythia, the country to the north, in a district called Geskleithron, are people such as are depicted on the following page, and who have but one eye, and that in the center of the forehead, and who are constantly at war with the Griffins.

"In the vicinity also of those who dwell in the northern regions, and not far from the spot from which the north wind arises, and the place which is called the cave, and is known by the name of Geskleithron, the Arimaspi are said to exist, whom I have previously mentioned, a nation remarkable for having but one eye, and that placed in the middle of the forehead. This race is said to carry on a perpetual warfare with the Griffins, a kind of monster, with wings, as they are commonly represented, for the gold which they dig out of the mines, and which these wild beasts retain and keep watch over with a singular degree of cupidity, while the Arimaspi are equally desirous to get possession of it." (Pliny, Natural History, VII, ch. 2). The figures of the Gryphons or Griffins are found not uncommonly on the friezes and walls at Pompeii. In the east, where there were no safe places of deposit for money, it was the custom to bury it in the earth; hence, for the purpose of scaring depredators, the story was circulated that hidden treasures were guarded by serpents and dragons. There can be little doubt that these stories, on arising in the western world, combined with the knowledge of the existence of gold in the Uralian chain and other mountains of the east, gave rise to the stories of the Griffins and the Arimaspi.

It has been conjectured that these fabulous tales of the combats of the Arimaspi with the Griffins were invented by the neighboring tribes who were anxious to throw a mystery over the origin of the gold, that they might preserve the traffic in their own hands. The Altai Mountains, in the north of Asia, contain many gold mines, which are still worked, as well as traces of former workings. The representation of an animal, somewhat similar to the Griffin, has been found among the sculptures of Persepolis, and is conceived to have had some allegorical allusion to the religion of the ancient inhabitants of the place. Aelian, Hist. Anim. B. iv. c.27, gives an account of the Griffin, and its contests with the Indians, for the gold, similar to that here given.

Item: In Scythia, in a valley of Mount Imaus (here called Timani) [The modern Himalaya range]. there is a vast country called Abarimon, the inhabitants of which are a savage race, whose feet are turned backwards; but they possess wonderful velocity, and wander about indiscriminately with the wild beasts. They cannot breathe in any other climate but their own, for which reason it is impossible to

take them before any of the neighboring kings; nor could any of them be brought before Alexander the Great. [Pliny, , VII, c.2. Aulus Gellius also relates this, among other wonderful tales, in the chapter, "On the Miraculous Wonders of Barbarous Nations," IX c.4. He cites among his authorities, Aristeeas and Isigonus, whom he designates as "writers of no mean authority."] Item: In India, and the region of Ethiopia in particular, the largest animals are produced, resembling dogs, but much larger. Also there are trees so high that they cannot be shot over. This is due to the singular fertility of the soil, the equable temperature of the atmosphere, and the abundance of water. The reeds here are also of such great length, that each section of them, between the joints, forms a tube out of which a boat can be made that is capable of holding three men. [Aelian, . XVI.c.11, and XVII.c.26, refers to the large size of many of the animals of India; and in book IV.c.19, he describes the size and fierceness of the Indian dog. The reed referred to is the bamboo cane that frequently grows to the height of tallest trees. The stem is hollow, and the parts between the joints are used for canoes by the natives. Herodotus mentions them (III.c.98). The text at this point is from Pliny, , VII.c.2]. On Mount Nulo (here called Milo) there is a race of men whose feet are turned backwards, with eight toes on each foot. [From Pliny, , VII.c.2]. Item: Among a certain race in India the females are pregnant but once in the course of their lives, and their children age rapidly. [] Item: some people have holes in their faces instead of nostrils. At the very extremity of India, on the eastern side, near the source of the river Ganges, there is a nation of people who have no mouths; their bodies are rough and hairy, and they cover themselves with a down plucked from the leaves of trees. These people subsist only by breathing and by the odors which they inhale through their nostrils. They take neither food nor drink. When they go on a long journey they carry with them only various odoriferous roots, flowers, and wild apples. Should they encounter an odor of unusual strength, they die. [Pliny, , VII.c.2]. Item: In those parts of India where there is no shadow, the bodies of men attain height of five cubits and two palms, and their life is prolonged for 130 years; they die without any symptoms of old age, and just as if they were in the middle period of life. [The cubit is 21 inches; the span, 9 inches; total, 10 feet 3 inches]. Item: In another region of India are people who live 200 years. In youth their hair is white, and it becomes black in old age. [] Item: In the island of Taprobane life is prolonged to a great length, while the body is exempt from illness. ["Artemidorus states that in the island of Taprobane life is prolonged to an extreme length, while, at the same time, the body is exempt from weakness," (Pliny, , VII. c.2). This refers to the island of Ceylon, of which Pliny has given an account in his last book, c.24]. Item: A race of people, the Oritae (hero called Sorite), whom the river Arabis divides from the people of India, know no other food but fish, which they tear apart with their finger-nails, dry it in the sun, and make bread of it. [] Item: In the deserts of Africa a species of human beings men suddenly appears, and then vanishes in an instant. [The reference may be to mirages]. Many Greek historians have written concerning these miraculous and rare beings, and thus have acquainted us with the ingenuity of nature, discovering the powers by which she created such and similar beings for us to marvel at and to meditate upon. Some of these will appear in the illustrations that follow. []

Folio XII recto

Pliny, Augustine and Isidore have written of variously shaped people, of whom mention will be made hereafter. In India are people with the heads of dogs, who bark when they speak. They sustain themselves by catching birds and clothe themselves in the skins of animals. Item: Some have but one eye, which is in the forehead above the nose. Their diet is restricted to animal flesh. Item: In Lybia some are born headless and have mouth and eyes. Some are double-sexed, the right breast male, the left one female. They are indiscriminate in their associations with one another and bear children. Item: Toward Paradise, by the River Ganges, are people who do not eat. Their mouths are so small that they are obliged to drink through a straw. They live upon the odor of fruits and flowers. They quickly die if they encounter evil odors. In this country there are also people without noses, their faces flat. Some have lower lips so large that they cover the entire face. Item: Some have no tongues, and speak to one another in winks, in the manner of the cloister people. Item: In Sicily some people have ears so large that they cover the whole body.

Item: In Ethiopia some wander about with their bodies bent downward in the manner of animals; and some of these live four hundred years. Item: Some have horns, long noses and goat's feet; and these are spoken of throughout the legends of St. Anthony. Item: In Ethiopia, toward the west, are people with but one foot, which is very broad. They are so fleet that they pursue the wild animals. Item: In Soythia are people with hoofs like a horse. Item: And there are some people five cubits in length and who never sicken until death. Item: In the histories of Alexander the Great one reads of people in India who have six hands. Item: Some are naked and rough and live in the water; some have six digits on hands and feet. Others who live in the water are half man and half horse. Item: Women with beards extending down to their breasts, but their heads hairless and bald. Item: In Ethiopia, toward the west, some have four eyes. So in Eriopia are people with necks like those of cranes, and bills for mouths. But it is unbelievable, as Augustine writes, that there are certain people in the region of the earth opposed to us and where the sun rises, who reverse the position of their feet when the sun sets. However, there is much dispute among writers as to just where people in general reside; for round about us people live everywhere upon the earth, directing their footsteps against one another, and standing upon the earth. And yet, they all turn the crowns of their heads toward heaven; and we wonder why we, or they who turn their heels toward us, do not fall. But that is the nature of things. For just as the seat of fire is nowhere than in the fire, that of water nowhere but in the water, and that of the spirit nowhere but in the spirit itself, so the seat of the earth is nowhere but within itself.

ILLUSTRATIONS

Monsters

The illustrations to this subject, (textually treated at Folio XI *verso* and Folio XII *recto*), are arranged in three narrow vertical panels, two of which appear at Folio XII *recto* and one at Folio XII *verso*. The panels are slightly over 14" in height and exactly 2¼" in width. Each panel contains seven illustrations, making a total of twenty-one various types of freaks described in the text:

FIRST PANEL:

1. A dog-headed man, seated, violently gesturing with his hands, and conversing in empathetic barks.
2. A one-eyed individual, kneeling and holding up one hands in gesture of a blessing.
3. Headless figure, seated; his face in his chest. He gestures with his right hand while he uproots a plant with his left.
4. Seated figure, feet reversed; gesturing.
5. A being, half woman and half man.
6. One-legged man lying on his back in the sunshine, and shading himself with an enormous foot, the only one he has.
7. Man with mouth so small that he is obliged to drink from a tumbler through a straw.

SECOND PANEL:

1. A noseless creature, seated on the greensward, and gesticulating as if in conversation.
2. Kneeling figure, large open mouth, lower lip extended to size and shape of a saucer.
3. Seated figure with elephantine ears extending below the hips.
4. A gesticulating figure, with two long horns, long nose and cloven feet.
5. A fleet individual, pursuing a deer which he grasps by the antlers.
6. Seated figure, talking and gesticulating. He has horses hoofs in place of feet.
7. Man with shield and club attacking a group of protesting cranes.

THIRD PANEL:

1. Kneeling figure, violently gesticulating with six arms.
2. Hairy woman, seated and gesticulating.
3. Man, moving along in a kneeling crouch and gesturing with six-fingered hands.
4. A creature, half horse and half man, gesturing.
5. Kneeling figure of a bearded lady; head bald; gesturing.
6. Four-eyed creature, resting on one knee; one hand extended as if to emphasize speech.
7. Seated figure, long S-shaped neck; beak in lieu of mouth; gesturing with both hands.

As we analyze and compare these twenty-one figures, we find that most of them have one thing in common: gesticulation. And we wonder why so much action was introduced. The artist may have had several motives: (a) To give the figures human attributes, through speech and gesture, to indicate that they are deformed humans and not animals of the lower orders; (b) to exhibit their hands for the same reason; (c) to make the figures attract our attention, as figures in action always do. They are not mere stolid portraits.

Folio XII verso

General Division of the World

The world is called a circumference because it is formed like a globe. It is divided into three parts—Asia, Africa, and Europe. The divisions are not equal, for Asia extends from the South, through the East, to the North; Europe from the North to the West; and Africa from the South to the West. Asia alone

Folio XIII recto

comprehends half of the inhabited world; Africa and Europe, the other half. These are separated by a common sea that runs out of the Great Ocean. Now, if you divide the world into two parts, as the East and the West, Asia will be in one part and Africa and Europe in the other. And so the sons of Noah divided it after the Flood: Shem and his descendants took Asia; Japheth, Europe; and Ham, Africa; as the Scriptures, Chrysostom, Isidore, and Pliny say.

Folio XII verso and XIII recto

ILLUSTRATION

Map of the World

This map extends over two pages. The shape is irregular. The upper and lower bounds are concentrically circular, the sides straight and vertical for a short distance, and then converging at an obtuse angle in straight lines to the circular bounds at the top of the map. The map is held by Japheth, Shem and Ham, the three sons of Noah, who divided the continents between them. They occupy three corners of the woodcut. A wide band or frame surrounds the map, and in this frame appear twelve heads with cheeks distended, blowing from as many different directions toward the world. All the heads are very similar—round faces, pug-noses, and unruly hair—with one exception: the wind-god who blows from the direction of Shem is of a decidedly Semitic type, having a pronounced nose and thick black hair. An exception might have been made to the general design in case of the cold north winds which, by reason of their savage inclemency, are often pictured as rude barbarians with heavy beards; but this was not done.

Ancient superstitions, mythology, and literature have all contributed additional and special names for the winds blowing from the different quarters of the earth. The Greeks personified the winds as divine beings under the control of Zeus and Poseidon (Neptune). The principal ones were Boreas, the north wind; Eurus, the east wind; Notus, the south wind, and Zephyrus, the west wind. All were the offspring of Eos and Astraeus. The character and appearance ascribes to each of these deities was such as to suggest the phenomena of each wind, such as the strength and fury of the north wind, the genial warmth of the south west wind. Some were thought of as male, some as female, and all were winged. Eurus, who brought warmth and rain from the east, was usually represented as holding an inverted vase, as if pouring rain from it Zephyrus, coming from the warm, mild west, was lightly clad, and carried a quantity of flowers in a scarf.

Just as we find Roman names for most of the Greek deities, so with the winds. Among the Latins the north wind was also known as *Septentrio* (*Septentrio*, or *Septemprio*), and as *Aparcias*; the east wind, also as *Subsolanus* (erroneously referred to in the *Chronicle*, folio V *verso*, as *Bubsolanus*); the south wind, as *Auster*; the west wind, as *Favonius*. *Septemprio* and its variable forms simply designate direction, as *septentrianos venti* (north wind). *Subsolanus*, the designation of the east wind, is simply a personification of subsolar, under the sun; specifically, tropical. *Auster* is simply a Latin designation of direction and not a personification.

The prevalence in particular districts of winds blowing from this or that point between the chief quarters, gave rise to further names in order to distinguish these special winds: *Aquilo* or *Aquilon*, the north or northeast wind; *Euronotus* (erroneously spelled *Euronothus* in the *Chronicle*), *Euroauster*, and *Vulturnus*, the southeast wind; *Africus*, *Lips* and *Libonotus*, as well as *Apliot*, all personifications of the southwesterly; and *Caurus*, or *Corus* (*Chorus*, in the *Chronicle*), for northwesterly. *Aquilo* is to be connected with *Aquilus*, the black stormy one. *Euronotus* and *Euroauster* are easily recognized as compounds of *Eurus* (east wind), and *Notus* or *Auster* (south wind); hence southeast. *Vulturnus* is so called from the Roman *Vultur*, a mountain dividing *Apulia* and *Lucania*, near *Venusia*, and which is a branch of the *Apennines*. This mountain is celebrated by *Horace* as one of the haunts of youth. *Africus* requires no explanation. *Lips*, designating the southwest wind, is not to be confused with *Libs*, the west-southwest wind. *Libonotus* is easily recognized as a combining form. *Apeliot*, also a personification of the southwest wind, is represented as carrying fruits of many kinds and not so lightly clad as *Zephyrus*.

All the winds contained in the border of this map bear names—some single, others in the alternative. Beginning at the center of the upper portion of this border, the winds are designated as follows:

1. *Septentrio vel Aparcias*, the north wind. *Vel* is the Latin for the alternative “or.”
2. *Aquilo vel Boreas*, also the north wind, according to the Latin and the Greek names.
3. *Vulturnus* (Latin) southeast wind.
4. *Subsolanus* (Latin) east wind.
5. *Eurus* (Latin adaptation from the Greek), and also meaning east wind.
6. *Euronothus*, southeast wind.
7. *Auster vel Nothus*, the south wind, *Auster* being the Latin and *Nothus* the Greek names.
8. *Libonotus vel Euroauster*. Although the artist considers these names synonymous, they are not the same: *Libonotus* is a south by southwest wind; *Euroauster* is a southeast wind.
9. *Afficus vel Lips*. The former is a southwest wind; the latter, a west by southwest wind.
10. *Favonius*, *Zephyrus*, synonyms for west wind.
11. *Chorus qui et Agrestes*: The northwest wind, which is wild or savage. Correctly spelled *Caurus* or *Corus*.
12. *Circius* (*Cercius*) *vel Tracias* (*Thracias*): *Circius* has been defined as a violent wind blowing in *Gallia Narbonensis*; perhaps from *circus*, on account of its circular motion. To the Romans it meant a west-northwest wind. *Thracias* (*Thracias*, or *Tracias*, as it is spelled in the *Chronicle*), is the north-northwest wind, and is therefore not exactly synonymous with *Circius*, a west-northwest wind. The name *Thracias* probably had its origin in the fact that *Boreas* and his satellites had their home in *Thrace*, from whence they blew for better or for worse.

Map Inscription

Japheth, *Shem* and *Ham* not being sufficient in number to cover the four corners of the map, the fourth corner was filled with the following inscription in Latin:

Ventorum quatuor cardinales sunt Primum, septentrio flat rectus ab axe, faciens frigora et nubes; huic dexter circius nives et grandines. A sinistris Boreas constringens. Secundus, subsolanus ab ortu temperatus; vulturnus deluctans eurus nubes generans. Tertium, auster humidus fulmineus. A dextris euro auster calidus; a sinistris euro nothus tempestuosus. Quartus, Zephyrus, hiemem resolvens produciens flores; a latere affricus generans fulmins et corpus nubile faciens.

Translation of Map Inscription

The four cardinal winds are: Firstly, *Septentrio*, which blows straight from the Pole, producing cold and clouds; at its right *Circius*, snow and hail; at its left *Boreas*, constricts by freezing. Secondly, *Subsolanus*, is tempered by its origin; *Vulturnus* is a dry wind; *Eurus* produces clouds. Thirdly, *Auster* is moist and produces lightening; at its right *Euro*, hot; at its left *Euronotus*, stormy. Fourthly, *Zephyrus*, putting an end to winter and bringing forth blossoms; at its side *Africus*, generating thunderstorms and producing clouds in masses.

Place Names on the Map

AFFRICA	Africa
ANGLIA	England
ARABIA FELIX	S.E. Arabia, anciently
ASIA MINOR	Asia Minor
BRECIA	Brescia
CANDIA	Crete
CARTHAGO	Carthage
CIPRIUM	Cyprus
COLLONE HERCULES	Pillars of Hercules
CORSICA	Corsica
DACIA	Denmark
DALMACIA	Dalmatia
EGYPT	Egypt
ETHIOPIA	Ethiopia
ETHIOPIA INTERIOR	Ethiopia Interior
FELIX	Arabia Felix
FRANCIA	France
GALICIA	Gallaecia (A province in N.W. Spain)
HIBERNIA	Ireland
HIERUSALEM	Jerusalem
HISPANIA	Spain
INDIA EE GANGEM	India beyond the Ganges
INDIA INTRA GANGEM	India within the Ganges
INSULE FORTUNATE	Fortunate Islands (Canaries)
ITALIA	Italy
JUDEA	Judea
LIVONIA	Livonia (now partly in Latvia)
MARE CASPIUM	Caspian Sea
MARE INDICUM	Indian Ocean
MARE MEDITERRANEUM	Mediterranean Sea
MARE RUBOR	Red Sea
MARE PERSIUM	Persian Gulf
MARITIMA ETHIOPIA	Maritime Ethiopia
MAURITANIA	Mauretania (now Morocco and part of Algeria)
MEDIA	Media
MONS SINAI	Mt. Sinai
MOSCA	Moscovy
NILUS FLUVIS	Nile River
NOGARDUM	Novgorod
PALUS MAEOTIS	Swamps of Maeotis (Sea of Azov)
PARTHIA	Parthia
PERSIA	Persia
POLONA	Poland
PRUSSIA	Prussia
RHODOS	Rhodes
SARDINNA	Sardinia
SAXONIA	Saxony
SCITHIA	Scythia
SCOCIA (SCOTIA)	Scotland
SICILIA	Sicily
SERICA	Serica

A tract of country in the eastern part of Asia inhabited by people called Seres. According to Ptolemy, it was bounded on the west by Scythia extra Imaum, on the northeast by an unknown land, on the east by the Sinae, and on the south by India. Modern opinions vary

Place Names on the Map

respecting its site, but the best geographers concur in placing it at the northwest angle of the present empire of China. The name of Serica as a country was not known before the first century of our era, though there are earlier accounts of the people called Seres. The first silk reached the Greeks and Romans from this region. The words "silk" and "serge" are certainly from Latin Seres ("the Chinese"); a word probably of Chinese origin, notwithstanding the fact that the Chinese do not employ the letter 'r.'

SUECIA	Sweden
TAPROBANA INSULA	Ceylon
TARTARIA	Tartary
TUNIS	Tunis
UNGARIA	Hungary
RUSSIA	Russia

Folio XIII verso

Asia derived its name from a woman who, according to the ancients, was the ruler of the Orient. [The origin of the names of Europe and Asia is lost in antiquity. The Greek writers give two derivations. First, according to their system of referring the names of tribes and countries to a person as eponymus, they tell of a nymph named Asia, one of the Oceanids, daughters of Oceanus and Tethys, the wife of Iapetus, and the mother of Prometheus. In this mythical genealogy Asia is connected with the Titanic deities, and Europe with the race of Zeus. The other class of derivations connects Asia with Lydia, which some of the grammarians distinctly state to have been at first called Asia; an opinion which Strabo (XIII) ascribes to the school of Demetrius of Scepsis. We are told of a city called Asia, near Mount Tmolus, where the Lydian lyre was invented. According to Herodotus, the Lydians derived the name of Asia from their ancient king, Asies, son of Cotys, and grandson of Manes, who also have name to the tribe Asias at Sardis]. Asia has many countries, provinces and districts, and therein lies the earthly Paradise which, according to the Greek and Hebrew tongues, means Garden of Pleasure. Item: In this part of Asia lie the countries and regions hereinafter named: India is so called after the river Indus, which is on the west. It flows from the southern sea [Indian Ocean (Indicus Oceanus)]. to the east, and to the north as far as the Caucasus Mountains. It has many peoples and cities, and an island named Thephana, [Probably the island of Patala, which, according to Pliny, lay at the mouth of the Indus, triangular in form, and 220 miles in breadth (VI. c.23). It is by some supposed to have been Lower Scinde, in the vicinity of Kurrachee, with its capital Potala]. abounding in precious stones and elephants; also the islands of Chryse and Argyre, ["Beyond the mouth of the Indus are the islands of Chrise and Argyre, abounding in metals, I believe; but as to what some persons have stated, that the soil consists of gold and silver, I am not so willing to give a ready credence to that," (Pliny, VI. c.24). Ansart suggests that these may be the Laccadives. Their name means the "gold" and "silver" islands]. rich in gold and silver; and the "tylem" tree, [Probably the linden (Latin)]. which is never without leaves. India has three rivers, the Ganges, Indus, and the Hypanis. [Should be Hypasis, most eastern and most important of the five rivers that water the Punjab. The modern name is Sutlej. It bore various names in ancient and modern times. Pliny calls it Hypasis; Ptolemy, Bibasis; Strabo, Hypanis]. The weather and climate in India are so good, and the soil is so fertile that there are two harvests in the year. The cool winds of midnight take the place of winter. India produces colored people, large elephants, unicorns, parrots, ebony wood, cinnamon reeds, pepper, calamus, the noble liverwort, ivory, precious stones, such as beryl, chrysoprasus, [A precious stone of golden yellow and leek-green color]. diamonds, carbuncles, ligures, fine small pearls, and large individual ones, which the noble ladies passionately crave. There are also mountains of gold that no one dares approach because of dragons, griffins and giants. In Asia are the countries of Parthia, Assyria, Media, Persia, Mesopotamia, Babylonia, Chaldea, Arabia, or Sabai, [Now called Yemen, in Arabia. The Sabeans were noted for their enterprise and wealth]. and Syria. Item: Syria comprises many lands, such as Comagene, [The most easterly district of Syria]. Phoenicia, and Palestine, in which lies Judea. In Phoenicia is the city of Tyre. Judea derived its name from Judah, out of whose stock Judea drew its ruling kings. It lies in Palestine, and was formerly called Canaan, after the son of Cain, or after the Cainitic line that was driven from it and supplanted by the Jews with the help of God. In the midst of this country of Judea lies Jerusalem, a land wealthy in possessions and estates, productive of fruits, surrounded by water and endowed with balsams. Item: Samaria lies in Palestine, and the capital is also called Samaria. There the kings of Israel maintained their royal seats, just as the kings of Judea ruled from Jerusalem. Galilee also lies in Palestine. The land of Pentapolis [Pentapolis here refers to the five "cities of the plain," to which the name is applied in the apocryphal (X. 6); namely Sodom, Gomorrha, Adama, Zeboim, and Zoar, all of which (except the last, which was spared at the intercession of Lot) were destroyed by fire from heaven, and the valley in which they stood was buried beneath the waters of the dead sea]. lies in the vicinity of Arabia and Palestine, and has five cities, as Sodom, Gomorrha, etc. Nabathae [The Nabathae were an Arabian people, descended from the eldest son of Ishmael, and had their original abodes in the northwestern part of the Arabian Peninsula. The Nabathaeans of Greek and Roman history occupied nearly the whole of the Arabian Petraea, along the northeast coast of the Red Sea; and here was their capital, Petra. At first a pastoral people, they later became successful traders, and set up a powerful monarchy. Under Augustus they were nominal subjects of the Roman Empire. Under Trajan, Arabia Petraea became a Roman province (105-107 CE). In the fourth century it was considered part of Palestine. The Muslim conquest finally overthrew the power of the Nabathaeans, long on the wane. The country soon became a haunt for wandering Arabs, and their very name disappeared]. lies between Judea and Arabia. Item: The country called Egypt also lies in Asia. There is little rain. Its only river, the Nile, overflows and inundates the land, making it so fertile that it supplies all the world with its produce. Item: Scythia, Hyrcania, [Hyrcania, a province of the ancient Persian empire, on the Caspian or Hyrcanian Sea, and separated by mountains from Media, Parthia, and Margiana]. Albania, Armenia, Iberia, [Iberia (southern Georgia) a country of Asia in the center of isthmus between the Black and Caspian seas; bounded on the north by the Caucasus, on the west by Colchis, on the east by Albania, on the south by Armenia]. and Cappadocia are also in Asia. Item: Asia Minor is bounded on the east by Cappadocia, and the remainder is surrounded by the sea. It comprehends Bithynia, Phrygia, Galatia, Lydia, Carts, Pamphylia, Isauria, Lycia, and Oicilia. Bithynia, which is also called Greater Phrygia, lies to the east of the sea. It has a city called Nicomedia [Nicomedia, capital city of Bithynia]. to which Hannibal fled,

and where he afterward died by poisoned drink. In Phrygia, or Dardania, is Troy, [In fact a city founded by Dardanus on the Hellespont, southwest of Abydos; whence its modern name of Dardanelles]. which Tros, [Tros, a king of Phrygia, after whom Troy was named. He was the son of Ericthonius, and grandson of Dardanus. The country and the people of Troy derived their name from him]. the king, named after himself. Now, there are two Phrygias, the greater embracing Smyrna; the smaller, Ilium and Pycaonia. Pamphylia was taken into the country of Cicilia. Selucia is the capital of Isauria. Tarsus is the capital of Cicilia. In Lycia is the marvelous Mount Chimaera, [Chimaera, a fire-breathing monster, the fore part of whose body was that of a lion, the hind part that of a dragon, and the middle that of a goat. According to Hesiod, she was the daughter of Typhaon and Echidna. She made great havoc in Lycia and the surrounding countries, and was at length killed by Bellerophon. The origin of the notion may be sought in the volcano of the name of Chimaera near Phaselis, in Lycia. In works of art discovered at Lycia, several representations of the Chimaera were found, in the simple forms of a species of lion still occurring in that country]. which emits fire, like Mount Aetna in Sicily, and Zwickau, in Germany.

Europe is named after the daughter of Agenor, king of Libya, [Libya is the Greek name of the continent of Africa in general]. whom Jupiter abducted from Africa and carried off to the island of Crete. [Jupiter, in the form of a bull, carried off Europa according to Greek mythology]. One third of the world was named for her. [Opinions vary as to the origin of the name Europe. One is that the appellation is derived from Europa, daughter of the Phoenician king Agenor. This neither satisfied geographers generally, nor Herodotus in particular, who indeed wonders (IV.45) how it should come to pass that the three main divisions of the earth were named for three females—Asia, Libya, and Europa. The connection of Europe with Phoenicia is obvious; for Tyrian and Sidonian mariners were the earliest explorers of the bays and coast of the Mediterranean, and among the first colonizers of its principal islands and its western shores. They were the first also who passed through the Pillars of Hercules, surveyed the coasts of Spain and Gaul, and entered the German Ocean, and perhaps the Baltic Sea. The name Europa bears a close resemblance to the Semitic word Oreb—the land of sunset. Such a name the Phoenicians of Asia might well give to the regions westward of the Aegean, even as the Italian navigators in the Middle Ages, looking from the opposite quarter, called the eastern extremity of the Mediterranean the Levant, or the region of sunrise. Another theory is that the root of Europa is the wife of Zeus, while Asia is the sister or wife of Prometheus. And thus, apparently the line of Zeus and the Olympian divinities is connected with the continent of Europe; and the line of Prometheus, Epimetheus, Atlas, etc, or the Titanic powers, with Asia and Libya]. Europe begins at the river Tanais, extends to the northern ocean, and westward to Spain. The first region of Europe is Lower Scythia, which begins with the sand sea, or swamps, known in Latin as Palus Maeotis, [Now the Sea of Azov]. and extending from the Danube to the northern ocean, reaches westward to Germany; and because of the character and manners of the inhabitants, it is called Barbaria. Of this region Gothia, [Country of the Goths, the greatest northern tribe of Germany]. afterwards Germania, or Germany, is the first part; and therein the inhabitants were mostly of the Suevi. [The Suevi were one of the greatest and most powerful peoples of Germany. The name applied collectively to a great number of German tribes, grouped together on account of their migratory life. The Suevi are described by the ancients as occupying the greater half of Germany. Later this collective name disappeared, and the different tribes were called by their distinctive names. In the third century, however, we again find a people called Suevi, dwelling between the mount of the Main and the Black Forest, whose name is still preserved in the modern Swabia; but it is said, this people were merely a body of bold adventurers, who assumed the celebrated name of the Suevi, because they possessed no distinctive appellation of their own]. Germany, beyond Lower Scythia, is bounded or enclosed by the Danube, between the Rhine and the Sea. This is a powerful country, and it is populated with a great number of earnest people. Because of its fertility and fruitfulness it is called Germania, which signifies the bearing one.

There have been various speculations as to the origin of the name Germania. The reason which the author here assigns, namely, that because of its fertility and fruitfulness, the country was called Germania, “which signifies the bearing one,” I have not found in any other work. As a Latin scholar Schedel would have had the Latin root (germen) for germinate in mind; but the name was not original with the Romans. The name did not become current with the Romans until the time of Caesar, who learned it from the Gauls. It is said that the name is of Celtic origin, and most probably meant woodsmen, or forest-dwellers, which name the Gauls applied to the uncultured people of Celtic or Germanic origin in the region of the Maas and the Lower Rhine, who did not live in cities. Finally the name was confined to the latter, but came to designate collectively the great nation beyond the Rhine—the Germani. The Germanic peoples themselves probably first learned the name from the Gauls, and only applied it to themselves in commerce with foreigners, particularly the Romans. The name never became popular with them; but at a later time the learned seized upon the name, and gave it a wider scope than it originally enjoyed. There are other writers who derive the word from the German ger, gwer, Heer, Wehr, so that the word would be equivalent to Wehrman, Wehrmanner, that is, warriors.

Germania was bounded by the Rhine on the West, by the Vistula and Carpathian mountains on the East, by the Danube on the South, and by the German Ocean and the Baltic Sea on the North. This area the Romans called Germania Magna, or Germania Transrhenana, or Germania Barbara, and this must be carefully distinguished from the Roman province of Germania Cisirhenana, which designated the regions on the westerly side of the Rhine, which was occupied by peoples of Germanic origin. At first these regions were reckoned as part of Gallia Belgica; but under Augustus they were called Germania after the occupants, and were divided into two parts: Germania Superior or Germania Prima, from the Jura Mountains to the Nahe, and Germania Inferior or Germania Secunda, from the Nahe to the sea.

It has precious stones, crystals, and electrum. Now there is an Upper Germany, by the northern ocean, and a Lower Germany, by the Rhine—the land which the Danube divides from the Barbarian Sea to the sea which divides the earth.

Folio XIII recto

Moesia, [Moesia, an ancient Roman province; the modern Bulgaria and Serbia]. Pannonia, [Pannonia, an ancient Roman province

between the Danube and the Save rivers]. Rhaetia, [Rhaetia, an ancient Roman province, conquered in 15 BCE, embracing part of modern Tyrol and the Grisons, and later extended to the Danube]. then Thrace, [Thrace, a region of indefinite extent in northeastern Macedonia. Roman Thrace extended as far north as the Balkan mountains]. with Constantinople to the east, and Macedonia to the west—in these countries various people lived: the Moesians, the Getae, [The Getae were related to or identical with the Dacians; a Thracian nation or tribe. Originally occupied the territory between the Haemus and the Ister, but crowded to the north side of the river by the Macedonians]. the Sarmatians, the Scythians, and others. Item: Greece has on the east, Dalmatia, Epirus, Hellas, Thessaly, Macedonia, Achaia, and Illyria. And all Greece and Dalmatia was named after Delim, [Delim, probably refers to Dalminium or Delminium. It was the capital from which Dalmatia derived its name. In ancient times the country nearly corresponded to the modern Dalmatia]. the largest city of these provinces. In Epirus lies Chaonia, formerly called Molossia. Item: Bellas, also called Attica, is the real Greece, and Athens, the city, is the mother of letters and the nourisher of the wise. But Hellas consists of two provinces, Boetia and Thessaly, wherein golden coins were first minted, and the taming of horses was first conceived of. Item: Macedonia, formerly called Emathia, [The original Emathia, as mentioned by Homer, is coupled with Pieria as lying between the Hellenic cities of Thessaly and Paeonia, and Thrace]. is near Media which is to the north. It was the country of Alexander the Great's father. [Philip of Macedon]. It is rich in veins of gold and silver. In it is Mt. Olympus, which is so high that on its peak are found neither air nor clouds. Item: Achaia is almost an island, and in it lies the capital city of Corinth, an honor to Greece. Item: Arcadia, or Sicaonia, has the mineral asbestos, which when once ignited, can never be extinguished. [According to Pliny, "Asbestos is found in the mountains of Arcadia, and is of an iron color," (, XXXVII. c.54). At another place Pliny calls it amianthus, and says that it resembles aluminum in appearance, and that it suffers no diminution from the action of fire (Book XXXVI). And he adds, "This substance effectually counteracts all noxious spells, those wrought by magicians in particular." It is apparent that Schedel had no personal knowledge of asbestos. He states that once ignited, it can never be extinguished. Of course, we know that asbestos does not burn, and we can account for Schedel's misinformation by calling to mind the asbestos wicks of the inextinguishable lamps of the Middle Ages, the existence of which was generally believed in at the time]. Item: Pannonia, so called from the Italian mountains which divide it from Italy, is a powerful country, and a good and happy land. Istria is named after the river Danube, which is also called the Ister. Pannonia is north of the river. Italy was once called Magna Graecia, and later on Latium. Finally it was called Italia, being named after Italus, its king. [Italus, a king of the Pelasgians, after whom, according to Roman mythology, Italy was named. At the time of Augustus the chief divisions of Italy were (1) Upper Italy, (2) Central Italy, or Italia Propria, and (3) Lower Italy, called Magna Graecia. At this time Latium was but one of the five provinces of Central Italy]. This country is most beautiful in every respect; it is fertile, and productive of wholesome and agreeable foodstuffs. It has three seas, Benacus [Lake Garda], Alumnus, [Probably Lemanus Lacus, or Lake Lemano (Lake of Geneva)]. and Lucerne. It also has two rivers, the Eridanus, also called Padus, [Eridanus is the mythical and poetical name of the Po, Italy's largest river]. and the Tiber. Italy produces precious stones, pearls, silks, corals, ligures, and snakes which are called boas. Italy and Spain are also called Hesperia. [Hesperia means Western Land. The name was given to Italy by the Greek poets because it lay west of Greece. In imitation the Roman poets gave the name of Hesperia to Spain, which they sometimes called Ultima Hesperia, to distinguish it from Italy, which they occasionally called Hesperia Magna. Hesperus is the evening star]. Tuscany is a part of Italy, and Umbria is a part of Tuscany; and Tuscany lies on the heights of the Italian mountains in the southern part of Italy. Etruria is a part of Italy. Item: Apulia. Item: Campania is a province of Italy which is verdant in summer and winter; for there the sun is bountiful, the climate temperate, and the air clear. Item: Gaul is protected on the east by high mountains, and it has the sea on the west. To the south are the Pyrenees and Spain; to the north are the Rhine and Germany.

It begins at Belgica, [In Caesar's time Gaul was divided into three parts, Aquitania, Celtica and Belgica, according to the three different races by which it was inhabited. The Aquitani dwelt in the southwest between the Pyrenees and the Garumna, now the Garone; the Celtae, or Galli proper, in the center and west between the Garumna and the Sequana (now the Seine) and the Matrona, now the Marne; and the Belgae in the northeast, between the two last mentioned rivers and the Rhine]. and extends to Aquitania. This region is fertile, produces good food and fodder, and is well watered by rivers and springs. There are two rivers, the Rhine and the Rhone. Belgica is a state in Gaul, from which the country of Belgium derived its name. Hispania was first called Iberia after the river of the same name, and was thereafter called Hispania. [The name in general used among the Greeks during the historical period was Iberia, which was understood to be derived from the Iberus (now the Ebro), the principal river in northeastern Spain. It rises among the mountains of the Cantabri, flows southeast through a great plain, and falls into the Mediterranean near Dertosa, after forming a delta. This Iberia is not to be confused with the ancient Iberia in Asia, conquered by the Arabs in the 7th century, and which is now the country of Georgia. The name Hispania, for Spain, came into use after the Romans began to have a direct connection with the country, and this has remained the prevailing appellation ever since. The genuine form of the name is probably Span or Sapan, the vowel sound being prefixed for easier pronunciation, as is common in southern and eastern languages when an initial "s" is followed by another consonant. The origin of the name is uncertain. One author derives it from the Phoenician and Hebrew word tsapan, which means a rabbit; and arguments are adduced in favor of this etymology from the numerous testimonies of the ancients to the abundance of these animals in the country (Strabo III. pp. 144, 168; Pliny VIII. c. 58, and XI. c. 37), as well as from a medal of Hadrian, on the reverse side of which is seen a female figure, as the personification of Spain, with a rabbit at her feet. W. von Humboldt, in his invaluable essay on the primitive history of Spain, maintains that it was a native name, and that its genuine form, vowel prefix and all, is preserved almost unaltered in the modern native name España, which he derives from the Basque Ezpaña, a border, margin, edge, denoting that the peninsula was the margin of Europe toward the ocean. The old Greek name Hesperia, chiefly used by the poets, was also used in connection with the notion that the world consisted of four parts: Libya, the southern; Asia, the eastern; Europe, the northern; and Hesperia, the western]. It lies between Gaul and Africa, and is bounded on the west by the Pyrenees, and at all other points by the sea. It has a clear atmosphere and good climate, produces all kinds of fruits, and is rich in precious stones and metals. Through it flow the rivers Baetis, Minius, Iberus, and Tagus. [The Baetis is now the Guadalquivir; the Minius is now the Minho, or Mino; the Iberus is the Ebro, while the Tagus has retained its ancient name]. It has six provinces, Tarraconensis, Carthaginiensis, Lusitania, Gallaecia, Baetica, and across the straits in Africa, Tingitana. There are two Hispanias—Hispania Citerior, and Hispania Ulterior. [Spain's provincial constitution under the Romans dates from the year of the expulsion of the Carthaginians in 205 BCE; and at the same time the division of the peninsula into two parts was made a part

of the political constitution; so that the peninsula formed, from the first down to the time of Augustus, two provinces, the eastern, called Hispania Citerior, and the western, called Hispania Ulterior, the river Ebro (Iberus) being adopted as the natural boundary between the two. This boundary varied at different times. Polybius, having in mind the old Greek distinction between the country of the Celts and that of the Iberians, calls the eastern province Celtiberia and the western Iberia. Other writers use Celtiberia as a synonym for Hither Spain, as distinguished from Further Spain. Lastly, some late writers used the terms Great and Little Spain as equivalent respectively to Hither and Further Spain. Hispania Ulterior included Baetica and Lusitania].

Some hold that Africa derived its name from the fact that it is favorably situated with reference to the heavens and the sun, and does not suffer through frost. Others say it is named after Affer, a descendant of Abraham. [No authoritative origin has been given for the name Africa. It was first used by Aeneas before the Second Punic War and was applied only to Carthage and its environs. However in the time of the Empire, the name meant the entire continent, which the Greeks had designated by the Semitic name Libya, by which was at one time meant only the northern rim of Africa. According to Genesis 26:1-3, Abraham took another wife named Keturah, and she bore him a number of sons, among them Midian; and to Midian sons were born, among them one Ephraim. Josephus (I. c. 25, s. 1) gives the same genealogy with a variation in the spelling of the names, and calls Ephraim Ophran. He relates that his grandchildren, when they inherited it, called it from his name Africa. Citing other authorities, Josephus says: "Cleodamus the prophet, who was also called Malchus, who wrote a history of the Jews in agreement with the history of Moses, their legislator, relates that there were some sons born to Abraham by Keturah: Nay, he names three of them, Apher, Surim, and Japhran. That from Surim was the land of Assyria denominated; and that from the other two, Apher and Japhran, the country of Africa took its name, because these men were auxiliaries to Hercules, when he fought against Libya and Antasus." It begins at the border of Egypt and extends southerly through Ethiopia to the Atlas Mountains. On the north it is bounded by the Mediterranean Sea. Therefore these lands are called Libyan Cyrenaica, and they are so called from the name of its capital city. [Cyrenaica was the name of the district, which, from the time of the Ptolemies, was called Pentapolis because it included the five cities, Cyrene, the capital, and Apollonia, Ptolemais, Arsinoë, and Berenice]. Item: Pentapolis has been so-called because of its five cities. One of these cities is Ptolemais, and another is Berenice; their names are derived from their rulers. [Pentapolis is a name for any association of five cities and was applied specifically to two groups: The first has already been mentioned (Folio XIII verso, and note). The second group consisted of the five great cities of Cyrenaica in N. Africa, namely, Cyrene, Berenice, Arsinoë, Ptolemeita, and Apollonia. Arsinoë was the daughter of Ptolemy I (Lagi) and Berenice. She married Lysimachus, king of Thrace in 300 BCE; after the death of Lysimachus she married her half-brother, Ptolemy Ceraunus, who murdered her children by Lysimachus; and lastly she married her own brother, Ptolemy II (Philadelphus). He gave her name to several cities. She was exceedingly beloved of him though she gave him no children, and he also named a district of Egypt after her. Cyrene, the chief city of Cyrenaica in North Africa was founded by Battus (631 BCE) over a fountain consecrated to Apollo, and called Cyre, which supplied the city with water. Berenice was named after Berenice, the mother of Ptolemy II and his sister-wife Arsinoë. This Ptolemy built the city. Ptolemeita took its name from one of the Ptolemys, but which one is not known. Apollonia was the harbor of Cyrene and no doubt its name has some connection with the fountain of Apollo over which Cyrene was founded]. Item: Tripoli, Bizacium, Carthago, Numidia and Mauretania, or land of the Moors. Tingitania, and in the heat of the sun, Ethiopia. Tingitania is named after the capital city (Tingis) of the province. [Bizacium, more correctly Byzacium, or Byzacena Regio, was the south portion of the Roman province of Africa. It corresponds to the southern part of Tunis. Carthago (Carthage) was one of the most celebrated cities of the ancient world, and lay N.E. of Tunis on a large bay. In ancient times it stood upon a peninsula surrounded on all sides, except by the west, by the sea. The coast of this part of Africa has been much changed by the deposits of the river Bagradas and the sand driven seaward by the northwest winds. Numidia, a country in N. Africa, lay on the Mediterranean, between Mauretania on the west and the territory of Carthage on the east. On the south it extended to the Atlas Mountains. Mauretania was the most westerly of the principal divisions of Africa. It lay along the Mediterranean and extended like a narrow band from the Atlantic on the west to Numidia on the east]. This region [Tingis is a place of very great antiquity on the south coast of the Straits of Gibraltar. Augustus made it a free city. Claudius made it a colony and the capital of Mauretania-Tingitania]. abounds in wild apes, dragons, ostriches, and some elephants, but at present these are found only in India. Item: Garrania is a province, and therein is a spring, cold in the heat of the day and warm in the cold of the night. [Possibly Garimantes, in the interior of Africa, to the east of the Libyan desert, and inhabited by a powerful tribe. Pliny, in speaking of Cyrenaica (V. c. 5), says: "Beyond it is the desert, and then Talgae, a city of the Garamantes, and Debris, at which place there is a spring, the waters of which, from noon to midnight, are at boiling heat, and then freeze for as many hours until the following noon; Garana too, that most famous capital of the Garamantes; all which places have been subdued by the Roman arms." Ethiopia is so called from the heat [No doubt the chronicler refers to the name Ham, or rather Cham, which is from a single root signifying to be hot, and hence burnt, black. The Hamites are dark-skinned people, dwelling mainly in the torrid zone. The first three sons of Ham settled in northern Africa]. suffered by the people, who suffer by reason of the nearness of the sun; for there the heat is constant. Here are many people of different features and of wonderful physique. The country is full of wild animals and snakes. There are also one-horned animals, cameleopards, basilisks, [Basilisk, a fabulous serpent, lizard or dragon, whose hissing would drive away all other serpents, and whose breath and even look was fatal. Today the term is applied to any of several tropical American lizards of the genus basiliscus]. and great dragons. Gems, iacinctus [Hyacinth, a precious stone of the ancients, of a blue color, perhaps the sapphire]. and chrysoprase, [Chrysoprase, an apple-green variety of chalcedony, of a dull, flinty luster, esteemed in jewelry]. and also reeds of cinnamon are found there. There are two Ethiopias, one to the East, the other to the West, in Mauretania. Now in addition to the three parts of the world above described there is a fourth one within the inner (Mediterranean) sea, which, because of the heat, is unknown to us. There, according to various writers, are said to live the people who turn their feet against us. [Antipodes is a term applied strictly to any two people or places on opposite sides of the earth, so situated that a line drawn from one to the other passes through the center of the globe and forms a globe diameter; derived from the Greek words anti (opposed) and podes (feet). Any two places having this relation must be distant from each other by 180 degrees of latitude, and one must be as many degrees north of the equator as the other is to the south; in other words, the latitudes are numerically equal, but on is north and the other south. At the antipodes the seasons and day and night are reversed, but in calculation of days and nights, midnight on the one side may be regarded as corresponding to noon either of the previous or following day. People living in opposed regions of the earth, like these, are said to have their feet turned toward each other, the zenith of the one being the nadir of the other].

Noah, son of Lamech, the tenth from Adam, was born according to Genesis, in the 182nd year of his father, and, according to the Hebrew, in the 1056th year of the world, but according to the writings of Orosius, [Paulus Orosius, historian and theologian, was born in Spain toward the close of the fourth century, and flourished about 415. His was undertaken at the suggestion of Augustine, to whom it was dedicated. Beside the Old and the New Testament he appears to have consulted Caesar, Livy, Justin, Tacitus, Suetonius, Florus, and a cosmography, attaching also great value to Jerome's translation of the of Eusebius]. Bede, [Bede, or Beda, (673-735), commonly called "the Venerable Bede," was an English monk and known as "the father of English learning." He was the author of an . For his biography see Folio CLVIII verso and note]. and the LXX, [The Seventy, briefly written LXX, or more exactly 72, translators were sent from Jerusalem to Alexandria by the high priest Eleazar, at the request of Ptolemy II (Philadelphus) (288-247 BCE) to translate the Old Testament into the Greek. This was the earliest Greek translation and is called the Septuagint (Latin , LXX.). The king's share in the business was quite secondary, but we know that he was a ruler of eclectic literary tastes, and that he may well have encouraged an enterprise that not only appealed to his own curiosity, but would promote the use of Greek among the large Jewish population of the city. That population had been steadily increasing, and while loyal to the Hebrew faith, had lost its knowledge of the Hebrew tongue. Faced by sheer necessity, the pious Jews of Alexandria were resolved to understand the Scriptures read in their own synagogues, and they overcame the age long prejudice of the authorities at Jerusalem against the writing of Scripture in any language but Hebrew. The early Christians generally accepted the LXX canon]. in the 1642nd year of the world. His name signifies "rest," for under him all things rested after the flood, and he first conceived tillage of the soil with beasts of the field. Accordingly it is written that he will comfort us in our labors, etc.; for at first the people themselves plowed, but afterward the beasts tilled the soil. Noah was a farmer, and Augustine [St. Augustine (354-430), Latin Father of the Church, was born in Numidia, and became bishop of Hippo, Africa. For his biography see Folio CXXXVI recto and note]. elevates farming to a sacred occupation, a labor set up by God above all other handicrafts, dignities and arts. [The name Noah signifies "rest." Noah was the ninth in descent from Adam, according to Genesis 5:3-30].

From Shem, Ham, and Japheth, the three Sons of Noah, seventy-two peoples descended; and to symbolize these, the Lord Jesus sent seventy-two disciples before him. Augustine says that many others were born who are not remembered, for although they exceeded others in the number of their descendants, they did not create nations. The names of some of these people survived, and we know whence they came—such as the Assyrians out of Asshur, the Hebrews out of Heber. Some were changed or altered in the course of time to such an extent that the most learned and informed historians have been able to trace but a few of these peoples to their origin. All things considered, more names were changed than remained.

Jonicus, fourth son of Noah, was born in the third year of the Flood; but as to him Moses is silent. Jonicus first discovered the science of astronomy, and he prophesied future events. After his father had endowed him he went to the land of Etham, and there he lived and originated a people; and this is the land, called the Land of the Sun, to which went a number of distinguished men, Sons of Japhoth. And Jonicus built a city called Heliopolis. [Heliopolis (City of the Sun) was a celebrated city of Syria and chief seat of the worship of Baal, one of whose symbols was the sun which the Greeks identified with Apollo as well as with Zeus; hence the Greek name of the city. Its location made it a place of great commercial importance, being the direct route from Egypt and the Red Sea and from Tyre to Syria, Asia Minor, and Europe. Hence the wealth of the city, to which its ruins still testify. The priests of Heliopolis were renowned for their learning]. It is said that he also advised Nimrod how to rule. He was a man celebrated for his ingenuity and a great observer of the stars, their courses and attributes; wherefore he prognosticated and preached the origin and decline of the four principal empires. His son Cosdron survived him.

Cush was Ham's son, from whom (according to Josephus) sprang the Ethiopians. These were first called Cushites, but later Ethiopians. From them Ethiopia derived its name. This is beyond the country called Mauretania, and there, in the East, lies the Great Desert. Of Canaan, the son of Ham, were born [No mention is made of Sidon, the first born. Heth was the ancestor of the Hittites, who, in the time of Abraham, occupied the hill country about Hebron. They afterwards spread northward and their name became synonymous with Canaanite. The Jebusites, a mountain tribe, dwelt in Hebus, afterward Mount Zion. After countless centuries of independence they were finally subdued by David. The Amorites were the most powerful and widespread of the Canaanitish tribes. They founded powerful kingdoms on both banks of the Jordan, the eastern Amorites being conquered by Moses, and the western by Joshua. The Hivites were a people who lived in Shechem in the time of Japheth. Their chief seat at the time of the conquest of Canaan seems to have been northwestern Palestine, about Hermon and Lebanon. The Girgasites were a tribe of whom, as Josephus says, only the name remains. The Arkites dwelt on the Mediterranean north of Sidon. Their name is still preserved in the modern Arka, famous as the birthplace of the emperor Alexander Severus. Its ruins are scattered about a lofty mound twelve miles north of Tripoli. The Sinites seem to have left their relics in the mountain fortress of Sinna, mentioned by Strabo, and the town of Sini, or Syn, north of Arka. The Arvadites inhabited the island of Arvad or Arad, and the adjacent shore. Arvad was a rocky island fortress, two miles from the shore, north of Arka and Sini. It was colonized from Sidon, and was the mother of Tarsus, ranking at one time next to Tyre. It is still inhabited by a maritime population bearing the name of Ruad, and retains some well preserved remnants of Phoenician walls. The Zemarites have not been identified by any historical or geographical traces. Perhaps the town of Sumra, or Shoumra, at the foot of Lebanon, between Arka and the sea, is one of the memorials of this tribe. The Hamathites inhabited Hamath, or Chamath Rabba, that is, Chamath the Great, a city on the Orontes, now known by the same name, in the great valley between Lebanon and Anti-Lebanon. This valley is known in the Old Testament as "the entering in of Hamath," and formed the northern boundary of the promised land. These descendants of Canaan are set forth in Genesis 10:15-18]. Etheus (Heth), Jebusius (Jebusite), Amoreus (Amorite), Gergeseus (Girgashite), Eveus (Hivite). and Archeus (Arkite); and after each of them certain people is named; as for Eteus, the Hittites; for Jebusius, the Jebusites; for Amoreus, the Amorites; for Gergeseus, the Girgasites; for Eveus, the Hivites, or Gabaonites; (for Areheus, the Arkites). Archeus built the city of Arka, below Mount Libanus. From Canaan, the first son of Ham, came the Canaanites; and Canaan had eleven sons, who inhabited the country of the

Canaanites, the promised land (now Judea), and called Canaan after him. Cineus (Sinite). Aradius, after whom were named the Arvadites, who possessed the island of Aradus, which is separated from Phoenicia by a small sea. Zemarite, of whom came the noble city of Simyra, which is called Aeolis. Amatheus, after whom the Hamathites are named. Of Phut, the second son of Ham, came Libya, the country; Atlante, the mountain of Mauretania, and after him the country was called Phut. [Phut, progenitor of the African people, was the third son of Ham. In the wide sense of the word Phut is synonymous with Libya, or Libyans. Jeremiah (46:9) associates Phut (Libyans) with Cush (Ethiopians) as rising up against Pharaoh-necho. Atlante refers to Mount Atlas, and is used as a designation of West African Libya. Atlas is a high mountain in Mauretania, on which heaven was said to rest]. Of Mizraim, the third son, came the Egyptians, also called Mizraim, after their prince. [“And Mizraim begat Ludin, and Namim, and Lehehim, and Naphtuhin, and Pathrusim, and Casluhim (out of whom came Philistim,) and Caphtorim,” (Genesis 10:13-14). The descendants of Mizraim formed the Egyptian nation, and Mizraim is the Hebrew name for Egypt and Egyptian. It is a geographical word meaning narrows, a narrow strip of verdure threaded by the Nile]. Lydia and the Lydians were named after Lidin, and there is St. John’s seat. [Lydia is not in Africa nor in Egypt, but in Asia Minor and is out of place at this point of the text. “Lidin” no doubt refers to Lud, fourth son of Shem, and not a son of Ham, and who is probably the progenitor of the Lydians of Asia Minor. The first son of Mizraim was Ludim, and his tribe was a warlike people of Mauretania, associated by the prophets with the Libyans and Ethiopians. John the Evangelist made Ephesus the center of his operations, and it lies in Lydia]. From Anamim came the Anamites; [The Anamites inhabited the Nile Delta]. From Lehabim [The Lehabim were Egyptian Libyans who dwelt on the west of the Nile Delta. Nahum and Daniel associate them with the Ethiopians. All these names ending in im are plurals]. came the Cubarii, and other unknown peoples exterminated by the Ethiopian wars; and their names have been lost. [In addition to the descendants of Mizraim specifically mentioned, Genesis gives the Naphtuhim, or Middle Egyptians; they were the people of Ptah, the name of an Egyptian god, whose dwelling was Memphis; Pathrusim, inhabitants of Pathros, an Egyptian word meaning southern region, Upper Egyptian; Casluhim, Northeast Egyptians, in the region of Mount Casius; Caphtorim, the Copts of modern Egypt]. Mizraim, the second son of Ham, was the progenitor of seven peoples, of whom the sixth were the Palestinians. Their land is Syria, bordering on Arabia, and from the city of Philistia they were called Philistines. [According to Genesis the Philistines came out of Casluhim, the sixth descendant of Mizraim. They are the Palestinians, as Philistia was the original Palestine, a name which afterward came to mean the same as Canaan. Amos (9:7) and Jeremiah (47:4) describe the Philistines as coming from Caphtor. Knobel believes the Philistines to have been descendants of Shem through Lud]. From Sabtah came the Sabatha, by the Greeks called Astabari. [This begins the line of Cush, whose sons were Sebah, Havilah, Sabtah, Raamah, Sabtechah, and the sons of Raamah, namely Sheba and Dedan; and Cush also begat Nimrod (Genesis 10:7-8). The Sebah were the inhabitants of Meroe of the Upper Nile, situated on the peninsula formed by the Astaboras and the Nile]. Raumah (Rhegma) had two sons, and thereafter the Sabatha lost their old name. From them originated Ethiopian races in the West. From Saba came the Sabii—Arabs, and from them Arabia, and they live by the Libyan Mountains. From Dada came Ethiopians. Havilah was the other son of Gush, who was a son of Ham; and after him were named the Havilites and the Getuli, who live in the remote parts of Africa, Nimrod, the other son of Cush, who was a son of Ham, was a giant of great stature, and the most daring of the sons of Noah. He fomented trouble with the Babylonians. [The sons of Ham were Cush, Mizraim, Phut, and Canaan. We are here concerned with the issue of Cush, namely, Sebah, Havilah, Sabtah, Raamah, Sabtechah, and Nimrod. The chronicler seems confused in the names, which in some instances are very similar. The sons of Cush were the Cushite Ethiopians and Arabians. The Sebah, as already stated, were the inhabitants of Meroe of the Upper Nile, situated on the peninsula formed by the Astaboras and the Nile. The Havilah were the Macrobian Ethiopians, who dwelt in what is now Abyssinia. There was also a Shemitic Havilah in Arabia. The Sabtah were the progenitors of the Ethiopians of Hadramont in South Arabia, and their chief city was Sabta, Sabota, or Sabotha. The name Raamah still remains in southeastern Arabia, the Rhegma of the old geographers, where, according to Pliny and Ptolemy, dwelt a fish-eating people. The sons of Raamah were Sheba and Dedan (Genesis 10:7). The Cushite Sheba was on the Persian Gulf, traces of which may perhaps be found in the modern Saba, the thoroughfare of the Hebrew commerce with India. Dedan is probably traceable in Dodan on the east coast of Arabia. The Sabtechah are the dark-skinned Carmanians. They had a river and a city called Sabis. As distinguished from the preceding tribal or place names, that of Nimrod is clearly that of a person, a mighty hunter. He was an Asiatic Cushite].

Folio XIII verso and XV recto

ILLUSTRATIONS

THE LINEAGE OF Christ

First Section

(a) GENERATIONS OF NOAH THROUGH HAM.

These genealogies are of importance, not as family trees, but as histories of the origin and course of tribes and nations, their relations to each other, and the intermingling of populations. The words “father” and “son” as used in these tables seldom represent individuals. To this Noah was probably an exception, as was Nimrod. Many of the Biblical names are personifications of nations, tribes and places, grouped together to convey some idea of the bond by which they were believed to be connected. Gomer, Javan, Tubal, Mesheck, and Tiras, sons of Japheth, were nations, as were many others.

The Hebraic idea of the tables was to demonstrate purity of descent. In the time of Josephus every priest, so it is said, was required to prove his descent, and perhaps from the time of Ezra lists were carefully kept. The genealogies of Jesus at the beginning of two of the Gospels are intended to prove his descent from David. While in Matthew Jesus is traced to Abraham, in Luke he is traced to Adam.

The foregoing analysis is in accord with the progress of the genealogies as given in the Scriptures, Japheth, Ham, Shem, although the order of the three sons of Noah is Shem, Ham and Japheth. The Chronicle, on the other hand, apparently in obedience to a medieval

custom of beginning in the middle, selects Ham and his descendants for first consideration.

At Folio XIV *verso* we find Noah, the patriarch, represented by a woodcut 2¼" x 6-3/8". From him branch off Ham, his second son (portrayed with his wife, Cathaflua), and Jonicus, his alleged fourth son (of whom Moses makes no mention), portrayed as an astronomer, diligently examining a globe. Apparently this star-gazer was without descendants.

On the same page (Folio XIV *verso*) a branch runs off to Cush (Chus), who is described as the fourth, instead of the first son of Ham (Cham), and is shown in a dual portrait with his wife. The descendants of Cush extend across Folio XV *recto*: Sabtechah (Sabata); Raamah (Regma) and his spouse, from whom a branch proceeds to their sons Sheba (Sabaa) and Dedan (Dadan); Havilah (Evila), Seba (Saba), and Nimrod (Nemrot). Sabtah is not portrayed.

Although Cush, the son of Ham, and the descendants of Cush symbolize the Ethiopians, none of the portraits in this branch of the family tree show Ethiopian characteristics except in the case of Dedan, who has negroid features and close cropped, kinky hair.

A second branch proceeds out of Ham. It bears a lone leaf—Phut (Phuh), the third son of Ham, who, through the ancestor of the Libyans, remains uncredited with issue in this gallery of portraits.

Immediately beside Phut is his Egyptian brother, Mizraim (Messaraym), second son of Ham, posed in a dual portrait with his spouse. And out of this pair come forth Ludim (Lydin), Anamim (Annanim), Lebahim (Laabun), and Naphtuhim (Thussim), and Casluhim (Celluin). But Mizraim had seven descendants, not five. Parthusim, progenitor of the people of Pathros (Upper Egyptians) and Caphtorim have been omitted.

And now for the upper branch, proceeding from Ham through his son Canaan, ancestor of the Canaanites, here represented with his wife and eleven sons, arranged in two solid horizontal tiers, five in one row, six in the other. Leafing from the upper branch are Sidon (Sydon), Heth (Etheus), the Jebusite (Jebuseus), the Amorite (Amorreus), and the Girgasite (Bergeseus or Gergeseus). In the lower branch are the Hivite (Eveus), the Arkite (Aratheus), the Sinite (Cyneus), the Arvadite (Aradius), the Zemarite (Samarites), and the Hemathite (Amatheus).

The lineage of Noah through Ham is the first branch of the Generations of Noah illustrated in the Chronicle and occupies a good portion of Folios XIV *verso* and XV *recto*, to the exclusion of all text on the latter. None of the portraits in this composite are given personal or national characteristics, and even the picturesque giant hunter Nimrod carries none of the accessories of the chase.

Folio XV *verso*

Shem, the first son of Noah, was born in the 50th year of his father and in the 2244th year of the world, and 2957th year before the birth of Christ; and he lived 600 years, and bore Arphaxad two years before the Flood; and it is said he was Melchisedek, who firstly after the Flood built Salem, that is, Jerusalem. And twenty-seven peoples sprang from him. But Shem bore five sons of whom five separate peoples sprang. The first was Elam, progenitor of the Elamites, the princes of Persia. And Shem in his hundredth year bore Arphaxad and other sons and daughters, and died.

This Aeshur, the second [referring to the accompanying woodcut] of whom the kingdom of Assyria originated, declined to join Nimrod in striving against God in the building of the Tower of Babel. And he fled from the land of Shinar far into an uninhabited region, which from his name was called Assyria. And thereafter he built the city of Nineveh, the capital of the kingdom of Assyria. This people stand accused of great cruelty.

Aram, the fourth son of Shorn, had four sons, and in him Syria originated. Of this Damascus is the capital. Therefore, in the Hebrew Syria is called Aram.

The first son of Aram was Uz of the land of Traconida, which lies between Palestine and Coele-Syria. [“Hollow Syria” is properly the great hollow running N. and S. between the Lebanon and Anti-Lebanon ranges]. In this Judean land lay Uz, out of which came Job, the prophet.

Arphaxad, the third son of Shorn, was born in the 2344th year of the world, according to the seventy interpreters, and he lived 338 years and died. Of this Arphaxad came the Chaldaeans, after whom the land of Chaldaea was named. It lies in Asia, borders on Arabia, is level and arid. It was the great Babylonia.

Shem, who is the progenitor of the Semitic or Asiatic branch of the human race, had five sons: Elam, Asshur, Arphaxad, Lud, and Aram. Elam represents the Elymaeans, who originally peopled the country west of Persia, between it and Mesopotamia, Elymaia, stretching from the Caspian to the Persian Gulf. The old geographers called it Susiana; Herodotus calls it Cissia. It became important in the time of Abraham. Asshur is the eponym for Assyria. The name Arphaxad has been interpreted to mean fortress or country of the Chaldees. Others have identified the name with Arrapachitia, a region on the east bank of the Tigris, north of the primitive Assyria and joining Armenia. Lud is supposed to stand for the Lydians, a warlike race that spread westward into Asia Minor, and there founded a powerful

kingdom, which was conquered by Cyrus, and swallowed up in the Persian Empire. But the matter is uncertain. The Arabic historians assign to Lud the Amalekites and the primitive Arabs, being younger branches of the nation. It is possible that the primitive Amorites and Philistines were Semitic people of the stock of Lud. Aram represents Aramea, or Syria, especially that part north of Palestine. Mesopotamia is the Aram of the two rivers, that is, Euphrates streams. The Semitic languages, Syraic and Chaldee, originated in Aram.

Uz gave name to the country of Job, in the north of Arabia Deserta. Hul, Gether and Mash are not identified to any degree of certainty.

Noah planted a vineyard, and after he drank of the wine he became drunk and lay uncovered in his tent. Now when Ham saw the nakedness of his father, he told his two brothers about it. But they laid upon his shoulders a garment to cover his nakedness, and turned away their eyes and they did not see their father's nakedness. Now as Noah wanted to curse Ham, whom God had blessed, he cursed Canaan, the son of Ham, because Ham had laughed at his father, as has previously been written. [The narrative is not exactly in accord with the text of Genesis 10:20-26].

Folio XV *verso* and XVI *recto*

ILLUSTRATIONS

THE LINEAGE OF Christ

Second Section

(b) GENERATIONS OF NOAH THROUGH SHEM.

This foliated design begins with a dual portrait of Shem (Sem) and his wife. Out of them to the right grows a continuous branch bearing their sons, Elam (the first born), Asshur (Assur), Lud (Luth) and Aram (Aran). Arphaxad (Arfaxat), the remaining son of Shem, is shown on a separate branch. From Aram proceed his sons Uz (Hus), Hul, Gether and Mash (Mel). The long line of descendants of Arphaxad (Genesis 10:24-29) is not shown. The thick branch representing this line has been abruptly cut off by the artist immediately below Arphaxad's waist. In short, the composite represents only the five sons of Shem and the issue of Aram; for room had to be left for

Noah in the Vineyard

This illustration depicts Genesis 9:20-27.

Here we see Noah asleep in the open vineyard. The artist gave no thought to the tent mentioned in Genesis. The vines are burdened with tempting clusters of luscious grapes, too powerful for the unsophisticated farmer. The powerful drink has overcome him, and there he lies to the amusement of his younger son Ham (Chem) who is meddling with his father's garments, and attempting to interest his elder brothers in the action. But Shem and Japheth are horrified and turn away from the scene; but they are not attempting to cover up their father's nakedness, as Genesis says they did.

Folio XVI *recto*

Japheth, the third son of Noah, had seven sons. He possessed Europe, and for his nobleness of character he was blessed by his father, who also expressed a wish for his enlargement. [Having recovered from his drunkenness, and cursed Ham's son Canaan for his father's filial disrespect, Noah spoke again: "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant," (Genesis 10:26-27)]. From Japheth sprang fifteen peoples, and from his sons seven. Gomer, first born of Japheth, came to Europe and established the Gomerites, whom the Greeks called the Galatians; and after them the country was named Galatia. This country borders on Hispania and Lusitania, which lie to the south. The Atlantic Ocean is to the west and north, and on the east are the Sequana (Seine) and the country of the Germans. [The chronicler appears to refer to those earliest inhabitants of Europe who came from Asia into Gallaecia, the most northwesterly province in Spain. He does not refer to Galatia, a province of Asia Minor, inhabited by the Galatians to whom Paul wrote. He has followed Josephus, who says, "For Gomer founded those whom the Greeks now call Galatians (Galls), but were then called Gomerites," (Josephus, B. 1, c. 6, s. 1)]. The Galatians are from Gomer, first son of Japheth, and from him came Galatia. And Gomer had four sons; the first was Askenaz, of whom came the Sarmatians, a Scythian people who lived in the depths of the swamps of Maeotis, an inhospitable region of poor vegetation. [According to Josephus, "Askenaz founded the Aschanasians, who are now called by the Greeks Reginians." The Askenaz lived in the northwest of Asia Minor, in the region of the Black Sea. The swamps of Maeotis (Palus Maeotis), appear on the Map of the World (Folios XII *verso* and XIII *recto*). The Scythians occupied the lands on the shores of Lake Maeotis (Sea of Azov). The Sarmatians were a people who settled an ancient territory in southern Russia, and after them called Sarmatia. From them sprang the present stock of Slavs. Sarmatia is poetically applied to Poland and the Poles]. The second son was Riphath, or Raphaa, of whom came the Paphlagonians and the country called Paphlagonia, in Asia Minor. [Josephus says, "So did the Riphath founded the Ripheans, now called Paphlagonians," (Josephus, B. 1, c. 6, s. 1). Paphlagonia is a rugged country on the Euxine, between Bithynia and Partus]. The third son was Togarmah, from whom came the Phrygians and the country of Phrygia in Asia Minor. It was first called Dardania, and later Troy. [Togarmah is claimed by the Armenians as their founder. This people originally dwelt in Armenia and Asia Minor, but they poured across the Hellespont into Europe before the dawn of history, and spread across the Mediterranean peninsula, even to Spain.] Of Magog, second son of Japheth, came the Scythians, and from them the Goths. [Magog probably means "the place" or region of Gog. The Arabians applied the name to the region between the Caspian and Black Seas]. Of Madar, or Madai, third son [of Japhet], came the Medes, and from them Media, a country near

Assyria and Persia. [The Medes were a powerful nation to the south and southwest of the Caspian, and the east of Armenia and Assyria]. Of Javan, fourth (son of Japheth), came the Greeks; and Javan had four sons. And this same Javan made the Ionians or Greeks. Ionia was a region of the Greeks, between Caria and Colia, now called Thurgia. [Ionia, a western province of Asia Minor, was early colonized by the Greeks]. Of Elishah, the first [son of Javan] came Elis, afterward called Aeolia. And the Aeolian Islands are said to be 25,000 paces from Italy. [The Aeolians (Elis), occupied three-fourths of Greece, and spread to the coasts and isles of Asia Minor]. Tarshish, second [son of Javan], made Tarsus, in Asia Minor, formerly called Cilicia, which was St. Paul's fatherland. [Tarsus, birthplace of St. Paul, is a town and seaport in southeastern Asia Minor; chief city of ancient Cilicia (Acts 9:11)]. From Kittim [Cethimus], the third [son of Javan] comes Cyprus, the island formerly called Cithinia. [Josephus says, "Cethimus possessed the island of Cethimia; it is now called Cyprus," (Josephus, I, c. 6, s. 1)]. From Dodanim, fourth [son of Javan], came Burgundy. He came into the island of Rhodes, and wished to be called Rhodius. [Dodanim refers to the Dardanians, or Trojans]. From Tubal, fifth (son of Japheth), came Hispania, a very large country. From Meschech, sixth (son of Japheth), came the Cappadocians and the land of Cappadocia which lies near Greater Asia. [Tubal and Meschech stand for two peoples who are constantly associated together. Josephus identifies Tubal with the Iberians, who once dwelt between the Caspian and the Euxine. The Mosci were the ancestors of the Muscovites, builders of Moscow, and still give Russia its name throughout the East]. Tiras, seventh (son of Japheth), called his people Thracians; and of them came Thrace, in the land of Scythia. [The Thracians dwelt between Mount Haemus and the Aegean, on the southwest shores of the Black Sea].

ILLUSTRATIONS

THE LINEAGE OF Christ

Second Section

(c) GENERATIONS OF NOAH THROUGH JAPHETH.

This composite contains eighteen portraits, and, in arrangement and execution, is one of the best in the series. The main stem proceeds downward in the manner of most genealogies, which, for convenience of design, uproot the "family tree" and invert it.

Of the eighteen persons represented, all wear headdresses except Japheth, his youngest son Tiras, and his grandson Elishah. In the case of Japheth the cap was probably omitted to show his venerable bald head. But Tiras, progenitor of the Thracians, has a good crop of kinky hair. However, we see that he is manipulating a "globe," and it may have been assumed that he is in his study where no cranial protection is necessary. The head of Elishah, progenitor of the Aeolians, was left bare perhaps in order to make way for the rather sparse crown of laurels which the artist has bestowed upon him as god of the winds in lieu of an Aeolian harp.

Folio XVI verso

Salah, who is also called Canaan, the son of Arphaxad, was born in the 35th year of his father, and in the 2379th year of the world. He built the city first called Salem, naming it after himself. It was later called Jerusalem. He lived 433 years. [Salah was the son of Arphaxad and the father of Heber, and the name symbolizes sending forth, the gradual extension of the Semitic races. The line of Arphaxad is here continued from Folio XV verso, according to Genesis 10:24-29, as that with which the narrative is chiefly concerned. Arphaxad begot Salah, Salah begot Heber, or Eber, who had two sons, Peleg and Joktan, and in their day "the earth was divided." Peleg begot Reu, while Joktan begot thirteen sons, Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab; progenitors of tribes peopling southern Arabia, many of whom are clearly identified with historical tribes. These thirteen sons are not mentioned in the text, but are pictorially treated in the genealogy].

Augustine states that from the blessing of the sons of Noah up to Abraham no mention is made of righteous persons, although I believe this period was not without them. However, to recall all of them would take too long, and would involve more historical zeal than prophetic prudence.

Heber (Eber), son of Salah, was born in the 30th year of his father, and in the 2509th year of the world. He lived 464 years, and from him the Hebrews have their name; for after the dispersion of tongues, the Hebrew tongue alone remained in his house. Before the dispersion this was not called Hebrew, but was the language of all mankind. Yet it is also named after Abraham by reason of circumstances which the learned understand. [The last statement apparently refers to Jerusalem and not to Heber. The origin of the name Jerusalem, and the identity of Salem and Jerusalem have been the subject of much controversy. The rabbis state that the name Salem was bestowed on Jerusalem by Shem (identified in their traditions with Melchizedek), and the name Jireh by Abraham, after the deliverance of Isaac on Mt. Moham, and that the two were afterwards combined, lest displeasure should be felt by either of the two saints at the exclusion of the other. Josephus says that Salem and Jerusalem are the same; Jerome, that they are not; but it is natural to identify one with the other, since the Tell el-Amarna tablets show that Urusalim existed as a name for that city even before the Israelite immigration].

Joktan, son of Heber, had thirteen sons, and each created a tribe; but their names, as Jerome states, are unknown to us because they are too remote, or because of the dispersion of the people. [Genesis 10:26-29].

Peleg, the son of Heber, was born in the 2643rd year of the world, and attained the age of 239 years. His name means one who has been divided from the rest; for although in his day occurred the division of the tongues, and he did not remain in the same clan, yet the same tongue continued to be spoken in his house. Augustine states that no small measure of righteousness remained in this house, and consequently it remained free from punishment, not having participated in the wrong. The number of tongues was according to the

number of tribes, namely 72. However, the number of tribes increased beyond the number of tongues, and we find many peoples who all speak the same language. [Peleg was the son of Heber, and the brother of Joktan. His name means division, relating, as is generally believed, to the division of tongues, recorded in Genesis 11, immediately following, for “in his days was the earth divided. This does not refer to the general dispersion of the human family after the Deluge, but to a division of the family of Heber himself, the younger branch of whom (the Joktanids) migrated into southern Arabia, while the elder remained in Mesopotamia].

Reu, or Regau, son of Peleg, was born in the 2773rd year of the world, and he lived 302 years. It is said that in his time many temples were first built for the worship of the princes of the people. [Reu was the son of Peleg, and the name is said to correspond with Roha, the Arabic name for Edessa; but a closer resemblance might be found between Reu and Rhagae, a large town of Media].

ILLUSTRATIONS

THE LINEAGE OF Christ

GENERATIONS OF ARPHAXAD THROUGH HIS SON SALAH

This section of genealogies is based upon two chapters of Genesis: firstly, Chapter 10:24-30; secondly, Chapter 11:12-18. In the former the descendants of Joktan are given; in the latter, the descendants of his brother Peleg. At Folio XV *verso* the composite portrait ends with Arphaxad, and here, at the right of the page, we begin with his son Salah (Sale). The Lord blessed him with a wife and a son named Heber, but the artist forgot the wife. The line proceeds downward to Eber (Heber) and his spouse, and thence to their son Peleg, the father of Reu (or Regau). The severed branch below Reu indicates that we may expect something of him in the future. Here ends the right hand column, or composite of at least seven woodcuts, including four portraits and three intermediate floral ornaments.

From Heber, on the right, a horizontal branch (two woodcuts) proceeds to the left hand column of the page, devoted to Joktan and his descendants. He was the ancestor of the old Arabian tribes as represented by his thirteen sons. This list of “sons” is probably not to be taken as a scientific or geographical classification of the tribes or districts of Arabia, but as an attempt to incorporate in the table such Arabian races as were known.

At the top of this formidable line of sons of the desert (cut from a single block) appears Joktan and his dutiful spouse. We have some difficulty in reading the names on the portraits, which in most instances vary substantially from the names as given in the English Bible. Nor is the Chronicle text of any help, as it speaks only of the line of Joktan’s brother shown on the opposite side of the page. Yet there is a definite order. The sons are arranged in six groups of two each plus a thirteen man at the bottom of the page. The names appear in the same order as they appear in the Bible. We begin with Almodad (Elimodoch), the first born, at the upper left, and follow a left-right order with each pair to the end. This leaves only one case in doubt, that of Hadoram, whose place is filled by one “Jareth”—a far cry to Hadoram. There is nothing in any one of these portraits to remind one of the Arabs or their country, in feature, costume, or accessories. Of the thirteen sons seven wear head dresses, the rest do not; nine are bearded, four not. All appear to be worried about one thing or another.

Folio XVII *recto*

Jerusalem, located in the land of Palestine and the capital city of the Jews, was first called Jebus, later Salem, thirdly Hierosolima, and finally Helia. [The Jebusites were a Canaanite tribe, and Jebus was their chief city. And so, it is said, Jerusalem was called at the time of the Israelites’ conquest under Joshua. The Jebusites were not entirely driven out of the land until c. 985 BCE when David took the city and made it the capital of the kingdom of Israel. By the erection of the temple of Solomon it also became the permanent center of the Jewish religion. After the division of the kingdom, it remained the capital of the kingdom of Judah until it was entirely destroyed and its inhabitants were carried off into Babylonian captivity (588 BCE). Fifty-two years later Cyrus permitted the exiles to return, and they rebuilt the city. In 332 BCE Jerusalem submitted to Alexander and it remained under Greek rule until the conquest of Palestine by Antiochus the Great of Syria, 198 BCE. In 70 CE the Jews rebelled against the Romans, who put them to the sword or sold them as slaves and razed their temples to the ground. Having revolted again, Hadrian resolved to destroy the last vestiges of their national and religious peculiarities. To this end he established a new Roman colony on the ground where Jerusalem had stood; and he named it Aelia Capitolina. This is the Helia to which the chronicler refers. In 135 CE Hadrian built a temple to Jupiter on the site of the temple of Jehovah. Jerusalem was not restored to its sacred character until Rome itself accepted Christianity. The origin of Jerusalem is shrouded in obscurity. The first reference that may be connected with it is the incident of the mysterious Melchizedek, king of Salem (Genesis 14:18). But there is no ancient authority for applying this name to Jerusalem. The name Jebus as an alternative name for the city, as suggested in certain biblical passages, is also shrouded in obscurity and remains unverified]. The city’s first builder was Canaan, who was called a righteous king, and his name was Melchizedek, a priest of the Most High God. In course of time he built a temple there, and he called it Solimas. The Solymi were a people living in the mountains by the land of Lycia. [Lycia is a small, but interesting district in the southern part of Asia Minor, jutting out into the Mediterranean. The mountains, called Solyma, are on its eastern border. Lycia was colonized by the Hellenic race (probably from Crete) at a very early period. Its historical inhabitants were Greeks, though with a mixture of native blood. The earlier names were preserved in the district in the north of the country called Milyas, and in the mountains called Solyma. Josephus (VII, c. 3, 2) states that under Abraham, Jerusalem was called Salem or Solyma. Some say that Homer mentions it by the name of Solyma; for he named the Temple of Solyma, according to the Hebrew language, which denotes security. Some copies of Josephus here have Solyma, or Salem, and others, Hierosolyma, or Jerusalem]. They called Hierosolima after themselves. The city was inhabited by the Canaanites up to David’s time. Joshua, the Jewish ruler, did not expel the Canaanites and Jebusites. When David rebuilt

the city, after driving out the Jebusitea, he called it Hierosolima, that is, the most secure one. Its location is rocky, and it was fortified by a triple wall, a surplus of water within, but entirely dry without. It was surrounded by a moat, cut out of the rock 40 feet deep and 250 wide. With the rock thereby secured, the pinnacles and walls of the most renowned temple were built. This most celebrated of all the cities of the East was built upon two hills. And as one hill was higher than the other, so was one part of the city more elevated than the other. The other hill was called David's Citadel. It contained a lower city, and this was lower in all respects. The valley in the middle belonged to Siloam, the sweet spring. The city was greatly beautified through the industry of David, Solomon, and other kings. Agrippa also added to city and enlarged it. [About 465 acres are said to have been enclosed in the Holy city during the period of its greatest extent, after the third wall had been built by Agrippa; but the old walls of Solomon and Zerubbabel included a small area of but 155 acres]. And so from time to time, as the population increased, it extended beyond its walls. The addition was called the New City. The whole city was 33 furlongs in circumference. Although the whole city was wonderful, the third wall was even more so, particularly because of its towers, standing in an angle toward the north and west. From these could be seen Arabia and the sea as far as the region of the Hebrews. And there was much costly shining marble in and about the king's hall. But the death of Christ sanctified this city, for there is the temple of his teachings; the place of his bitter suffering for our redemption; the grave of his most sacred body; the mount of his ascension to heaven from whence he will return for the Judgment. Item: There the Lord selected the poor uneducated fishermen to capture emperors and kings with their lines and nets. There he made the blind to see, cured the leper, made the lame to walk, awakened the dead, and performed many other divine miracles; and, all this so that the world might come to recognize the light of truth and virtue.

ILLUSTRATION

CITY OF JERUSALEM Size 7-7/16" x 9-7/8"

This woodcut occupies over half a page. It represents the city of Jerusalem, a fact made known to us by the inscription in ecclesiastical Latin, Hierosolima. The city is securely and very compactly lodged in the confines of three successive circular walls, perfectly concentric and giving it the appearance of the labyrinth. The whole is dominated by the prematurely introduced Temple of Solomon (Templum Salomois). Its oriental architecture is rather out of harmony with its medieval setting.

The whole is represented as a very much overbuilt medieval city of Europe—no standing room, except on the temple steps—not a soul in sight. Not a tree or shrub shows its head within the walls.

The fortifications of Jerusalem are more fully described in the Nehemiah than elsewhere. Starting at the head of the Wady er-Rabadi, or Valley of Hinnom, is the southwest corner of the wall. Then comes the Valley Gate, half way down the valley. At the bottom of the valley where it joined the Kedron was the Dung Gate, outside of which has been found what appears to have been a cesspit. Turning northward, we come upon the Fountain Gate; and the Water Gate on Ophel, over the 'Virgin's Fountain.' The gates on the northeast and north side of the wall seem to have been in order the Horse Gate, the East Gate, the Gate Hammiphkad, after which came the corner of the wall. Then on the north side the Sheep Gate, the Fish Gate, and somewhere on the north or northwest side, the Old Gate. Probably the Ephraim and Corner gates were somewhere in this neighborhood.

Beside these gates the Temple was provided with entrances, some of whose names are preserved. Such was the gate Sur and the Gate of the Guard, the Shallecheth Gate at the west, Parbar and the East Gate. The Beautiful Gate was probably the same as the Nicanor gate, between the Women's and the Priests' Court.

The gates named on the woodcut are those leading into the city. The artist has given the city but six of these, although Nehemiah mentions at least twice that number.

Folio XVII verso

The three princes, Joktan (Jectan), Nimrod (Nemroth), and Suphena, as well as their people, feared that the Flood might come again and drown them. So they assembled in the field of Shinar [The region where the people, after the Flood, made bricks and used slime (bitumen) for mortar (Genesis 11:2-3). It was probably the Hebrew name for the plain of Mesopotamia, on the Euphrates and the Tigris. It would seem originally to have denoted the northern part of Babylonia, as Chaldea denoted the southern; but subsequently, like Chaldea, it was sometimes used for the whole]. and decided to build a tower that would reach to heaven, etc. But as God saw that they would not abstain from carrying out this foolhardy plan, he divided or confused their tongues so that the people were scattered throughout the world.

Babylon was the beginning of Nimrod's kingdom. After the confusion of tongues he gave his realm to his son Belus and moved on to Persia. But Augustine says that Nimrod was driven from there, and that the sons of Aashur ruled the kingdom for 1305 years.

Belus is said to have ruled in obscurity, for he had but a small dominion. He was the first who through the error of mankind was regarded as a god. Different people called him by various names, such as Bel, Baal, Baalim, Beelphegor, and Beelzebub.

Many kingdoms now sprang up: Firstly, that of Sictarum (Scythia), which, although the oldest, is not reckoned among the most renowned, because of the coarseness of its people as hereafter stated. It is the first part of Europe. Secondly, the kingdom of the Masungetharum (Massagetae). [A Scythian people to the east of the Caspian Sea, in the modern Sangaria and Mongolia]. The third, Sichiomorum (Sicyonia), of which Varro [Marcus Terentius Varro (116-27 BCE) was an antiquarian and a man of letters, and not only

“the most learned of the Romans,” but also the most voluminous Roman writer. The scope of his endeavors may be gathered from Cicero’s tribute: “You have revealed to us the age of our fatherland, its chronology, the laws of its religion and priesthoods, the plan of our home and foreign administration, the position of our territories and districts, the titles and descriptions of all things divine and human, with the duties and principles attaching to them, and you have shed a vast amount of light on our poets, and on Latin literature in general, and on the Latin vocabulary,” etc. Sicyon was an ancient city, near Corinth, Greece]. wrote in ancient times, and which extended to Athens and afterwards to the Latin countries. The fourth was the kingdom of the Egyptians. Of all those and of others more will be said on the following page.

Among other kingdoms, as Augustine says, there are two principal ones—the Assyrian and the Roman empires. The kingdom of the Assyrians was the first to originate in the East; that of Rome, in the West. When the Assyrian empire ended, the Roman began. Now the other king of the Assyrians and first sole ruler was Ninus, who through greed to rule, made war upon his neighbors and created disturbances among them. Because of their lack of skill in war, he soon subjugated them, and so the whole of Asia. And he conquered half the earth, and enlarged the great city of Nineveh, which Asshur had built, and gave it his own name. Ninus was the first inventor of idolatry. He made an image of his deceased father Belus in order to ease his sorrows. And to all evildoers who fled to it he granted security and freedom. In this way the image came to be worshipped. After it, others also made statues of the dead, into which the devil entered and gave answers from them. Through these images they endeavored to secure divine favor. This same idol and its temple were afterward destroyed by Daniel the prophet when he was led captive to Babylonia.

ILLUSTRATION

BUILDING OF THE TOWER OF BABEL

This illustration, very tall and narrow, is well suited to its purpose. The tower of Babel shown under construction. Four stories have been completed, each with a balcony and receding toward the top. A building block is being raised, and one of the workmen is signaling, apparently to the operators of the crane below. A second man reaches for the stone to put it into place. Two or three other workmen are seen on top of the structure. The sharp tongs that grip the suspended block seem ill suited to the purpose. A large blooming plant has already reared itself at the base of the tower.

Folio XVIII *recto*

OF THE TOWER OF BABEL OR BABYLONIA

Nimrod, a man with a strong hand, was, after the death of Noah, his lord, fired with a desire to rule. His kingdom had its beginning in the field of Shinar. There this same most indigent and talkative man held a meeting. And in order to draw the people away from their fear of God, he advised them to bake bricks and to erect a tall tower whose steeples should touch the sky, so that they might ascend to heaven thereby. Now, as they were building the tower and thus raising themselves against God, the Lord struck down their folly and pride with a single punishment, whereby the seventy-two peoples who had gathered together there, and who descended from the three sons of Noah and spoke one tongue, were divided into as many tongues; and they could no longer understand one another. And so the assembly was dissolved, and the people were scattered upon the face of the earth. Where this tower once stood is clear to but few people. They say that in the beginning, a noble commercial or manufacturing city of the Chaldeans, called Baldach, stood upon the banks of the Euphrates. Its inhabitants say that not far from this city is to be seen a large rock pile, inaccessible because of the sharp rocks and poisonous animals. And there they say the tower stood, and from hence all things were carried out of Babylonia into their city. Bede says that this tower was 1174 paces high. And it was called Babel, that is, division or dispersion; for although there was one language throughout the world until then, the Lord thus scattered the people through all parts of the earth. [The Tower of Babel is named in the Bible but once, and is then referred to as incomplete (Genesis 11:4-5). It was apparently built of burnt bricks and bitumen was used for mortar. Jewish traditions and early profane writers say that the tower was destroyed. The captive Jews at Babylon thought they recognized it, however, in the famous Temple of Belus, which some would identify with the temple of Nebo at Borsippa, the modern Birs Nimrud. The Birs Nimrud is one of the most striking ruins on the plain and is six miles southwest of Hillah, on the Euphrates. This great mound is about 2300 feet in circumference and 250 feet high, and was built of burnt bricks, each 12 inches square and 4 inches thick. Several of these bear the inscription of Nebuchadnezzar. The tower is represented as in the form of a pyramid, built in seven receding stories, each of the first three being 26 feet high, each of the last four being 15 feet high. On the seventh story was a temple or ark, perhaps with a statue of the god Belus. The Birs Nimrud is most probably the Tower of Babel of , and seems to have been a temple dedicated to the heavenly bodies].

The kingdom of Scythia (Scytharum) had its beginning in the region toward the north. There first ruled Tanai (Thanay), after whom was named the great river, Tanais, which flows into the swamps called Palus Maeotis. And this region is divided by that same river. A portion of the region is in Europe, while the rest extends into Asia. [The river Tanais rises in the north of Sarmatia Euopaea (about the center of Russia) and flows to the southeast till it nears the Volga, when it turns to the southwest, and falls into the northeast angle of the Palus Maeotis (Sea of Azov) by two principal mouths and several smaller ones. It was usually considered the boundary between Europe and Asia]. The European part ends at Thracia. [Thracia, in early times, was a vast space of country bounded on the north by the Danube, on the south by the Propontis (Sea of Marmora) and the Aegean, on the east by the Pontus Euxine (Black Sea) and on the west by the river Strymon and the most easterly of the Illyrian tribes. It was divided into two parts by the Haemus mountains (Balkans) running from east to west. At a later time the name Thrace was applied to a more limited area]. It contains but a small amount of animal life and is uninterrupted by water-ways. But the part which stretches eastward into Asia is inhabited by various peoples. In general all Scythians use the bow, ride horses, and sustain themselves, not with the plow, but by the chase. Although this land is the oldest, yet as its people

are coarse, it is not reckoned as one of the four principal and more advanced countries. Yet these Scythian people never allowed themselves to be subdued in battle. They drove off Darius, the king of Persia. They killed Cyrus. They destroyed Syphirionas, the general of Alexander the Great; repulsed and drove to flight the king of Egypt and his army with all its implements of war. They defeated Asia three times and compelled it to pay tribute for many years. Out of these Scythians came many who accomplished great things. Firstly, the Amazons, the highly celebrated women, who apparently performed great deeds in battle. Bactria and Parthia came out of them; also the great Attila (and others), who subjugated Pannonia, and sacked Aquilaeia, and committed much waste in Germany, also descended from them. Zeliorbis, the Hungarian king, who rose up against Emperor Justinian, had his origin in Scythia. The Hungarians, Catalauni, and all the Goths also had their origin there, as did the Dani and the Turks. The country had its beginning in Magog, the grandson of Noah. Its people are coarse and have no regard for justice or equality. They worship snakes and are idolatrous, and are involved in many indecent cravings. [Scythia is a name applied to very different countries at different times. The Scythia of Herodotus comprises the southeastern parts of Europe between the Carpathian mountains and the river Tanäis (Don). Herodotus believed these people to be of Asiatic origin, and his description of them leaves no doubt that they were a part of the great Mongol race who wandered from unknown antiquity, over the steppes of Central Asia. He further states that they were driven from Asia by the Massagetae. The Scythians were a nomadic people (shepherds or herdsmen), with no fixed habitation. They roamed over great areas living in covered wagons. They kept large troops of horses and were extremely skilled in cavalry exercises and archery. When Darius invaded their country he found it almost impossible to act against them due to their shifting tactics. Their government was a sort of patriarchal monarchy or chieftainship].

The kingdom of the Assyrians, in the East, had its inception in the 25th year of the life of Baruch [The amanuensis of Jeremiah (Jeremiah 36:4)]. (as Eusebius states), [Eusebius, surnamed Pamphili, to commemorate his devoted friendship for Pamphilus, bishop of Caesarea, was born in Palestine about 264 CE, was himself made bishop of Caesarea in 315, and died about 340. He was a man of great learning. His of five volumes from the creation of the world, which he places at 5499 BCE to 221 CE, has been lost. This first volume of Eusebius gives lists of kings and other magistrates, with short accounts of remarkable events from the creation to his own time. The second book consists of synchronological tables, with similar catalogues of rulers and striking occurrences, from the time of Abraham to the celebration of Constantine's Vicennalia, 327-8 CE, held in commemoration of the twentieth year of his reign. The Greek text of the is lost, but a Latin translation of part of it by Jerome survived. It was published at Leiden in 1616, and an enlarged edition at Amsterdam in 1658. There is also an Armenian translation, discovered at Constantinople, and published at Milan in 1818. Eusebius wrote other important works, such as his , in 15 volumes, a collection of facts and quotations from old writers, and by this it was supposed the mind would be prepared to receive Christianity. This book is almost as important in the study of ancient philosophy, as the is with reference to history, for in it are preserved excerpts from the writings of every philosopher of note whose works are not now extant. Eusebius supplemented this 15-volume work with his in 20 books (of which only 10 remain). It was addressed principally to the Jews. He also wrote an Ecclesiastical History in 10 books, containing the history of Christianity from the birth of Christ to 324 CE. His is an account of the persecutions under Diocletian and Maximin from 303 to 310]. and among all others, it was the most eminent and renowned. The time from Belus, its first king, to Sardanapolis, its last one, is 1302 years. During this period it had 37 kings. Assyria lies in Asia. The Euphrates is on its east, and it extends west to our (Mediterranean) sea and Egypt. To the north are Armenia and Cappadocia. On the south is Arabia. And this is Syria.

Folio XVIII verso

The Amazonian kingdom of the women had its origin (as they say) in the time of Regau (Reu) between Scythia and Albania. And these were Scythian women. They first lived by the river Tanais (Don), and later came to the river Termodonta; [The Thermodon, a river of Pontus, in the district of Themiscyra, the reputed country of the Amazons. It rises in a mountain called Amazonius (and still Mason Dag) near Phanaroea, and falls into the sea about 30 miles east of the mouth of the Iris, after a short course, but with so large a volume of water that its breadth, according to Zenophon, was three plethra (more than 300 feet); and it was navigable. At its mouth was the city of Themiscyra Pontus, the most northeasterly district of Asia Minor, along the coast of the Euxine or Black Sea, having no specific name. It was spoken of as the country on the Pontus (Euxine), and so acquired the name Pontus]. and after them some have called this region Amazonia. They afterward moved forward and succeeded in subjugating a large part of Asia. Their first two queens were Marthesia and Lampedona, who said they were descended from Mars, the god of war. Now as they proceeded from Europe into Asia and conquered much Asiatic territory, they built Ephesus, Smyrna and many other cities. They neither associated nor intermingled with men until spring, when they cohabited with them until they found themselves pregnant. If the child was a boy, they killed it. If it was a girl, they seared and cut off the right breast, and brought her up and trained her in the art of war. From this custom they derived the name Amazons, for according to the Latin, this means without a breast. Hercules and Bellerophon, the king of Corinth, fought with these women and defeated them. Concerning this Justinus and Diodorus Siculus have written accounts.

Mythology describes the Amazons as a race or nation of female warriors on the northerly coast of Asia Minor, and with whom the Greeks repeatedly warred. Bellerophon, the Greek hero who slew the Chimera and perished in the attempt to scale heaven on the winged horse Pegasus, engaged the Amazons during his career. Hercules and Theseus each conducted battled with them; while Achilles slew their queen Penthesileia, when the Amazons came to the aid of the besieged Trojans. It is considered that the temple servants of the great Anatolian goddess may have originally been armed women and so have given rise to these Greek legends. Although the Amazons did not tolerate men among them, they were in touch with a neighboring tribe for the purpose of propagating their race. The boys who were born to them they killed or sent back to their fathers; the girls they retained. From these they removed the right breasts, as these interfered with the drawing of the bow and the hurling of the spear. In consequence the name Amazon (a or ab [without] and mazos [breast]) is given to them in the mythology of the Greeks.

Justinus, whom the chronicler cites, is a historian, of uncertain date, but who did not live later than the fourth or fifth century of our era. He is the author of an extant work, *Historiarum Philippicarum Libri XLIV*. It is taken from the *Historiae Philippicae* of Trogus Pompeius, who lived in the time of Augustus. The title *Philippicae* was given the work because its main object was to give the history of the Macedonian monarchy, with all its branches; but Trogus indulged in so many excursions that the work formed a kind of universal history. The work of Justinus is a selection of such parts of Trogus as seemed worthy of being generally known. The original work of Trogus, which was one of great value, is lost.

Diodorus Siculus, of Agyrium in Sicily, the chronicler's second authority, was a contemporary of Julius Caesar and Augustus. He traveled over a great part of Europe and Asia, and spent thirty years upon his work entitled the *Historical Library*. It embraced the period from the earliest mythical ages to the beginning of Caesar's Gallic wars. It was divided into three great sections and into forty books. It is constructed upon the plan of annals, the events of each year being placed one after the other without internal connection. The author simply collected what he found in his different authorities, resulting in a mixture of history, myth and fiction. He frequently misunderstood authorities, and often contradicts himself. However, the compilation is of great importance because of the great mass of materials he collected from writers whose works have perished.

Egypt had its beginning in the time of Regau (Reu). According to Eusebius its first king was Soros. [As Menes was the founder of the first Egyptian dynasty, and therefore its first king, this note probably refers to the mythological Horus (or Horos, here erroneously called Soros), the sun-god, from whom the historical kings of Egypt claim to have descended]. This country (as we read) was affected by manifold and various changes and uprisings, of which the Holy Scriptures make frequent mention. This continued to the time of Augustus Octavianus. [Born September 23, 63 BCE; died August 29, 14 CE, at the age of 76]. Mizraim, son of Ham, was the first to take up residence there. Egypt lies in Africa and derived its name (as some would be pleased to have it) from Aegyptus, the brother of Danaus. [Belus had two sons, the twin brothers Aegyptus and Danaüs. To the former he assigned Arabia; to the latter Libya. But Aegyptus subdued the country of the Melampodes, which he called Aegypt after his own name. Aegyptus by his several wives had 50 sons, and his brother Danaüs 50 daughters. Danaüs had reason to fear the sons of his brother and fled with his daughters to Argos in Peloponesus. There he was followed by the sons of Aegyptus, who demanded his daughters for their wives, and promised faithful alliance. Danaüs complied and distributed his daughters among them; but to each he gave a dagger with which to kill their husbands on the bridal night. All the sons of Aegyptus were thus murdered with the exception of Lynceus, who was saved by Hypermnestra. The Danaides buried the heads of their murdered husbands in Lerna, and their bodies outside the town, and were afterwards purified of their crime by Athena and Hermes at the command of Zeus. According to the poets the Danaides were punished in Hades by being compelled to everlastingly pour water into a sieve. From Danaüs the Argives (people of Argos or Argolis, as their country was called) were called Danaï, which name like that of the Argives was often applied by the poets (especially Homer) to the collective Greeks]. According to Pliny it borders on Ethiopia on the south. To the north is the Egyptian [Mediterranean] Sea. It seldom rains there, but the land is watered and made productive by the river Nile, as has been earlier told.

The kingdom of Sicyonia had its beginning in Achata in the seventy-fourth year of the life of Nachor [Nahor, grandson of Reu and grandfather of Abraham (Genesis 11:21-26)]. (as Eusebius states), and there Aegilaeus first ruled. After him it was called Aegilaea. It was afterward named Danaa, and later Achaia. In the same country was the highly renowned city of Corinth. The region (as Pliny states) abounds in oil orchards or oil vegetation. So also was Lycaonia called. Augustine writes that this country was very small once upon a time. Varro and other ancient writers have also said much about it. It was taken over by the Athenians, later by the Latins, the Romans, and finally by the Turks. It endured for a period of 826 years under twenty-five kings, to the time of Heli the priest. [Eli (1226-1128 BCE), a high priest and judge (1 Samuel 4, 13-18)]. After him the priests were called Carni. [Sicyonia is a small district bounded on the east by the territory of Corinth, on the west by Achaia, on the south by the territory of Philius and Cleonae, and on the north by the Gulf of Corinth. The area was probably less than 100 square miles. The land was fertile and produced excellent oil. Its almonds and fish were also prized. Its chief town was Sicyon, one of the most ancient cities of Greece. It is said to have been originally called Aegialea or Aegiali after an ancient king, Aegialeus, and finally to have been named Sycion from an Athenian of this name].

Folio XIX recto

A CHAPTER ON ISLANDS IN GENERAL

Islands are so called according to the Latin Tongue because they lie in the sea. The following are the most notable and the largest, namely, Britain, generally called England. It lies off France and opposite Spain, and has many rivers and warm springs; also coal, and many metals and valuable minerals. Item: Thanathos, an island in the Great Sea, is separated from Britain in many places by the Gallic Sea. [Probably the Isle of Thanet, or extreme northeastern portion of Kent, England, insulated by the two branches of the river Stour. Its name is said to have been derived from the Saxon tene, a beacon or fire, probably from the number of watch-fires maintained on this easily ravaged coast]. Item: Thyle [Tile], the last island of the Great Sea. [Probably Thule, according to ancient geography, the most northern land of the world; so named by the voyager Pytheas Massilia, and variously identified by moderns with Norway, Iceland, and the Shetland and Orkney Islands; often called Ultima Thule, or farthest Thule]. Item: Tylos is an island in India, [Tylos is the modern island of Bahrain, according to Brotier, still famous for its pearl-fisheries. It is mentioned by Pliny (, vi.c.32; xll.c.21). Bahrain is really an archipelago named from its chief island, in the gulf of the same name, occupying the angle formed by the Qatar peninsula and the Hasa coast of Arabia. Bahrain island is 27 miles long and 10 miles wide. The archipelago is the headquarters of the Persian Gulf pearl trade, in which over a thousand sailing boats are engaged, and employ some twenty-thousand men]. as Solinus says, [C. Julius Solinus was the author of a geographical compendium, containing a brief sketch of the world as known to the ancients, diversified by historical notices, remarks on the origin, habits, religious rites, and social conditions of various nations, together with details regarding the

remarkable productions of each region, animal, vegetable, and mineral. The material is derived almost exclusively from Pliny's , although the writer nowhere indicates his source. There is no information with reference to Solinus himself, nor to what country he belonged. His time is also doubtful. He is quoted by Jerome, Ambrose and Augustine, who belong to the end of the fourth century. Solinus was much studied in the Middle Ages, and many editions appeared in the infancy of printing. The first came from the press of Jenson (Venet. 1473)]. which has palms, oil, and vineyards; and it exceeds the wonders of all other lands in the single fact that its trees are never without leaves. There also are the Caucasus Mountains, which with their loftiness and peaks penetrate the greater part of the world. There are also pepper trees similar to juniper bushes. Item: The Orchades [Probably the Orkneys, an island group north of Pentland Firth, Scotland]. are islands of the Great Sea, and they lie in Britain. Of these ten are wastelands, and ten are habitable. Item: Scotland, or Hibernia (Ireland), an island, lies near Britain. Although it is a limited territory, it is very productive by reason of its location. It stretches from Africa on the left in a northerly direction. [Apparently the author thinks Scotland and Ireland to be identical, and he appears to not know the legend of St. Patrick]. There are no snakes or bees, and seldom a bird.

Item: The island of Gades lies at the end of the country of Baetica, and divides Europe from Africa. Therein are the Pillars of Hercules. [Gades, the Cadiz of our day, is a very ancient town in Hispania Baetica, west of the Pillars of Hercules. It was founded by the Phoenicians and was one of the chief seats of their commerce in the west of Europe. It was situated on a small island of the same name (I. de Leon), separated from the mainland by a small channel. Gades gave its name to the Fretum Gaditanum , which we know as the Straits of Gibraltar]. Item: Certain islands are called the Fortunate Islands, which means the Islands of the Blessed, because of the abundance of their fruits. Through a mistake of the pagans they are considered to be Paradise. The first is called Membronia; the second, Minona; the third, Capraria; the fourth, Thoodé; and the fifth, Vinaria. [The early Greeks, according to Homer, placed the Elysian Fields into which favored heroes passed without dying, at the extremity of the earth, near the river Oceanus. In later poems an island is clearly spoken of as their abode. It was placed beyond the Pillars of Hercules. Hence, when, just after the time of the Marian civil wars, certain islands were discovered in the Ocean off the west coast of Africa, they were called Fortunatae Insulae ('The Fortunate Islands'). As to the names of the individual islands and the exact identification of them by their modern names, there are difficulties. But it is safe to say that the Fortunatae Insulae of Pliny, Ptolemy and others, are the Canary Islands, and probably the Madeira group. Quoting Juba, Pliny says that the first of these islands is Ombrios; the second, Junonia; the third, Capraria; the fourth, Ninguaria; and another, Canaria, which, he says, contains vast multitudes of dogs, of very large size. While all these islands abound in fruits and birds of every kind, this one produces in great numbers the date palm, which bears the caryota, also pine nuts. Honey too abounds here, and in the rivers papyrus, and the fish called silurus are found. These islands are greatly annoyed by the putrefying bodies of monsters, which are constantly thrown up by the sea (Pliny, , vi. c. 38)]. They lie in the Great Sea to the left of the country of Mauretania.

The Gorgodes [Gorgondes] are islands in the ocean. [Probably refers to Gorgon or Urgo, the Gorgona of Ptolemy, a small island in the Tyrrhenian Sea between the coast of Etruria and Corsica, and distant about twenty miles from the mainland. It is only about eight miles in circumference, but elevated and rocky, rising abruptly out of the sea, which renders it conspicuous from a distance]. Item: Espidum, Crise [Probably refers to Crisa, an ancient town of Phocis, on the sea, now Crissa]. and Argire [This may refer to Argyre, the capital of the large island of Jabadiu, which Ptolemy places south of the Malay Peninsula, and supposed by some to be Sumatra, and by others Java]. also Taprophana. [Taprobane is the ancient name for Ceylon, a great island of the Indian Ocean, opposite the southern extremity of India intra Ganges. The Greeks first became acquainted with it through the researches of Onesicritus in the time of Alexander, and through information obtained by residents in India. Information was also obtained from an embassy sent from the island to Rome in the reign of Claudius. Ptolemy makes it very much too large, and the peninsula of India too small]. So in the ocean lie other islands from the Hellespont [The Dardanelles]. to the Gorgodes. Firstly, Cyprus, also called Paphos, highly celebrated for its wealth, particularly in minerals, for there ore was first found and used. [Cyprus is the largest island in the Mediterranean. It has born a multitude of names. Its mountains contained copper (Pliny XII, 60, and XXXIV, 20) as well as gold and silver. Its precious stones were famous in antiquity (Pliny XXXVII, 15), and the land is described as flowing with wine, oil, and honey (Pliny XI, 14)]. Item: Crete, the island of Greece, a great part of which lies against the Peloponnesus. It has about 100 cities, for which reason it is also called Centopolis, after their number. It is wealthy in shipping and weapons. It first reduced the law to writing. It first taught horsemanship. It discovered certain forms of poetry. It is full of moun-tain goats, but lacking in deer. It does not produce the wolf, fox, or other destructive wild animal; nor snakes, nor night owls. And when they are taken, they soon die. It is also generous in vines and trees. There the root diptannus grows, and large poisonous spiders are found there.

Crete has been known by various names, Cretaeus, Cretanus, Cretensis, Creticus, Cretis, and Kriti. The common European name of Candia is unknown in the island. The Saracenic "Khandax" became in the Venetian writers Candia. The city is situated in the Aegean basin of the Mediterranean. Mt. Ida, connected in an ancient story with metallurgy, was, as its name implied, covered with wood, which was extensively used in forging and smelting. The forests boasted of the fruit-bearing poplar trees, the cypress, palm, and cedar. According to Pliny everything grew better in Crete than elsewhere. Among the medicinal herbs for which it was famed was the "dictamnion," (here called diptannus) so celebrated among physicians, naturalists, and poets. Dittany is a plant of the rue family, as the dittany of Crete, or the bastard dittany, named after Dikte, a mountain in Crete. The name also applies to a small American perennial of the mint family. Rue is a small bushy shrub with bitter acrid leaves, formerly much used in medicine for its stimulating effects. It was formerly also an emblem of bitterness or grief.

The ancients frequently speak of Cretan wines. The island of was free from all wild beasts and noxious animals (Pliny VIII, 83), a blessing that it owed to Hercules. But the Cretan dogs could vie with the hounds of Sparta, and the Cretan wild goat is the supposed origin of all our domestic varieties.

Item: Abydos, an island, of Europe. [Abydos is an ancient town of Mysia, Asia Minor, on the Hellespont, here scarcely a mile broad.

Originally it was probably a Thracian town, afterward colonized by Milesians. Here Xerxes in 480 BCE crossed the strait on his bridge of boats when he invaded Greece. The city is celebrated for its resistance to Philip V of Macedon, in 200 BCE, and is famed in story for the loves of Hero and Leander. In later years its importance was transferred to the Dardanelles. I have found no mention of it as an island, except here]. Item: Cos, [Cos (or Stanko) is an island not far from the southwestern corner of Asia Minor, off the Gulf of Ceramus. It was settled by Dorian colonists who worshipped Aesculapius, whose sanctuary became a health-resort and the first school of scientific medicine. In the Hellenistic age Cos owed its prosperity to the friendship of the Greek dynasty of Egypt, who valued it as a naval outpost. As a seat of learning it was adopted for the education of the Ptolemaic princes; among its most famous men were Hippocrates, the most celebrated physician of antiquity (born 460 BCE), the painter Apelles, and the poets Philetas and Theocritus. The temple of Aesculapius, a sanctuary, was anciently the greatest object of interest in the island. A school of physicians was attached to it, and its great collection of votive models made it almost a museum of anatomy and pathology. Strabo describes the temple as standing in the suburb of the town; but the site has never been positively identified]. an island which lies off Attica, and where Hippocrates, the physician, was born; and here (accord-ing to Varro) spinning was first invented as a feminine adornment. Item: Fifty-three islands lie in the Great Sea, which some Greeks call the Cyclades. [A group of islands in the Aegean Sea]. Among these Rhodes is the principal one.

In the midst of these islands is another called Delos, which in the Greek tongue means revealed; and it was so named because when the flood occurred in the time of Ogygys the king, and the world was in continual darkness for many months, this was the first land to receive the light of the sun, and therefore it was the first to be revealed. [Ogygys, or Ogyges, is said to have been the first ruler of the territory of Thebes, which was called after him Ogygia. In his reign the waters of Lake Copais rose above its banks and inundated the whole valley of Boeotia. This flood is usually called after him the Oxygian. The name of Ogyges is also connected with Attic mythological history, for in Attica an Ogygian flood is likewise mentioned, and he is described as the father of the Attic hero Eleusis, and as the father of Daira, the daughter of Oceanus]. This island was also called Ortigia. There the partridges were first seen.

Item: Rhodes is the first among the above mentioned islands; after it Carpathos. [Carpathos lies between Crete and Rhodes. Its chief towns were Posidium and Nisyrus]. Item: Cytherea. Item: Ycharia. [Ycharia, probably Icarus or Icaria, an island of the Aegean Sea; one of the Sporades, and west of Samos. Its name was derived from the myth of Icarus].

Item: Samnia, [Samnia, probably Samos, one of the principal islands in the Aegean Sea, lying in that portion of it called the Icarian Sea, off Ionia, from which it is separated by a narrow strait. The Samians obtained great power at sea and founded many colonies. Their commerce extended to Egypt and the interior of Africa. They were members of the Athenian Confederacy until 440 BCE, when Pericles reduced them to subjection and deprived them of their fleet. Samos was one of the chief centers of Ionian manners, science and art. Its pottery was celebrated throughout the ancient world. It was illustrious in painting and literature. In the time of Herodotus, its capital Samos was reckoned one of the finest cities of the world, filled with works of art, which were plundered first by the pirates in the Mithridatic war, then by Verres, and lastly by M. Antonius. Nothing is left of it but traces of the foundations]. in which earthenware was first made. Item: Sicilia [Sicily] was named after Sichanus, the king of Sicania; and thereafter it was called Sicilia from Siculus. But before that time it was called Trinacria or Trinacia, after its three mountains. This is-land is separated from Italy by a small sea. The land is productive and windy and full of sulphur. For that reason Mt. Aetna was ignited. In the Sea of Sicily are a mountain and a whirlpool, which are very dangerous to shipping, caus-ing damage and loss by shipwreck. Sicily was the fatherland of those who had one eye in their foreheads, and was the sup-orter of tyrants. The capital is Syracuse. Its sea bears corals; and it produces the agate. Its circumference is three thousand furlongs. [Sicily was supposed by the ancients to be the same as the Homeric island Thrinacia, and it was therefore frequently called Thrinacia, Trinacia, or Trinacris, a name which was believed to be derived from the triangular form of the island. Its more usual name came from its later inhabitants, the Siceli, whence it was called Sicelia, which the Romans changed to Sicilia. The sea besides the island was called Mare Siculum . Sicily originally was part of Italy, it is said, but was separated from it by volcanic eruption. Its most important mountain is Aetna. It was so celebrated even in early times for its grains that it was held sacred to Ceres. It also produces excellent wine, saffron, honey, almonds and other fruits. It was the birthplace of the philosophers Empedocles, Epicharmus, Dicaearchus; of the mathematician, Archimedes; of the physicians Herodicus and Acron; of the historians Diodorus, Antiochus, Philistus, and Tamaeus; of the rhetorician Gorgias, and the poets Stesichorus and Theocritus]. There are nine islands off Sicily. Those were for-merly called Solie [Aeoli] after Aeolus the former ruler of these islands. The same Aeolus could by his arts prophesy winds and storms out of the mists and damp. For that reason the vulgar folk looked upon him as a ruler of wind and weather. The same island is also called Vulcan [now Volcano]. There are nine islands which have names of their own, namely, Liparis [Lipara], Trafia,

Aeoliae Insulae (Lipari Islands) lie northeast of Sicily, where Aeolus, the god of the winds, reigned. Homer mentions only one Aeolian island, and Virgil speaks of only one Aeolia where Aeolus reigned, supposed to be Strongyle or Lipara. These islands were also called Vulcaniae, because Vulcan was supposed to have had his workshop in one of them called Hieria. They are also named Liparenses from Lipara, the largest of them. The names of these islands were Lipara (Lipari); Hieria (Volcano); Strongyle (Stromboli); Phoenicusa (Felicundi); Ericusa (Alicudi); Euonymus (Panaria); Didyme (Salina); Hicesia (Lisca Bianca); Basilidia (Basilizzo); Osteodes (Ustica). Pliny the following observation (Natural History, III, c. 14): "On this side of Sicily, etc, are seven islands, called the Aeolian, as also the Liparaean islands; by the Greeks they are called the Hephaestides, and by other writers the Vulcanian Isles; they are called 'Aeolian' because in the Trojan times Aeolus was king there."

There are now eleven of these islands instead of seven, some of which are supposed to have risen from the sea since the time of Pliny. The name Vulcanian originated from Vulcan, a god of fire, the Greek Hephaestus. Referring to Lipara, Pliny says: "Lipara is so called from Liparus, a former king, who succeeded Aeolus, it having been previously called Melogonis, or Meligunis . . . Between this island and Sicily is another, Therasia, now called Hieria, because it is sacred to Vulcan (now Volcano); it contains a hill which at night vomits

forth flames. The third island is Strongyle (now Stromboli), lying one mile to the east of Lipara; it differs only from Lipara in the superior brilliancy of its flames. From the smoke of this volcano it is said that some of the inhabitants are able to predict three days beforehand what winds are to blow; hence arose the notion that the winds are governed by Aeolus.”

etc. Item: Sardinia, the island, is named after Sardus, the son of Hercules, who came from Libya with an army and conquered Sardinia. It produces neither snakes nor wolves. It has warm springs which give health to the sick, and the thieves who use its waters are blinded. [Sardinia is the largest island in the Mediterranean. As the chronicler states, the ancients derived its name from Sardus, the son of Hercules, who was worshipped in the island under the name of Sardus pater ('Father Sardus'). Among the products of the island one of the most celebrated was the Sardonica herba, a poisonous plant, which was said to produce fatal convulsions in the person who ate of it. These convulsions agitated and distorted the mouth, so that the person appeared to laugh although in excruciating pain; hence the well-known risus Sardonicus (sardonic laugh). No plant possessing these properties is now found in Sardinia]. Item: Corsica, the island, has its origin from its inhabitants, the Luginians, who call themselves after their duke. Aebosus [Ebusus (Iviza) is the largest island of the Pityusae Insule, off the east coast of Spain, reckoned by some writers among the Baleares. It was celebrated for its excellent figs]. is an island of Hispania. Item: There are two other islands in Hispania, called the Baleares. Here the throwing of stones by means of a sling was first invented. [The Baleares, or Balearic Islands, are off the coast of Spain. There are two, distinguished by the names Major and Minor, whence their modern names of Majorca (Mallorca) and Minorca. Their inhabitants were celebrated as slingers, as the chronicler states, and were employed as such in the armies of the Carthaginians and Romans. In consequence of their piracies they provoked the hostility of the Romans, and were finally subdued 123 BCE by Q. Metellus, who assumed accordingly the surname Balearicus]. And there are many other islands; but as they are uninhabited they are not counted.

Folio XIX verso

Amazonia, the country that lies partly in Asia and partly in Europe, near Albania, was so called after the Amazons. These were the wives of the Goths who came out of lower Sircia (as Isidore states) [Isidore. There were a number of men of learning by this name. Isidorus of Aegae, a Greek poet who wrote epigrams; Isidorus of Charox, a geographical writer, who probably lived under the early Roman emperors; Isidorus of Gaza, a neo-Platonic philosopher; Isidorus of Pelusium, a Christian exegetical writer, a native of Alexandria, who died about 450 CE; Isidorus of Miletus, the elder and the younger, eminent architects in the reign of Justinian. But the chronicler probably refers to Isidorus (better known in English as Isidore), Bishop of Hispalis (Seville), from 600 to 636 CE, one of the most learned men of his age, and an ardent cultivator of ancient literature. A great number of his works are still extant, but by far the most important is his . It is an encyclopedia of Arts of Sciences, and treats of all subjects in literature, science and religion that were studied at that time. It was much used in the Middle Ages]. and were betrayed and put to death. The wives took up their husbands' arms in just revenge. They slew all male persons with the sword, kept the women, and divided the booty of the enemy. After taking counsel they decided to live without association with men, and as their husbands had been ruled by two kings, they now elected two women to rule over them, namely, Marsepia and Lampeta. The one took it upon herself to fight against the enemy with her troops, while the other looked after the general welfare at home. In a short space of time they became such powerful warriors that for almost one hundred years they held in subjection and ruled over the greater part of Asia. And they allowed no male person to live among them. However, in order to bear children they selected men from a neighboring people. With these they had intercourse at certain times; and when they conceived, they forced the men to leave them. Boys which were born to them they put to death, or sent them to their fathers at the proper time. The girls they kept and reared to shoot and hunt. At the age of seven they seared off the right breast of the girls, so they would not be hindered in their military practices. Hercules, and later Achilles, tamed these women in their barbarous cruelties. But they accomplished this rather through friendship than by force, as may be learned from the histories of the Greeks and of these women. But Isidore states that through Alexander the Great they were completely wiped out. However, Alexander's history does not say so, but states that when Alexander demanded tribute, the queens replied: O king, your wisdom in daring to strive with women is a matter of wonderment; for if luck is with us and we succeed in overcoming you, you will be justly debased as one defeated by women. But if the gods are unfavorable to us and we do not succeed in overcoming you, it will be small honor to you that you have prevailed over women etc. The high-born king was amazed at this reply, and concluded that women are not to be won over by the sword and by wrath, but with love. Therefore he left them their liberty, and made them obedient to his wishes not by force but by friendship.

It is said that the Amazons once a year met the Gargareans in Mount Caucasus for the purpose of propagation. The Greeks believed in the existence of the Amazons as a real historical race down to the late period; and hence it is said that Thalestris, their queen, hastened to Alexander, in order to become a mother by the conqueror of Asia.

The following are the chief mythical adventures of the Amazons: They are said to have invaded Lycia in the reign of the Iobates, but were destroyed by Bellerophon, who happened to be staying at the king's court. They also invaded Phrygia, and fought with the Phrygians and Trojans when Priam was a young man. The ninth of the labors imposed upon Hercules was to take from Hippolyte, the queen of the Amazons, her girdle, the ensign of her kingly power, which she had received from Ares (Mars). In the reign of Theseus they invaded Attica. Toward the end of the Trojan War, the Amazons under their queen, Penthesileia, came to the assistance of Priam, but she was killed by Achilles. The Amazons and their battles are frequently represented in the remains of ancient Greek art.

ILLUSTRATIONS

(A) The Amazons (Size 3" x 4").

A triple bust portrait of three of these women. Each wears a turban, but is otherwise clad in medieval armor. One bears a sword, another a battle-axe, the third a dagger. The central figure lifts a finger of warning. The expressions are serious but not warlike.

(B) Themiscyria (Size 5-7/16" x 8-11/16"):

Here, by suggestion of the text and a long stretch of the imagination we have the ancient city of the Amazons, located a short distance from the Black Sea, at the mouth of the Thermodon. Diodorus states that it was built by the founder of the Amazon kingdom. After the retreat of Mithridates from Cyzicus, Themiscyria was besieged by Lucullus. The inhabitants on that occasion defended themselves with great valor, and when the walls were undermined, they sent bears and other wild beasts, and even swarms of bees, against the workmen of Lucullus. Notwithstanding their gallant defense, the town seems to have perished on that occasion.

Folio XX recto

Nobility originated at this time, and it became established for many reasons. To begin with, it was a necessity; for as people multiplied and became addicted to evil, it became necessary to protect the pious against the evildoers. Therefore a pious man of righteous counsel was chosen by the rest as the head of the community, to give preference to the virtuous, to protect the middle classes, and to punish the evildoers. A nobleman, therefore, is one who is distinguished by his virtues; and for that reason, as Jerome says, the nobility should not allow itself to be diverted from its privileges. The second reason is that the vulgar were not competent to form a correct judgment, for they were too benighted to comprehend matters of greatness and courage beyond the ordinary public welfare. So, to preserve the peace among them, it was necessary that there should be princes of noble birth. The third reason was certain strength; for when at times certain communities were harassed by enemies, they caused it to be proclaimed that he who would relieve them should be vested with the rights of nobility for himself and his heirs forever. And in this manner they were ennobled. The fourth reason was the possession of abundant wealth; for in time many persons became so impoverished that they gave themselves up with their possessions to some wealthy person to mitigate their need. And they came to recognize him as noble, and as their lord. In certain cases nobility was also the result of divine grant; and with some this nobility remained, as in the case of David, while in others it lapsed, as with Saul, Rehoboam, etc. Frequently, nobility was the result of conquest and tyranny. Of these some were completely destroyed, while others remained. According to ancient historians the noble lineages of pagan times were seldom or never perpetuated because of the arrogance and tyranny of the nobles themselves. But this was also true among the Christians for like reasons; for the Scriptures say that the Lord broke up the seats of the haughty and on them placed the gentle. Item: No one every scorned nobility, for in itself it is a desirable estate; but many pious men fled from it because of the burdens and dangers concealed in it. This appeared in the case of the holy prophet David, whom God himself selected for humble service.

Nineveh, a great city of three days' journey, was built by Ninus, the Assyrian king, after the death of his father, and he made it the capital of this kingdom. He led a restless life, and in his passion for novelty and new possessions, he changed all the ancient and pagan customs. He warred on his neighbors and soon subdued these untrained people. And as his power increased by these conquests and the subjugation of his neighbors, he also overran other peoples; and as each new conquest became an instrument for further acquisitions, he finally brought all the people of the West under his domination. He warred with Zoroaster, the king of Bactria, but when the latter was slain, Ninus died also, leaving him surviving his wife, Semiramis, and Ninyas, a son. To this city Jonah, the prophet, was sent; and as he interpreted the prophecy to mean that the sinners of the city would receive God's mercy in the end, he was loath to appear untruthful in making known the city's doom; and so he decided to flee from the face of God. For this he was drowned in the sea and swallowed by a whale. [According to the Book of Jonah, the prophet was commanded by God to go to Nineveh and cry out against its wickedness and to announce its impending doom. The fear that God would repent of his purpose and spare the city caused him to seek escape from his immediate jurisdiction. He went down to Joppa, and took passage on a ship. A violent storm came up. The prayers of the sailors to their gods were of no avail, and they concluded that some one on board had offended some deity. They cast lots to discover the culprit, and the lot fell to Jonah. He admitted his guilt and at his own request they reluctantly cast him into the sea. The storm at once subsided, but Jonah was swallowed by a fish appointed to the purpose by God. There he remained for three days and nights. His prayers while in the belly of the fish fill the greater part of the book. The fish then cast him upon land, and he was commanded to discharge his neglected duty. He went to Nineveh and spread his message over one third of the city. The king and the people repented, fasted and prayed. Their prayers and penitence were accepted, much to Jonah's disgust].

The most vicious sin, that of idolatry, which is the root of all evil, had its origin in these times; and this from three considerations, which (as we may gather from ancient writings) influenced the people in that direction, namely, fear, flattery, and the industry or art of producing images.

ILLUSTRATION

CITY OF NINEVEH 5-5/8" x 8-7/8"

The pictures of cities and towns in the Chronicle may be divided into two classes: (1) those which were made to actually represent some particular municipality, like Nuremberg, Rome, Florence, etc, and which can be readily identified; and (2) those which are purely imaginative, and were used to represent any city, one woodcut often being used to represent various places.

We have here a typical fortified medieval city of Europe, with its grim walls and turrets. The approach is by the usual tower gate, surmounted by a statue of a medieval king in his robes of state, crowned, and holding a scepter in his extended right hand. The figure is large and out of proportion to the architecture about it. Within the walls and to the left on an elevation is the castle or burg, resembling that which towers over the city of Nuremberg. To the right is a huge structure, apparently a church, provided with towers, without spires, but terminating in domes of various proportions. The circular walls of the city sweep inward toward the recessed city gates, giving those

on the battlements at either side full command of the approach.

Folio XX verso

Nahor, the second son of Terah, and Melcha his wife, begot eight sons in all. Of these the last was Bethuel, who begot Rebecca, a daughter, and Laban, a son. Hus was the first son of Nahor, and Job was the son of Jus. The second son of Nahor was Bus, and Bus had two sons: the first, Beor; the second, Balaam. Bethuel, the third [Should be the eighth]. son of Nahor, had one son and one daughter. [Laban and Rebecca]. Laban had two daughters, whom he gave as wives to Jacob, the son of his sister, Rebecca, after fourteen years service. Leah, the first daughter of Rebecca, [Should read, "the first daughter of Laban."] and who had running eyes, begot six sons and one daughter.

Laban was Rebecca's brother, with whom Jacob served for these two daughters, Leah and Rachel. The second daughter, Rachel, Jacob's wife, who had been barren, begot two sons, but died in childbirth, and was buried at Bethel. Rebecca was the first wife of Isaac. With her consent she was brought by Eliezer, Abraham's servant, from Haran, Mesopotamia, to Isaac in the land of Canaan. From this arises the custom of asking brides for their consent. Camuel was the fourth son of Nahor; Caseth, the fifth; Aran, the sixth; Pheldas, the seventh; Bela, the eighth. [This does not agree with Genesis 22:20-23, where the descendants of Nahor are given thus: Huz, Buz, Kemuel (Camuel), Chesed (Caseth), Hazo, Pildash (Pheldas), Jidlaph, and Bethuel].

Folio XX verso and XXI recto

ILLUSTRATIONS

THE LINEAGE OF CHRIST

This section of the genealogy, beginning with Saruch (Serug), son of Regau (Reu; whom we left at Folio XVI verso), spreads itself over two pages, beginning at the left of Folio XXI recto and proceeding right and left over this and the opposite page (Folio XX verso). It contains seventeen single portraits and eight double ones of husbands and wives. Outside of two minor connecting ornaments only three woodblocks were used to represent this total of thirty-three portraits: One comprehending Saruch, Nachor (Nahor), and Thare (Terah) and his spouse; the second, consisting of the descendants of Haran, the first son of Thare, being eight portraits, including two spouses; and a third, which includes the descendants of Nachor, the second son of Thare, consisting of twenty-one portraits, including spouses.

The Chronicle illustration agrees with the Chronicle text, but both vary from the account given in Genesis as far as the heirs of Nachor are concerned:

Genesis	Chronicle
1. Huz	1. Hus (Huz)
2. Buz	2. Bus (Buz)
3. Kemuel	3. Batuel (Bethuel)
4. Chesed	4. Camuel (Kemuel)
5. Hazo	5. Caseth (Chesed)
6. Pildash	6. Aran
7. Jidlaph	7. Pheldash (Pildash)
8. Bethuel	8. Bela

Compare and observe:

1. That Camuel (Kemuel) appears in Genesis as the third son; in the Chronicle as the fourth.
2. That Batuel (Bethuel) according to Genesis is the eighth and last son of Nachor (Nahor); but he is the third according to the Chronicle in one passage, and the eighth according to another.
3. Hazo and Jidlaph, mentioned in Genesis, do not appear in the Chronicle; while Aran and Bela, who are mentioned in the Chronicle, do not appear in Genesis.

Folio XXI recto

Saruch, the son of Regau, was born in the 2905th year of the world, lived 230 years, and died.

Nachor, the first son of Saruch, was born in the 3035 year of the world, lived 148 years, and died.

Thare, the son of Nachor, was born in the 3114th year of the world, lived 205 years, and had three sons, Abraham, Nachor, and Haran.

Haran, the third son of Thare, had a son and two daughters: Sarah, Abraham's wife; Melcha, Nachor's wife; and Lot, who had two sons: Moab, the first son, and father of the Moabites; and Ammon, the second son, father of the Ammonites.

After Haran bore Lot, his son, and Sarah and Melcha, his daughters, he died among the Chaldeans, in the Chaldean city of Ur; and his brothers took his daughters as wives: Nachor took Melcha; and Abraham took Sarah. Now Thare despised the land of the Chaldeans because of its idolatry (for they worshipped fire) and also because of mourning for his son Haran. Therefore he migrated with his people to Haran, a city in Mesopotamia. And there he finally died at the age of 205 years; for now the term of life among the people began to decline, and gradually decreased to the time of Moses.

Sodom and Gomorrah and other cities (as the Scriptures state) were fired by the Lord in his wrath against their shameful and unbridled sins. Lot and his two daughters and his wife alone were saved. The conduct of these cities toward all persons who came to them was disgraceful. So God decided to destroy this entire region. Abraham was now ninety-nine years old, and he had accepted circumcision; and the birth of Isaac had been foretold to him. At this same time Lot, while standing at the city gate of Sodom, saw two angels approach in the persons of two young men. And he took them into his house for lodging. And as they went in, the people of Sodom surrounded the house of Lot, and demanded the young men, that they might abuse them. And although Lot offered them his daughter, they were not satisfied. As they were about to break down the door, the angels led Lot back into his house; and they blinded all the Sodomites so that they could not find the door; and they predicted the overthrow of the city. And although Lot made this known to the husbands of his daughters, they disregarded the warning. The angels led Lot, his wife, and his two daughters from the city, with the injunction that they stay in the mountains and do not look back. But Lot's wife disregarded the injunction of the angels and saw the catastrophe that befell the city; whereupon she was changed into a sea of salt, called the Dead Sea. And up in the mountains the daughters of Lot caused their father to become drunk, and they had intercourse with him. The larger bore him a son, Moab, and the smaller one a son, Ammon; and from these came the Moabites and the Ammonites, the same two people who lived in the valley of Syria. [Genesis 19:1-38].

ILLUSTRATION

DESTRUCTION OF SODOM AND GOMORRAH 5-1/16" x 8-7/8"

This illustration concludes the Second Age of the World. One of the angels who had been the guest of Lot at Sodom is leading the old man by the hand and pointing to the distant mountains. Lot's two daughters follow closely behind, but his wife has tarried, and contrary to injunction, has turned about to witness the catastrophe. And here just outside the city gate she has been changed to a pillar of salt. Her body has become a well-rounded cone, while her head and even her headdress remain unchanged. Within the walls fire and brimstone are raining down upon the city as from a bursting sun. Medieval steeples are falling from their foundations, and the city is in flames.

The Third Age of the World

Folio XXI verso

The Third Age begins with the birth of Abraham and continues up to David—according to the Hebrews 292 years, but according to the seventy interpreters 940 years. Here begins the history of our patriarchs, who worshipped the true God. Abraham, the father of many people, born of Terah in Ur of the Chaldees, was a wise man and a godly one, and the best informed in human affairs. He was the first to proclaim God as the Creator of all things, and compelled him to wander forth from Chaldea. He was led forth by his father from Ur of the Chaldees to Haran. And there he lived. And the Lord commanded Abraham, saying, Get thee out of thy country, and from thy kindred, and from thy father's house, and come into a land that I will show thee. [Genesis 12:1]

When Abraham returned from the slaughter of the five kings of Assyria, who had made Lot a prisoner, Melchizedek, king of Salem and the highest priest of God, came to meet him; and he offered bread and wine. And to him Abraham gave tithes of all the booty he had taken. And Melchizedek blessed Abraham for having subjugated his enemies. The Hebrews say that this Melchizedek was Shem, the first son of Noah, and who lived to Abraham's time.

This mysterious stranger here suddenly emerges from the dim past, without ancestors and without descendants, "having neither beginning of days nor end of life." (Hebrews 7:3). His name and title are significant, "first being by interpretation, king of righteousness, and after that also king of Salem, which is king of peace." (Hebrews 7:2). From the earliest times there have been strange speculations as to this mysterious man. Some, like the chronicler, have identified him with Shem, supposing that survivor of the flood to have lived to Abraham's time. But if so, why should his name have been changed to Melchizedek, and how could it be said of Shem, with Genesis 11:10-27 before us, that he was without pedigree? Perhaps the better view is to regard him as an exceptional instance in that early time of venerable Hamite, or perhaps, like Abraham, a Shemite, who had kept pure from the prevailing idolatry of the world, and was a worshipper of the true God.

Melchizedek has been held a suitable type of Christ as High Priest because (1) he was a king-priest, (2) his name means righteousness and he was king of Salem, which means "peace," (3) his birth and death remain unrecorded, and (4) he was not made a High-Priest by human appointment.

After this the Lord appeared to Abraham and foretold to him the birth of a son whom he would multiply to the number of stars in the heavens.

The beautiful Sarah was long barren, but when she attained the age of ninety she bore Isaac. Keturah, Abraham's second wife, bore six sons, endowed with wisdom and industry. Abraham married her after Sarah's death. The names of the sons are Zamram (Zimran), Jectan (Jokshan), Medan, Madian (Median), Jesboth (Ishbak), and Shuah (Sue). Hagar, the concubine of Abraham, was an Egyptian and Sarah's handmaid; and by her Ishmael was born to Abraham. From Ishmael descended the Ishmaelites, later called the Hagarites, and finally called the Saracens. He and his mother were cast out of his father's house, for

ILLUSTRATIONS

(A) Abraham and Melchizedek

Abraham (in a woodcut 5" x 8-3/8") is returning with his forces from the slaughter of the five kings. Melchizedek comes forth from his royal city to meet him, grateful for ridding the land of its invaders and oppressors. He is bringing forth bread and wine, general terms for food and refreshments, in token of his gratitude and of his appreciation of the services of the noble Hebrew. Abraham has stepped forward and already has the bread in hand. He is about to receive the wine. The abode of Melchizedek is represented as the typical medieval fortified city, and the king himself is coming forth in regal robes and wearing a crown. Although Abraham is not in fighting armor, his men, who stand back to the left, are accoutered head to foot in medieval helmets and armor, bearing shields, swords, lances and banners. They look upon the occasion with pride and watchful eyes.

(B) Lineage of Christ

The genealogies of the Third Age of the World begin with Abraham, third son of Terah, whom we left at Folio XXI *recto*. There and on the opposite page his descendants through his other two sons, Haran and Nahor, were portrayed. The branch representing Abraham was cut immediately below Terah's portrait; and now that branch is presented.

Abraham himself is portrayed on Folio XXII *recto* by a panel 9-3/4" x 2-1/4", and from him to the opposite page proceed the branches of his family tree. And here we find the beautiful Sarah (Saray), Abraham's first wife, but she is still barren, and Isaac will not appear until we reach Folio XXVI *recto*. At the opposite extreme of the main trunk appears Hagar (Agar), the handmaid of Sarah, and whom Abraham probably brought back with him after his sojourn in Egypt. From her proceeds Ishmael (Ismahel), ancestor of the Arabs, who is portrayed in a dual portrait with his wife. Much importance seems to have been attached to certain numbers in the ancient days, such as 3, 5, 7, 12, 40, etc. The number 12 was not uncommon in the development of tribal descents. According to Genesis 25:12-15, twelve little Arabs were born to Ishmael and his wife: Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish

and Kedemah. Of these, only two examples are given in this genealogy, namely, Nebajoth (Nabaioth) and Kedar (Cedar).

Between the branches running to Sarah and Hagar appears a third one representing the issue of Abraham by Keturah (Cethura), whom he took to wife after the expulsion of Hagar and the death of Sarah. Of this marriage six children were born, all of whom are here portrayed: Zimran (Zamram); Jokshan (Jectan); Medan; Median (Madian); Ishbak (Yesboth), and Shuah (Sue).

Occasionally one encounters difficulty in identifying the names on these portraits. There are three general comparisons that may be made, involving the Chronicle itself, the King James Version of the Bible, and the Douay Version of the Vulgate. The Chronicle, written when it was, is Catholic in tendency and lore, and the inscriptions are often from the Vulgate. For purposes of investigation and identification, the course should be from Chronicle to Vulgate, and from Vulgate to King James Version. Of course the text of the Chronicle itself is also helpful in deciphering woodcut inscriptions that are often almost illegible.

This illustration, which comprehends fourteen portraits, is made up of three woodcuts: (1) the large portrait of Abraham, (2) a small woodblock of connecting branches, and (3) a woodcut measuring 7-1/8" x 8-13/16", containing Abraham's issue through three channels, with the limitations already mentioned. The full length portrait of Abraham in oriental headdress and flowing robes is very striking and venerable. There is nothing distinctive about the minor portraits. However, one cannot help but marvel at the ingenuity and invention of the artists in cultivating, shaping and guiding these genealogical vines so as to comfortably accommodate the membral status of every family or tribe within the confines of the text page.

We are also struck by the manner in which these artists have solved the problem of presenting these portraits as individual parts of the family tree. All are bust pictures, produced by the interesting contrivance of placing each subject within the calyx of a flower in full bloom. And what a variety of flowers! In these floral pulpits stand the heirs, like so many preachers. In most cases this impression is accentuated because the incumbent is gesturing as if addressing a congregation.

Folio XXII recto

he incited Isaac to idolatry and to worshipping idols that he had made. Sarah saw this and said, Cast out this handmaid and her son. After Ishmael was born and attained his twelfth year, his father had him circumcised, and Sarah loved him as her own son. But when Isaac was born she ceased to love Ishmael, and caused Abraham to send him to another country. And when Ishmael became of age, his mother provided him an Egyptian wife, by whom he had sons who inhabited the entire earth from the Euphrates to the Red Sea.

Now Sarah, Abraham's wife, bore him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarah said unto Abraham, Behold now, Jehovah hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall obtain children by her . . . And he went in unto Hagar, and she conceived . . . And Hagar bore Abraham a son. And Abraham was fourscore and six years old when Hagar bore Ishmael (Genesis 16:1-15).

And Ishmael, his son, was thirteen years old when he was circumcised in the flesh of his foreskin. And the self same day was Abraham circumcised, and Ishmael his son (Genesis 17:23-26).

And Sarah conceived and bore Abraham a son in his old age, etc. And Abraham called the name of his son that was born unto him, whom Sarah bore him, Isaac . . . And Abraham made a great feast on the day Isaac was weaned. And Sarah saw the son of Hagar, the Egyptian, whom she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this handmaid and her son; for the son of this handmaid shall not be heir with my son, even with Isaac . . . And Abraham rose early in the morning and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and gave her the child, and sent her away; and she departed, and wandered into the wilderness of Beersheba . . . And God was with the lad, and he grew; and he dwelt in the wilderness, etc. And his mother took him a wife out of the land of Egypt (Genesis 21:1-21).

And Abraham took another wife, and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Median, Ishbak, and Shuah. . . (Genesis 25:1-8).

Now these were the generations of Ishmael by their names according to their generations: Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah; and these are their names by their villages, and by their encampments: twelve princes to their nations (Genesis 25: 12-16).

The Chronicle and the text of Genesis do not agree as to the reason why Sarah wished Hagar and Ishmael expelled from the home: (1) The Chronicle states that it was because Ishmael encouraged Isaac to idolatry, and to the worship of idols he had made. (2) The Douay Version of the Bible says that she saw "the son of Hagar the Egyptian 'playing' with Isaac her son" (Genesis 21:9), while (3) the King James Version says that she saw Ishmael 'mocking,' an expression which commentators have interpreted to imply carnal or lascivious indulgence on Ishmael's part. However, the real reason is given in the tenth verse: "Cast out this bondmaid and her son; for the son of the bondmaid shall not be heir with my son Isaac."

Because they would not worship fire in Ur of the Chaldees, Abraham and his brother Haran were thrown into the flames. Haran was suffocated, but Abraham was liberated by God, who wished him to bring up Haran's son Lot, as his own. [According to Genesis 11:28 Haran died before his father Tereh, in the land of his nativity, the Ur of the Chaldees, but the manner of his death is not given. Abraham

and his father Tereh lived at Ur before they were called to the land of Canaan. A number of places have been suggested as the site of this old city, such as Orfah, or Urfa, in northern Mesopotamia, some twenty miles north of Haran; Warka, in southeastern Mesopotamia, 120 miles southeast of Babylon; and Mugheir, a ruined site about six miles west of the confluence of the Euphrates and Tigris. And it was a Jewish tradition that the descendants of Terah were driven out of Chaldea because they refused to follow the prevalent idolatry. They left the ways of their ancestors and worshipped the God they knew. So the Chaldeans cast them out from the face of their gods, and they fled to Haran, where they sojourned until they received the call to depart for the land of Canaan]. And Abraham took to wife Haran's daughter, Sarah. Thereafter Abraham, together with his father Terah, and his brother Nahor, and the kindred of his brother Haran, wandered from Chaldea to Haran, in Mesopotamia. When his father Tereh died, Abraham, at the age of seventy-five years, in obedience to the command of the Lord, migrated with Lot, Sarah, and all his kindred, and all his good to the land of Canaan; and he lived in Shechem. There the Lord appeared to him and said, To your seed will I give this land. Thereafter Abraham came to the five cities where the Dead Sea now is; and there he also wandered; and he lived in Damascus. But as there was famine in the land, Abraham went down into Egypt, and back from there to the valley of Mare, near Hebron. The Lord appeared to Abraham in his sleep and told him that his seed would be sojourners in Egypt 430 years; that the fourth generation would return with him to the land of Canaan, and that kings would come out of him. [] In accordance with the Lord's command Abraham circumcised himself, his son Ishmael, and all his house and kindred. [Genesis 17:23-27]

Memphis, now called Cairo or Alkeyro (Alcairo), the royal city in Egypt, was built by Ogelous, [Probably refers to Aegialeus.] the king of Egypt, and was named Memphis after his daughter. It is 150 times one eighth of a mile in circumference, [That is, 150 furlongs. A furlong is a measure of length derived from a furrow in an ordinary field; theoretically the side of a square containing ten acres; one eighth of a mile. A furlong is now legally one eighth of a statute mile; that is, 40 rods, or 220 yards (201.16 meters). A square furlong is 10 acres. The area of Memphis, according to Diodorus occupied a circuit of 150 stadia, or at least 15 miles. This included much open ground laid out in gardens and courts for the barracks of the garrison in the quarter called the "White Castle," and which was successively occupied, under the Pharaohs, by the native militia]. and is the most celebrated city in Egypt. It is located in the most convenient part of the region where the river Nile divides into many branches, in the form of the letter d, [The reference is to delta, the fourth letter of the Greek alphabet, which is a triangle and which corresponds to the English and German letter d. For that reason a delta is a triangular alluvial deposit at or near the mouth of a river]. and almost surrounds the city, giving access to shipping. But navigation farther up is prevented by the overflow of water that has deposited large mounds of earth to the south. In other regions it has created large seas that make the city secure and inaccessible. For this reason later kings established their residence there; and they called the city Babylon in Egypt, or Cairo. Osiris was worshipped at Memphis. [Osiris was the greatest Egyptian divinity, and the husband of Isis. Osiris is described by Plutarch, in his treatise , as a son of Rhea and Helois. His Egyptian name is said to have been Hysiris, which is interpreted to mean "son of Isis," though some have said that it meant "many-eyed;" And according to Heliodorus, Osiris was the god of the Nile, as Isis was the goddess of the earth. As he taught the people the use of the plow, so she invented the cultivation of wheat and barley that were carried about in the processions at her festival. She was the goddess of the earth, which the Egyptians called their mother. Being married to Osiris, Isis is the land fertilized by the Nile]. When Osiris inherited the kingdom of Arginorum (Argos) from his forefather, Phoroneus,

Phoroneus, son of Inachus and the Oceanid Melia or Archia, was a brother of Aegialeus and the ruler of Argos. He was married to the nymph Laodice, by whom he became the father of Niobe, Apis and Car. According to other writers his sons were Pelasgus, Iasus, and Agenor, who, after their father's death, divided the kingdom of Argos among themselves. Phoroneus is said to have been the first to offer sacrifices to Hera at Argos, and to have united the people who until then had lived in scattered habitations, into a city which was called after him. The patronymic Phoronides is sometimes used for Argives in general, and especially to designate Amphiarus and Adrastus.

Apis, the son of Phoroneus and Laodice was also a king of Argos, and from him Peloponnesus was called Apia. He ruled tyrannically and was killed by Thelxion and Telchis.

he sailed over to Egypt in order to enhance his glory. He conquered it; and he married Isis. After he taught the barbarous people many useful things, they honored him as a god; and they changed his name and called him a bull.

ILLUSTRATION 7" x 6-9/16"

There are two woodcuts at Folio XXII *recto*—one of Abraham, already described, and the other of "Memphis or Cairo," our present subject. Here we have another general landscape doing special service, as occurred in the previous cases of Themiscyra (Folio XIX *verso*) and Nineveh (Folio XX *recto*). There is nothing 'eastern' about this scene, and certainly nothing Egyptian. The artist has selected his favorite promontory as a civic site. The town is securely girded about, with the usual battlements, turrets, towers and gates. To the left is a stream, which we must assume to be the Nile. On its bank grows an iris, or other member of the lily family; but we see no reeds or rushes in which a little Moses might be concealed.

Within the walls the usual gothic church is prominently silhouetted against the sky.

Folio XXII *verso*

And from this arose the custom that when a beautiful bull unexpectedly appears to them, they detain him and for a time they worship

him. [The reference is to Apis, the Bull of Memphis, worshipped with the greatest reverence as a god among the Egyptians. They believed him to be the offspring of a young cow impregnated by a ray from heaven. There were certain signs by which he was recognized to be a god. It was necessary that he be quite black, have a white square mark on his forehead, on his back a figure similar to that of an eagle, have two kinds of hair in his tail, and on his tongue a knot resembling an insect called cantharus. When all these signs were discovered, the animal was consecrated with great pomp, and was conveyed to Memphis, where he had a special residence, containing extensive walks and courts for his amusement. His birthday was celebrated every year and was his most solemn festival. It was a day of rejoicing for all Egypt. The god was allowed to live only a certain number of years, probably twenty-five. If it had not died before the expiration of that time, it was killed and buried in a sacred well, the location of which was unknown except to the initiated. But if the bull died a natural death, there was a public and solemn burial; and as his birth filled all Egypt with joy and festivities, so his death threw the whole country into grief and mourning. The worship of Apis was originally nothing but the simple worship of the bull, but in course of time he, like other animals, was regarded as a symbol, and Apis is hence identified with Osiris or the sun]. The Nile, one of the largest rivers in the world, flows by the city of Memphis. Every year, when the sun is in the Crab, it overflows the entire land of Egypt. Memphis now belongs to the Saracens. [After the foundation of Alexandria, Memphis sank into a provincial city. But the Saracen invaders in the seventh century confirmed the wisdom of Menes' choice, for they built both Old and New Cairo in the neighborhood of Memphis, only changing the site from the western to the eastern bank of the Nile, because their natural alliances, unlike those of the Pharaohs, were with the Arabians and the Syrian Khalifates]. It is a fine, well populated city, and possessed of rich estates. There, in a large castle, lives the all-powerful Sultan. The city is divided into two parts, called New Babylon and Alcairo. Here once lived Pharaoh, the king of Egypt. To this country came the glory deserving Virgin Mary, with the child Jesus and Joseph. And here are the foremost balsam gardens. To this place many men of learning have journeyed, as Pythagorus and Plato, &c. Here is to be found the wisdom of the Babylonians. In this country many columns have been erected to the memory of the dead, and other monuments to matters worthy of remembrance, concerning which many from far and wide have written.

Memphis was the first capital of the entire kingdom of Egypt, after the Deltic monarchy at Heliopolis was united to the Thebaid capital at This or Abydos. It stood on the western bank of the Nile 15 miles south of Cercasorus. Its foundation belongs to the earliest age of Egyptian history. It is ascribed to Menes, the first mortal king; (2) to Uchoreus, a monarch of a later dynasty; and (3) to Apis or Epaphus. The latter two are doubtful. The motives that induced the founder to select the site of Memphis as his capital are obvious. Not far removed from the bifurcation of the Nile at Cercasorus, it commanded the south entrance to the Delta, while it was nearer to the Thebaid than any of the Deltaic provincial cities of importance, Heliopolis, Bubastis and Sais. He placed it on the western bank because he had little to apprehend from the tribes of the Libyan desert; whereas the eastern frontier of Egypt was always exposed to attack from Arabia, Assyria, and Persia, and it was not beyond the reach of the Scythians. It was important, therefore, to make the Nile a barrier of the city. This was accomplished by placing Memphis to the west of it. However, before Mendes could lay the foundations of his capital, an artificial area had to be provided for them. The Nile, at that remote period, seems to have had a double bifurcation; one at the head of the Delta, the other above the side of Memphis, and parallel with the Arsinoite Nome. Of the branches of its southern fork, the western and the wider of the two ran at the foot of the Libyan hills; the eastern and lower was the present main stream. Between them the plain, though resting on a limestone base, was covered with marshes, caused by their periodical overflow. This plain Menes chose for the site of Memphis. He began by constructing an embankment about 100 stadia south of its site, that diverted the main body of the water into the eastern arm; and the marshes he drained off into two principal lakes, one to the north, the other to the west of Memphis, which thus, on every side but the south, was defended by water.

Athotis, styled a son of Menes, is said to have built the palace, and thus stamped the new city as a royal residence. In the reign of Kaiechos, second dynasty, the worship of Apis was established at Memphis.

In Abraham's ninety-ninth year the Lord appeared unto him and assured him that a son would be born unto him by his wife Sarah. And he called him Isaac. When Isaac was twenty-five years of age, the Lord in order to test Abraham's obedience, commanded him to sacrifice his son. Abraham hastened to fulfill the command. And as he approached the altar and was about to slaughter his son, God recognized the man's obedience, and called out, Abraham! Lay not thy hand upon the lad; for now I know that thou fearest the Lord. And soon thereafter the Lord unexpectedly brought forth a ram. And as Abraham was obedient to God, the sweet promised of Christ came unto him. And God said to him, In your name will be blessed all the people, for you were obedient to my voice. [This is a rather severe abridgement of the biblical narrative (Genesis 22:1-19), which should be read to fully appreciate the illustration].

Zoroaster the wise, was (as Isidorus states) a king of Bactria, from whom king Ninus slew in battle, and who ordered his books to be burned. Of him Solinus thus writes: Although the first sound given off by newly born children is that of crying, and their sense of joy is postponed for forty-two days, yet we know of one, called Zoroaster, who laughed on the day he was born. He was the first wise man or magician (Magi); and he studied the stars, and made twenty times one hundred thousand verses. This same accomplishment Democritus [Democritus, a celebrated Greek philosopher, was born about 460 BCE. He spent a large inheritance on travels that he undertook to satisfy his unusual thirst for knowledge. He journeyed over a large part of Asia, and spent some time in Egypt. His diligence was incredible, and he lived exclusively for his studies. He died in poverty in the year 361, but highly esteemed by his fellow-citizens. He lost his eyesight probably through severe application to his studies, but this did not disturb the cheerful disposition of his mind, which prompted him to look, in all circumstances, at the cheerful side; and for this reason later writers took to mean that he always laughed at the follies of men. His knowledge was very extensive, his style lively. He and Leucippus, another philosopher, were the founders of the theory of atoms. In order to explain the creation of all things, Democritus maintained that in infinite space there are an infinite number of atoms or elementary particles, homogeneous in quality, but heterogeneous in form; that these items combine, and that all things arise from the infinite variety of form, order and position of these atoms in forming combinations. The cause of these combinations he calls 'chance.' He does not use the word in its ordinary sense, but to signify the necessary succession of cause and effect. In his ethical

philosophy he considers the acquisition of peace of mind as the end and ultimate object of our actions]. long thereafter enlarged upon. Zoroaster flourished in the time of Terah, father of Abraham.

Zoroaster, or Zoroastres, the Zarathustra of the Zend-Avesta, and the Zendusht of the Persians, was the founder of the ancient Magian or Persian religion. The religion of Zoroaster, held by the modern Parsees, was known to antiquity as the religion of the Magi. The religion was probably of Bactrian origin. The statement that he laughed on the day he was born is from Pliny (Natural History, VII, 15).

The accompanying illustration of a king with crown, orb and scepter, has no particular application to Zoroaster, except as indicated by the inscription.

ILLUSTRATION

Abraham About To Sacrifice His Son Isaac 5" x 8-7/8"

The Lord is testing Abraham's obedience by ordering him to sacrifice his son as a burnt offering upon one of the mountains. Abraham rose early in the morning, and saddled his ass, and took with him two of his young men, and his son Isaac, and prepared the wood for the burnt offering. And he went up to the place of which God had told him. As he saw the place, afar off, he told his young men to stay with the ass, while he and his son would ascend the mountain and worship.

The artist has made the best of the space allowed him within the confines of the woodcut. He has portrayed several successive actions in this single illustration. The picture falls into two divisions, separated by a narrow trail leading to the place of sacrifice. To the right the stern old patriarch dashes into the picture, a pot of fire in his hand, and the sacrificial sword under his arm. He is rushing his son, upon whose shoulders he has placed the wood of the burnt offering. The little lad is stooping forward under his burden. He certainly does not appear the twenty-five years which the Chronicler has placed to his credit. In vain he looks about him for the lamb that is necessary to the offering; but his father assures him that the good God will provide a sacrifice. And so they went together, and with them we cross the trail to the other side of the picture, where the diligent father has already built an altar and has laid the wood in order. And now to the sacrifice!

Little Isaac is kneeling on a low dais supported by squat little legs or columns. He is not lying on the altar, nor is he bound as the Bible describes. His hands are outstretched, and his father, who stands behind him, holds him by the hair with his left hand, while with a huge broadsword (not a sacrificial knife), held aloft in his right hand, he is about to deal the fatal blow. The angel of the Lord swoops down upon the scene and suspends the action, uttering the injunction of the Lord that the lad is not to be harmed; for the test is complete. And, according to Genesis, "Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns." The ram of Genesis had conveniently ensnared itself for the sacrifice; but not so the ram of the woodcutter! It is doubtful whether Abraham sees it behind him, free and vigorously rampant, and apparently about to buck the old patriarch from the rear, as if to second the efforts of the angel in checking the bloody work. It is a relief to know that soon the heavy broadsword will find its way back to the scabbard, which lies beside the executioner, and that the blazing caldron in the foreground will shortly be extinguished.

The kaleidoscopic character of this illustration portraying a number of successive actions at the same time was common to this as well as far earlier periods and repeats itself in our own day in the moving picture film. On one hand the victim is being driven to the block; on the other the fatal drama is being enacted.

Another thing that strikes us in these woodcuts is the lack of proportion in the figures, the head being too large for the body, giving a rather juvenile appearance to the characters, in spite of their somber and aged visages. This proportion is a characteristic of children and hence this impression arises naturally.

According to Josephus, Isaac was twenty-four at this time, but there is no indication of his age in Genesis.

Folio XXIII recto

Trier (Treves) is an old city. It came into being 1947 B.C, in Abraham's time. It was founded by Trebeta Ninus, the king's brother, who was driven out of Assyria by Semiramis, the queen, and settled in the neighborhood of Germania, the land of the Germans. For when Ninus the Great died, Semiramis fostered a suspicion against his brother, and she became his enemy. [Semiramis and Ninus were the founders of the Assyrian empire of Ninus or Nineveh. Ninus was a great warrior who built Nineveh about 2182 BCE and subdued the greater part of Asia. Semiramis was the daughter of the fish-goddess Derceto of Ascalon in Syria by a Syrian youth; but being ashamed of her weakness, she made away with the youth and exposed her infant daughter. But the child was miraculously preserved by doves, who fed her till she was discovered by the shepherds of the neighborhood. She was brought up by the chief shepherd of the royal herds, whose name was Simmas, and from whom she derived her name of Semiramis. Her beauty attracted one of the king's generals, who married her. He subsequently sent for his wife to join him where the Assyrians were engaged in the siege of Bactra, which they had long endeavored in vain to take. Upon her arrival in camp she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place. Ninus was so charmed with her beauty and bravery that he resolved to make her his wife; whereupon her unfortunate husband put an end to his life. By Ninus, Semiramis had had a son Ninyas, and on the death of Ninus she succeeded him on the throne. Her fame overshadowed that of her husband, and later ages loved to tell of her marvelous deeds and heroic achievements. She built numerous cities and erected many wonderful buildings. Besides conquering many nations of Asia,

she subdued Egypt and a great part of Ethiopia, but was unsuccessful in an attack upon India. After a reign of 42 years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove. Probably Semiramis was originally a Syrian goddess, perhaps the same who was worshipped at Ascalon as Astarte, or Aphrodite, to whom the dove was sacred. Hence the stories of her voluptuousness, which were current even in the time of Augustus].

After the entire country beyond the Rhine had been subjugated by Emperor Julius, he appointed a proconsul and a collector of taxes or tribute, who remained there during the Roman rule. The city of Trier was always wealthy and rich in its possessions, and a venerable and honored principality among the five Belgian cities. Its archbishop holds high rank among the seven electors of the Roman Empire. There are many proofs of its antiquity, among them a Latin inscription discovered in our time, which mentions the above named Trebeta and Semiramis. There also may be seen a place of wonderful construction, resembling Babylonian masonry, made of baked tiles so strong that even now it is invulnerable to the enemy, and cannot be broken by any kind of implement. The citizens of the city are universally respected for their manners, elegance, and laws by the merchants who constantly come there to trade and to establish commercial relations. In consequence of the proximity of Trier to Germany, the people speak the German language, and in taste, conduct, and seriousness in war there is but little difference between them. Among the Gauls they are considered exceptionally powerful, and are esteemed for their cavalry and infantry. Here also may be seen a gate made of incredibly large stones, fastened together with iron; also the body of St. Simeon, and that of the worthy Bishop Popionus, in the church he founded. This city first received the gospel of Christ from Bishop Valerius, St. Peter's disciple, and it was later enlightened by St. Paulinus, the holy man, also a bishop there, who was afterward exiled by Emperor Constantius for his Christian faith; and he suffered in exile to the time of his death, finally receiving the crown of martyrdom in Frisia. There also flourished Bishop Maximus, by whom Pope Anastasius was honorably received when pursued by the Emperor Constantius. Here also flourished Bishop Nicenus, a man of perfect holiness, and many others &c.

Trier or Treves (respectively the German and French names) is a cathedral city on the Moselle River in western Prussia. It was originally a Roman colony, named Augusta Treviorum after the emperor Augustus. It became an imperial free city in the sixteenth century. The ancient city stood on the right bank of the river, and, under the later empire, was one of the most flourishing Roman cities north of the Alps. It was the capital of Belgica Prima. The Belgae were one of three great people into which Caesar divided the population of Gaul. They were bounded on the north by the Rhine, on the west by the Ocean, on the south by the Sequana (Seine) and Matrone (Marne) and on the east by the territory of the Treveri. They were of German origin, and had settled in this country, expelling or reducing to subjection its former inhabitants. They were subdued by Caesar after courageous resistance.

After the division of the Roman world into four districts by Diocletian (292 CE) Trier became the residence of the Caesar who had the government of Britain, Gaul, and Spain. Here dwelt Constantine Chlorus and his son Constantine the Great, as well as several subsequent emperors. The modern city still contains many interesting remains. The most important of these is the Porta Nigra, or Black Gate, a large and massive building in an excellent state of preservation. There are also extensive remains of Roman baths, of the amphitheatre, and of the palace of Constantine. The piers of the bridge over Moselle are likewise Roman. The Treveri were a powerful people in Gallia Belgica.

ILLUSTRATION The City of Treves 7-9/16" x 8-7/8"

This landscape, entitled "Trier," appears here for the first time; but it will do service for other cities and towns in the future. It is located on a sea or a river, which we may assume to be the Moselle. Although it has all the earmarks of a well-fortified European medieval city, the huge dome at the right, surmounted with a crescent, tends to confuse this first impression. Are we really on the Moselle, or is this the Bosphorus? To the right of this structure is a pillar-shaped tower surmounted with a strident figure carrying a staff, or it may be a fork; for the figure itself appears to have horns. It is a comfort to assume that this is a statue, for another step or two would be suicidal. To the left of the dome, and hugging it rather closely, is a Catholic church, whose many-storied bell tower vies with the crescent in its aerial aspirations. From this part of the city a road leads upward to a fort or castle whose upper reaches are made accessible by a ladder. Although we see no one about except the lively figure on the pedestal, the town must be well populated, for it is well supplied with residences, all gabled. There is also a generous supply of city gates. Over one of these is a shield, but its field is blank, adding to the general utility of the woodcut. To the extreme left, beyond the formidable city wall is open country, suggesting the fields from which the citizens no doubt receive their sustenance. The principal gate, flanked by towers is made accessible by a rather precarious and meager plank bridge. Two other gates give access by water.

Folio XXIII verso

Damascus is the first city and a principal one of Assyria. Of all the cities of Asia it is about the oldest. According to the Holy Scriptures, it is supposed to have been founded by the servants of Abraham. It has fields. By nature its soil is dry and unproductive. It is supplied with water by means of aqueducts. By this means the soil is irrigated and made very productive, and where shaded by foliage, it is most excellent. A lone small river flows by the walls and battlements. A small tongue of land, extending behind the battlements, is covered with a growth of most luxuriant vegetation. This estimable city is removed from Jerusalem by a six days journey. In it the apostle St. Paul received baptism. Near by is the place where he saw a strong light from heaven, and heard a voice, 'Saul (Paul), why do you persecute me?' After his baptism he preached the Lord Christ in the Jewish synagogues. Because of the secret animosity of the Jews he escaped over the walls in the night by means of a basket. [The journey to Damascus was the turning point in Saul's life. Until then he had been a zealous Jew, determined with all the ardor of youth to uphold the traditions of his fathers. As a young man he acquiesced in the stoning of Stephen, holding the clothes of those who murdered him. He persecuted the Christians in Jerusalem, and thereafter

secured authority from the high priest to go to Damascus to arrest all the disciples, and to bring them bound to Jerusalem. As he approached the city he was struck by a blinding light, and he heard the voice of Christ as stated by the chronicler. He was led into Damascus and there instructed and baptized by Ananias. Immediately he confessed Christ in the synagogues of Damascus and retired into Arabia for spiritual preparation. He returned to Damascus while the deputy or ethnarch of the Nabataean king Aretas held the city, and Paul was persecuted there, making his escape over the walls of the city as the Nuremberg chronicler has already stated.] And there is still to be seen to this day the house of Ananias from whom St. Paul received baptism. This city suffered much by opposition and attack. At last King Conrad undertook a crusade into Asia, and he brought three Christian princes, a cardinal who was also a legate, and the Patriarch of Jerusalem, and many bishops, before Damascus. Our princes, pursuant to wise counsel, laid siege to the city; but it was fortified by high and stout battlements so that it could not be taken by force. Yet, in a short time it might have been captured; for had the water required by the inhabitants been cut off, they would not have been able to sustain the cattle and horses which they may have taken into the city for defense and sustenance; and the city wells would have proven inadequate for so large a population. Now as the inhabitants feared that the secret ducts and hidden drains that supplied them would be cut off, and the wells become polluted, there came among them an Assyrian of arch cunning. He received money from the Damascans, and he advised the Christian kings to remove their forces to another place, and to besiege it if the inhabitants resisted. And as this change took place, the Damascans were again able to use their water supply; and they so fortified themselves that the river was again in their power and its use denied our people. In consequence it was no longer available for bringing up supplies, resulting in a shortage of scarcity of food and sustenance. Thereby the siege was broken up and the kings, Conrad and Ludwig, led their forces into Europe and came home in the year of our Lord one thousand and fifty-two. [Damascus is an exceedingly ancient city, being first mentioned in the history of Abraham's pursuit of the defeated kings (Genesis 14:15), for which reason, no doubt, the chronicler had introduced it in his Third Age of the World, which begins with Abraham. It was also the birthplace of Eliezer, the old patriarch's steward (Genesis 15:2). Josephus ascribes its foundation to Uz, a grandson of Shem. It was the capital of Syria during the Hebrew monarchy, and the Syrian king is called the king of Damascus. In the annals of Christianity it is noted for the conversion and first preaching of Paul. It is situated about 60 miles from the Mediterranean and at the extremity of the great desert of El-Hauran. It is surrounded by a wall, which is, however, in a ruinous state of decay, and scarcely defines the limits between the city and its suburbs. The Crusaders never succeeded in firmly establishing themselves at Damascus. The bulk of the city is set along the main stream of the Barada River. On its approach to the city walls the river has much of its water drawn off through channels, by which it is conveyed to every corner of the city. Despite various drawbacks, her rich streams, bursting, as they do, on the very edge of the desert, and creating a delicious verdure, have won for Damascus the name of the earthly Paradise of the Arab world. It is an indispensable harbor of refuge in the desert; the market of the nomads, the outpost of the Mediterranean world. She has survived wars and changes of empire that have overthrown or reduced to poverty every other great city of that part of the world. This is due to the combination of a rich fertility with a position so forward on the desert].

ILLUSTRATION

The City of Damascus 5-5/8" x 8-7/8"

Another medieval city, located on a promontory, and surrounded by a wall. There is nothing about it that shouts 'Middle-Eastern'. It might pass for Nuremberg, but never for Damascus. The salvation of this little town is well provided for in the two large churches. The first is provided with a single tower and two crosses; the second, with two towers, but no denominational symbols. In spite of its frowning walls, it seems a more cheerful place than the landscapes that have gone before. The artist was here surer of his architecture. There is no confusion of building styles. There is considerable vegetation.

Folio XXIII recto

Hispania had its origin after the time of Tubal, from Peleg, his son. [According to Peleg was not a son of Tubal, but of Heber, the ancestor of the Hebrews. Tubal, on the other hand, was a son of Japheth. Josephus identifies Tubal with the Iberians, who once dwelt between the Caspian and Black Seas. Some of the Iberians settled in the east, some in the west]. For he went out of Armenia and established a seat there. Before that Hispania was also called Iberia. It is the region that begins at the Pyrenees and proceeds about the Pillars of Hercules and reaches up to the northerly sea. Everything within this circumference is considered as belonging to Hispania. Its size is unbelievable (as Apianus, the historian, states), for it is 10,000 eighths of a mile [10,000 furlongs]. wide, and almost as long. Various peoples of different names have lived there. This region also has many navigable waters, and is productive and rich in wheat, wine, oil, metals of all kinds, and animals that are serviceable to man. In particular, it produces an over-abundance of swift and sturdy horses. For three hundred years Hispania was warred upon by Scipio, Gracchus, Albinus, Cato, Metellus, Pompey the emperor, and others, and was by them added to their country. [The Cantabri were a people in northern Spain. The Romans originally gave this name to all the people on the north coast of Spain; but when they became better acquainted with the country, the name was restricted to the people bounded on the east by Astures and on the west by the Autrigones. The Cantaberi were a fierce and warlike people, and were only subdued by Augustus after a struggle of several years (25-19 BCE)]. And finally the people called the Cantabri were warred against by Augustus. But as Hispania appeared obedient to the Romans and gave them assistance, the latter never conducted a war of note against the Hispanic knights. And to this day there are still to be seen in Hispania many indications of the presence of the Romans. Many cities in Hispania were garrisoned by the Romans from time to time. From this country we have not only received Quintillian, Seneca, Lucan, Lucius Florus, Pomponius Mela, Silius, Italicus, Martial, Orosius, [(1) Quintillian, Marcus Fabius (c. 35-95 CE), Roman rhetorician, was a native of Calagurris, Spain, and for 20 years head of the foremost school of oratory in Rome. His greatest work, , is a manual on the training of public speakers. (2) Seneca, Lucius, Annaeus (3 BCE-65 CE) Roman philosopher, statesman and author, and his father, M. Annaeus Seneca, were both natives of Cordova, Spain. (3) Lucan, M. Annaeus, was also born at Cordova, 39 CE His father, L. Annaeus Mela, was a brother of Seneca, the elder. Lucan was a roman poet. His only extant production is a heroic poem in ten books, entitled "Pharsalia." He was sentenced to death by Nero at the age of 26, but followed the example of his uncle Seneca, opening

his veins. Both died 65 CE. (4) Lucius (Annaeus) Florus, Roman historian of the time of Trajan and Hadrian, compiled, chiefly from Livy, a brief sketch of the history of Rome to 25 BCE, entitled *Ab Urbe condita*. It is a rhetorical panegyric of Rome's greatness. Although not accurate, it was much used in the Middle Ages. Florus was of the family of Seneca and Lucan. (5) Pomponius Mela was the author of the first Roman treatise on geography, *De rebus belicis*, a mere compendium of less than a hundred pages, dry in style and deficient in method, but of pure Latin and occasionally relieved by pleasing word pictures. It is the only treatise on the subject in classical Latin. He divides the earth in five zones, only two being habitable, and asserts the existence of indigenous peoples, who inhabit the southern temperate zone, inaccessible to the people of the northern temperate regions by reason of the unbearable heat of the intervening torrid zone. Nothing is known of him except name and birthplace—the small town of Tingentera of Cingentera, Spain. (6) Silius Italicus, Roman poet, was born about 25 CE, but where is not known. His great work was a heroic poem in 17 books, entitled *Punica*, which has descended to us in its entirety. It is a dull, heavy work, treating of the second Punic war. (7) Martial (M. Valerius), the epigrammatical poet, was born at Bilbilis, Spain, 43 CE. His extant works consist of a collection of short poems, all included under the general appellation *Epigrammata*. They are a copious source of information on Roman customs and habits during the first century of the empire. (8) Orosius, Paulus, was a Spanish presbyter and Latin historian (c. 390-430 CE). His *Historia contra paganos*, and *Adversus*, are still extant. The pagans having been accustomed to complain that the ruin of the Roman Empire must be ascribed to the wrath of the ancient deities whose worship had been abandoned, Orosius composed his history to demonstrate that the world always has been the scene of calamities as great as the Empire was then suffering. [the teachers and writers, but also such most useful and brilliant rulers as Nerva, Trajan, Hadrian, and the Theodosii in pagan times. But to the honor of Christ, Hispania gave birth to St. Lawrence [St. Lawrence (Laurentius) was one of the Christian martyrs. The basilica reared over his tomb is still visited by pilgrims. Deacon of Pope Sixtus II, he was called upon by the judge to bring forth the treasures of the church committed to his keeping. So he produced the church's poor people. Seeing his bishop being led to punishment, he cried: "Father! Where do you go without your son? Holy priest! Where do you go without your deacon?" Sixtus prophesied that Lawrence would follow him in three days; and so he did, being burned alive on a gridiron. In the midst of his torments he addressed the judge with these ironical words: "Assum est, versa et manduca" (I am roasted enough on this side; turn me round and eat). So says the legend. The date of the martyrdom is usually put during the persecution of Valerian in 258. The punishment of the gridiron and the speech of the martyr are probably a reminiscence of the story of the Phrygian martyrs as related by Socrates (III, 5). But even the fact of the martyrdom is questioned]. and St. Vincent, [St. Vincent (or Vincentius) was also a deacon and martyr. He is said to have been born of noble parents in Spain and educated by Valerius, bishop of Saragossa, who ordained him to the diaconate. Under the persecution of Diocletian, Vincent was arrested and taken to Valencia, tortured and thrown into prison. There the angels visited him, lighting his dungeon and relieving his suffering. Seeing this, his warders became Christians. He died while new tortures were being prepared. His body, exposed to the wild beasts in vain, was thrown into the sea, but was recovered and buried]. Valerius' deacon, and at almost the same time to Eulalia and other martyrs without number. Ferdinand, the king, and Elizabeth, the queen, have followed in their footsteps, and in the year 1491, in the end of that year, they brought the great city of Granada, called Ilipula, to the worship of Christ and to Christian obedience. [In 1482 Boabdil deposed his father and became the last Moorish sultan of Granada. However, the gradual advance of the Christians under Ferdinand and Isabella (not Elizabeth) forced him to entrust the task of defense to the more warlike hands of Muley Hassan and Ez Zagal (1483-86). Finally in 1491 Boabdil was compelled to sign away his kingdom, and on January 2, 1492, the year before the Nuremberg Chronicle was published, the Spanish army entered Granada and the Moorish power in Spain was ended].

The kingdom of Bohemia had its origin in the Wendic people, [The term 'Wendic' is here used by the chronicler in the sense of Slavic, that is, to designate a class of the northern division of the Aryan family, embracing the Lettic and Slavonic branches or groups. Wends is an early German name applied to the Lusitanian branch of the Slavic race dwelling in Saxony and Prussia]. who left the plain of Shinar and migrated from Asia to Europe. Among them was one Cechus, a Croation of no mean birth, and he made a nation of the Bohemians. At that time Bohemia was not built up, but still consisted of forests and coarse vegetation better suited to wild animals than to man. But as his brother Lech, a companion to misfortune, saw that his brother had become rich in lands and cattle and had grown powerful, he migrated eastward and established his residence in a large open plain. And he called the region Poland. [Cech and Lech were brothers and the original ancestors of the Bohemians (Czechs) and the Poles (Lechs). Bohemia is the Latin name for Cechy]. As their progeny increased they acquired a large amount of territory. After the death of Cechus the people chose Crok as a prince. He built a castle at Stenna, and when he died he left three daughters, Libussa, Brela and Therba. Libussa, the oldest daughter, ruled the land after her father's death, and she fortified the castle called Vischerat (Wyschehrad). Brela was a physician, learned in herbs and medicines. Therba was a seeress and mistress of good fortune. But the Bohemians thought it unreasonable that so much power and might should be vested in a woman. On a certain occasion Libussa spoke to a large assembly of her people. 'I have ruled considerably and wisely, and now you shall be free. I will give you a man who will be of service to you. Go and lead my horse into the fields. Follow it where it may go. At least the horse will stop before a man who is eating from an iron table. He shall be my husband and a lawful prince.' Now as the horse was released, it finally stopped before a plowman, called Primislaus. He had reversed his plow and was eating his meal of cheese on the iron plowshare, which was the iron table. They made him a duke and set him upon a horse. And he took with him his shoes made of flax. When they asked him why he took these with him, he replied and said, 'I am taking them with me and will keep them at Vischerat so that my descendants may know who, among the Bohemians, received the principality.' For a long time thereafter this country was ruled by dukes. And thereafter, since the time of the Emperor Frederick the First, of great glory among kings, and until the outbreak of heresy, this country flourished under various kings and emperors.

The early history of the Czechs is very obscure and confused with that of the Slavs in general. Cosmas of Prague (1045-1125), not to be confused with Cosmas of Alexandria, was the earliest Bohemian historian. His *Chronica Bohemorum libri III*, which contains the history and traditions of Bohemia almost to the time of his death, has earned him the title of the Herodotus of his country. He relates that Cechus, a noble of Croatia (probably White Croatia or Galicia), having committed a homicide, fled with his followers to Bohemia, and first settled on the Rip Mountain, near Roudnice; that Libussa, the youngest (our chronicler says the oldest) of his three daughters, became ruler of Bohemia, founded Prague, and married a plowman, who became the founder of the Premyslides, or first native dynasty.

It is probable that the Slavs arrived in Bohemia, which was then inhabited by Germanic tribes, not later than the seventh century CE, or perhaps earlier. They are first mentioned in 805 CE, and the first certain historical state in these provinces is the kingdom of Great Moravia, destroyed by the Magyars in 904-905. While Slovakia now passed under Magyar rule, the Czechs founded the kingdom of Bohemia, which for centuries was among the most powerful and glorious in Europe. During this early period the religious movement among the Czechs, under the leadership of John Huss, influenced all Europe.

Folio XXIII verso

Babylon was a celebrated city in Chaldea. Although Belus, the son of Nimrod, reigned in Babylonia for many years, the kingdom remained small. Yet the Greek and Roman historians, as well as the poets, say that the city was built by Semiramis, the queen, and enlarged and fortified with a wall made of baked bricks cemented together with sand, pitch and lime. The earth there contains these materials. This city was so noble that all Chaldea and Mesopotamia were named after it. The wall (as Philostratus [Philostratus (170-245) was a Greek sophist and rhetorician of Rome. He is the biographer of Apollonius of Tyana, a Greek philosopher of the Neo-Pythagorean school, born of a few years before the Christian era. The narrative of the travels of Apollonius, as given by his disciple Damis and reproduced by Philostratus, is so full of the miraculous that many have regarded him as an imaginary character. On his return to Europe from his Asiatic travels, Apollonius was received with reverence as a magician. Finally he set up a school at Ephesus, where he died, apparently at the age of 100 years. His life by Philostratus is generally regarded as a religious work of fiction. Very little is known of the career of Philostratus. He was probably born at Lemnos, studied rhetoric under Proclus and taught at Athens, and settled in Rome. He wrote a number of works in addition to his , upon which his fame chiefly rests. His is not really biographical, but consists of picturesque impressions of leading representatives. The contains matters of interest concerning the Olympian games and contests. The breathe the spirit of the New Comedy and the Alexandrine poets. Portions of 33 are almost literally translated in Ben Johnson's Song to Selia, "Drink to me only with thine eyes."] states) is 380 times one-eighth of a mile [380 furlongs]. in circumference; but Pliny says its circumference was 64,000 paces, its thickness 50 elbows, [An obsolete measurement of length; same as cubit, being the length of the forearm measured from the elbow to the end of the middle finger, and varying from 18 to 21.888 inches; generally reckoned at 21 inches]. and its height four times as much. With its battlements, pleasure gardens, temples and towers, the city was wonderful indeed. Semiramis also brought Ethiopia under her sway; and she made war upon India, against which only she and Alexander had conducted a campaign up to that time. How Babylonia was destroyed is recorded hereafter in its proper place. The first king of the Assyrians (as Eusebius writes) was Ninus, the son of Belus. Ninus reigned 52 years, and his wife Semiramis 42 years after him; then for 38 years Sameus, [Should be Ninyas]. the son of both; and thereafter one king after another up to Sardanapalus, the 36th king, who was totally inclined to carnal excesses and audacity. Then the kingdom of Assyria was destroyed by Artus, the Mede, and added to Media in the fourth year of Azariah, the king of Judea. The duration of the kingdom of Assyria, from the first year to the last king is reckoned as 1240 years. [Sardanapalus, the last king of the Assyrian empire of Ninus or Nineveh, was noted for his luxury, licentiousness and effeminacy. He passed his time in his palace unseen by any of his subjects, dressed in female apparel, surrounded by his concubines. At length Arbaces (whom the chronicler refers to as Artus), satrap of Media, and Belesys, the noblest of the Chaldean priests, resolved to renounced allegiance to such a worthless monarch, and at the head of a formidable army advanced against Nineveh. Suddenly the effeminate prince threw off his luxurious habits, and appeared an undaunted warrior. Twice he defeated the rebels, but was at length worsted and obliged to shut himself up in Nineveh. Here he sustained a siege of two years, till at length the Tigris having undermined part of the city wall, and finding it impossible to hold out any longer, he collected all his treasures, wives and concubines, and placing them on an immense pile, set it on fire in his palace and thus destroyed both himself and them. His enemies then obtained possession of the city. The death of Sardanapalus and the fall of the Assyrian empire is dated to 876 BCE. Modern writers have shown that this narrative is mythical and must not be received as genuine history. The legend of Sardanapalus, who so strangely appears at one time as sunk in the lowest effeminacy, and immediately afterwards as an heroic warrior, has probably arisen from his being the same with the god Sardon, who was worshipped extensively in Asia, both as an heroic and as a female divinity. The name Sardanapalus is derived from that of Assur-danin-pal, the rebel son of Shalmaneser II, whose reign ended with the fall of Nineveh in 823 BCE. His character is that ascribed to Assur-bani-pal]. Item: Concerning Semiramis, Valerius Maximus [Valerius Maximus, a Latin writer, flourished in the reign of Tiberius. His narratives are loosely and irregularly arranged, and are from Roman history; but each section includes extracts from the annals of other peoples, principally the Greeks. The author's chief sources are Cicero, Livy, Sallust and Pompeius Trogus. He often used sources now lost, and affords us some glimpses of much debated and imperfectly recorded reign of Tiberius. He intimates that this book is to be used as a commonplace book of historical anecdotes for use in the schools of rhetoric. The collection was very popular in the Middle Ages]. relates that once upon a time, when she was having her hair dressed, and it was announced to her that Babylon was defeated or repulsed, she ran with her hair half braided, to again give battle for the city; and she paid no further attention to her coiffure until she again had the city in her power. The column in the illustration shows her statue.

Jupiter, the first in heaven, and (as they say) Diei Filius, [He was not called Dieus Filius (the Son of Heaven) but Diespiter, of which Jupiter (more correctly Jup-piter) was a contraction; originally identical with divum (heaven) and pater (father). Jupiter literally means "the heavenly father." The German translation "sun of the day," is clearly incorrect.] and otherwise called Lysania, [A corruption of Lycaeus, a certain local deity, referred to in a subsequent note (on Jupiter), being known to the Greeks as Zeus Lycaeus]. was at these times greatly esteemed in Arcadia. Because of his virtue he was given the highly renowned name of Jupiter. He traces his origin to the son of Heber, namely, Jerari, [Heber was a descendant of Shem (one of the three sons of Noah) and the father of Peleg (the ancestor of Abraham) and Joktan (the ancestor of the thirteen tribes of Joktanite Arabs). One of these thirteen sons was Jerah, and no doubt it is his stock to whom the chronicler refers as "Jerari." The chronicler's claim that the supreme Greek deity traces his origin along Semitic lines is wrong. The Greeks traced their ancestry through Javan, one of the sons of Japheth, representing the Aryan branch of the human race. On a previous page the chronicler himself stated that of Javan came the Greeks and the Ionians (Folio XVI recto). See also Genesis 11:26]. and since he was a man of great intelligence, and observed that the Attic people were uncouth and lived almost like animals, he

gave them laws and prescribed a formula of correct living and human conduct. And when he had succeeded in bringing them to observe good morals, he admonished them to worship gods and to institute altars, temples and priests. He taught them to observe the institution of lawful marriage, whereas theretofore they all had wives in common; and many other useful matters they learned from him. Now as the forest folk observed these things, and wondered therat, they came to consider him a god, called him Jupiter because of his resemblance to the planet Jupiter, which (as the astronomers say) is by nature warm and moist in due proportions, virtuous and patient, and by reason of his patience, fearless in the presence of danger. And so, because of his qualities, he was adjudged the equal of the planet and named after him. They say he is not a mundane, but celestial being. The ancients credited him with many children such as, Minerva, Apis, Sol, Diana, Mercury and seven others.

Jupiter, so called by the Romans, and the Zeus of the Greeks, was originally an elemental divinity. Being the lord of heaven (Diespiter), he was worshipped as the god of rain, storms, thunder and lightning, as well as the prince of light. The Greek Zeus was the greatest of the Olympian gods. When he and his brothers distributed the government of the world among themselves by lot, Poseidon (Neptune) obtained the sea, Hades (Pluto) the lower world, and Zeus (Jupiter) the heavens and the upper regions; but the earth became common to all. According to Homer, Zeus dwelt on Mt. Olympus, in Thessaly, which was believed to penetrate heaven itself with its lofty summit. He is called the father of gods and men, the most high and powerful among the immortals, and whom all others obey. Such was the Olympian Zeus. But mythology originally and at various places created such a god: (1) The Arcadian Zeus, who according to legend was born in Arcadia, either on Mt. Parrhasium, or on Mt. Lycaeus. Lycaon, a son of Pelasgus (heroic ancestor of the Pelasgians, the earliest inhabitants of Greece), erected a temple to Zeus Lycaeus on the mountain of that name, and instituted the festival of Lycea in his honor; (2) the Dodonaean Zeus, who possessed the most ancient oracle in Greece, at Dodona in Epirus, from which he derived his name. He was a prophetic god; (3) the Cretan Zeus, of whom Hesiod gives an account. He calls Zeus the son of Cronos and Rhea. Cronos was in the habit of swallowing his children immediately after birth, but when Rhea was about to bear Zeus, she applied to Ouranus ("Heaven") and Gaia ("Earth") for advice as to how the child might be saved. They sent her to Lyctos in Crete, requesting her to bring up her child there. Accordingly she concealed the infant in a cave of Mt. Aegaeon, and gave Cronos a stone wrapped up in cloth, which he swallowed in belief that it was his son. There Zeus was brought up on the milk of the goat Amalthea, and the honey provided by the bees of the mountain; (4) the National Hellenic Zeus, whose temple was at Olympia in Ellis. Here also Zeus was regarded as the father and king of gods and men.

In the course of time the local divinities became united in the minds of the people into one great national divinity, which is apparently not the one whom the chronicler had in mind in this narrative. What he says refers to a local one, not Roman, as his use of the name Jupiter instead of Zeus might indicate—the Arcadian god; for he gives him the alias, 'Lysania,' a corruption of 'Lycaeus.' It was this god who was surnamed Lycaeus.

Certain traditions concerning one Lycaon are here enlightening. It was he who established the worship of Zeus Lycaeus in Arcadia. Some describe him, and not Zeus Lycaeus (as the chronicler would have it), as the first civilizer of Arcadia and builder of the town of Lycosura. More often he was represented as an impious king, with a large number of sons as impious as himself.

The claim of the chronicler that Jupiter was named after the planet seems improbable. It is more likely that the planets were named after the gods than that the latter were named after the former. Moreover, the very etymology of the name, as already given, would contradict such a claim. The name refers to and implies attributes of a god, and not of a planet.

ILLUSTRATION

Babylon and Babylonia 5-1/2" x 8-3/4"

This, according to the inscription, is the city of Babylon. Moreover, the Chronicle itself assures us that the serious young lady standing on the high pillar in the heart of the city, clad in regal robes, scepter in one hand and sword in the other, is none other than the warlike Semiramis herself—builder, ruler, and defender of that ancient and powerful city. These walls may not be fifty feet wide and four times as high (reckoning to every foot three fingers' breadth beyond the ordinary measure of our foot) as Pliny states, but they do look somewhat formidable nevertheless. The stream at the right must be the Euphrates, which flowed through the ancient capital. The dome to the right of the mighty queen is probably the temple of Jupiter Belus, son of Nimrod and father of Ninus. There are other imposing structures, medieval castles, dome-shaped buildings, a watchtower with spacious timbered super-structure, two churches, etc. Note the peculiar tree, aspiring to the dizzy heights of Semiramis, and read Mark 11:12-21.

Jupiter 2" x 2"

Jupiter is differently portrayed in the Latin and German editions of the Chronicle; but in neither case is the great god portrayed according to the classical ideal and traditions.

The portrait in the German edition is that of an elderly bearded gentleman, with the proverbial cap and gown. He emerges from a floral decoration, and strangely enough makes the apostolic sing of blessing.

The portrait in the Latin edition is also not a very happy selection. This "Jupiter" is a little beyond the prime of life and heavily dressed in cap and gown suitable to a medieval merchant, rhetorician or doctor of philosophy.

Classical portraiture is entirely absent from the Chronicle.

Folio XXV *recto*

Semiramis, wife of Ninus the Great, king of Assyria, assumed the throne upon the death of her husband in the 12th year of Abraham. She reigned 42 years. When Ninus died he left him surviving Semiramis, still a young woman, and their only son, Ninyas, who was still a child. She did not consider it wise that so young a son should rule over so great a kingdom. Although reluctant to entrust the kingdom to a minor, yet, being a woman, she did not herself dare to rule over so large a people, who were hardly obedient to a man. So, being a magnanimous woman, able and cunning, she held herself out as the son, and the son as herself; for both were persons of medium stature and of tender voice, and resembled one another in other respects. Covering her arms, limbs and head, she stepped forward according to the custom of men. In order that she might not attract too much attention in her new garb, she commanded her people to assume the same manner of dress. And so, by the disguise of her sex and through the childlike confidence of her son, she attained to royal majesty. And thereafter she accomplished great things, and feared not to disclose her practiced concealment to anyone; and everyone wondered how a woman was able to function as such and yet excel in strength as a man. But when at last she tried to tempt her son to cohabit with her, he killed her. [See earlier note on Semiramis and Ninus under Trier, Folio XXIII *recto*].

Ninyas, son of Ninus the Great and Semiramis, his wife, was the fourth king of Assyria. He began his reign after that of Semiramis, his mother, in the 53rd year of Abraham; and he reigned 38 years. He silenced the wars that had wearied the kingdom during the reign of his parents. And likewise, as he had exchanged his appearance with his mother and was seldom seen by men, so he aged amidst a multitude of women.

Arius, the fifth Assyrian king, began his reign in the 21st year of Isaac, and he ruled 30 years. During this period Ishmael was born to Abraham in his 86th year, by Hagar, the Egyptian, who was his and Sarah's maid; and from him came the race of Ishmaelites, who were thereafter called Hagarians, and finally Saracens. As Sarah, Abraham's wife, was without children (as the Holy Scriptures say), she spoke to Abraham and said, Go in to my maid Hagar, for you may bear children by her. And as this happened, she soon conceived and thereafter bore Ishmael. At first Sarah lived him as her own son and heir of the principality. But her love waned as soon as her Isaac was born. Therefore, by her advice Ishmael and his mother were sent to another region. And when his mother provided him an Egyptian wife, he bore twelve regal sons who occupied all the earth from the Euphrates to the Red Sea.

The succeeding kings of the Assyrians gave replies to their people by messengers, in the manner of their forbears. The Assyrians, afterward called Syrians, had the kingdom 1300 years. Their last king was Sardanapalus, a man debased by effeminacy. [See earlier note on Sardanapalus, Folio XXIV *verso*].

Sol was the first son of Jupiter and a brother of Minerva. As Tullius says, he was an eminent and brilliant person of dignified disposition, and the pagans, by reason of his great powers, gave him a name indicating light. For the ancients, misled by Nimrod, believed that fire was the first element of creation. Therefore they gave him the name Sol, which is translated 'sun.' By reason of his mysterious and ingenious ways, they considered him a celestial being, or a lord who had come down from heaven. [Helios, called Sol by the Romans, was the god of the sun. He was the son of Hyperion and Thea, and a brother of Selene and Eos. From his father he is frequently called Hyperianides, or Hyperion. Homer describes Helios as giving light both to gods and men. He rises in the East from Oceanus, traverses the heaven, and descends in the evening in the darkness of the West and Oceanus. The manner in which Helios during the night passes from the western into the eastern ocean is not mentioned by Homer, but later poets make him sail in a golden boat, round one half of the earth, and thus arrive in the East at the point from which he has to rise again. The island of Thrinacia (Sicily) was sacred to Helios, and there he had flocks of sheep and oxen, which were tended by his daughters. Temples of Helios existed in Greece in very early times. The worship of Sol was introduced at Rome, especially after the Romans had become acquainted with the East, though traces of the worship of the sun and moon occur at an early period].

Diana, the first sister of Sol and the daughter of the first Jupiter, was held in esteem at this time. Tullius frequently mentions her in his book on the nature of the gods. But they say that she is not the one to whom the poets attribute eternal virginity. [Diana is an ancient Italian divinity, whom the Romans identified with the Greek Artemis. Her worship is said to have been introduced at Rome by Servius Tullius, who dedicated a temple to her on the Arentine; and she appears to have been originally worshipped only by the plebeians. At Rome Diana was the goddess of light, and her name contains the same root as the word dies. As Dianus (Janus), or the god of light, represented the sun, so Diana, the goddess of light, represented the moon. The attributes of the Greek Artemis were afterward ascribed to her].

Ceres was in vogue among the Sicilians, and she was a confidant of their king. She was of such ingenuity that she was the first to introduce husbandry among the Sicilians, tamed the oxen and plowed the earth into furrows, sowed it with seed, separated the grain from the ears, ground it with millstones, and taught the making of bread. Before that time the people subsisted on acorns and wood apples. And so they called her Ceres, the Goddess of Grain. [Ceres, under the name of Demeter, one of the great divinities of the Greeks, was the goddess of the earth, and her name probably signified 'Mother-Earth.' She was the protectress of agriculture and of all the fruits of the earth. She was the daughter of Cronus and Rhea, and sister of Zeus, by whom she became the mother of Persephone (Proserpina). Zeus, without the knowledge of Demeter, had promised Persephone to Aïdoneus (Hades). Demeter having learned of the abduction, which had taken place with the consent of Zeus, in her anger avoided Olympus, and dwelt upon earth among men, conferring blessing wherever she was kindly received, and severely punishing those who repulsed her. As the goddess continued to be angry, and did not

allow the earth to produce any fruits, Zeus first sent Iris and then all the gods to persuade Demeter to return to Olympus. But she refused to return and to restore fertility to the earth until she had seen her daughter again. Zeus accordingly sent Hermes into Erebus to bring back Persephone. Aidoneus consented, but gave Persephone part of a pomegranate to eat. Hermes then took her to her mother at Eleusis, who received her with great joy. The earth now brought forth fruit again. The meaning of the legend seems to be aetiological. Persephone, who was carried off to the lower world, is the seed-corn that remains concealed in the ground part of the year; Persephone, who returns to her mother, is the corn that rises from the ground and nourishes men and animals. The seats of the worship of Demeter and Persephone were Attica, Arcadia, and Sicily. The Athenians pretended that agriculture was first practiced in their country, and that Triptolemus of Eleusis, the favorite of Demeter, was the first who invented the plow, and sowed corn. The Romans received from Sicily the worship of Demeter, to whom they gave the name of Ceres. Her worship acquired considerable political importance at Rome. The property of traitors against the republic was often made over to her temple. The decrees of the senate were deposited there for the inspection of the tribunes of the people].

ILLUSTRATIONS

The illustrations on this page may be divided into two classes: (1) Three individual portraits, each approximately two inches square arranged in a column at the left; and (2) a composite 2¼" x 14" consisting of six portraits representing a portion of the lineage of the kings of Assyria.

(1) The series to the left is devoted to three mythological gods of ancient Greece: Sol, the sun, or king of light; Diana, the goddess of the hunt, and Ceres, the goddess of grain. All three are pictured as medieval characters, and none carry the symbols of their divinity.

(2) The Assyrian royal lineage began at Folio XVII *recto*, with portraits of Nimrod, Belus I, and Ninus, respectively the first, second and third kings, and is here continued in a panel of six sovereigns—Semiramis, Ninyas (Ninia), Arius, Mamylas, Sparetus and Amytatas. The queen, in order to show her war-like disposition, holds a formidable sword in her right hand, and a silhouetted object resembling an ornamental 'D' in her left. This symbol is a mystery. Possibly the woodcut was used or to be used elsewhere as an initial letter. Semiramis is spoken of at length in the text opposite the illustrations, as well as in other parts of the Chronicle. Ninyas and Arius are given brief mention. Mamylas, Sparetus and Amytatas are not referred to in the text at all. The kings all carry orb and scepter and are crowned. There is nothing special to be said about any of these portraits, except that oddly enough the beard of Arius is braided.

The Assyrian royal lineage is continued further on in the Chronicle, and most of the portraits here shown are repeated to represent other rulers.

Folio XXV *verso* and XXVI *recto*

[NOTE: The text of Folio XXV *verso* and XXVI *recto* as given in the Chronicle has required rearranging in order to keep the subject matter in proper sequence. In the Chronicle the illustrations to the genealogies begin on a right hand page and extend from there to the left, and the text follows the same order, as the editor apparently set himself the task of keeping text and illustrations in juxtaposition. We will therefore begin at the right (Folio XXVI *recto*):]

Isaac, son of Abraham, beloved of God, lived for a long time after his father. When Isaac was 60 years of age, twins, namely Jacob and Esau, were born to him by his wife Rebekah, daughter of Bethuel. Said Isaac was a very virtuous man. He died at the age of 185 years and was buried at Hebron by his sons.

Esau, the hairy huntsman, first born, sold his birthright to his brother Jacob for a portion of lentils. Without the consent of his parents he married a Canaanitish wife. [According to Genesis 26:34-35, Esau at the age of 40 took to wife Judith, the daughter of Beeri, the Hittite, and also Bashemath, the daughter of Elon, another Hittite]. His brother defrauded him of his father's blessing; and for this Esau determined to slay his brother. But he (Esau) lived in Edom, called Idumea, and later Mt. Seir. And as Jacob returned from Mesopotamia, his brother came to him peaceably with 400 men. [This is a rather unsatisfactory abridgement of the biblical narrative. It omits the wily advice of Asenath, the wife of Isaac, that Jacob flee from his brother until Esau's wrath had cooled (Genesis 27:42-45); Jacob's flight to Haran (Genesis 28:10), and hence to Mesopotamia (Genesis 29:1); the fraud practiced on his father-in-law, Laban (Genesis 30:37-43 and 31:19-23); how in fear of Esau he made extensive arrangements to appease his just wrath with 200 she-goats and 20 he-goats, 200 ewes and 20 rams; 30 milch camels with their colts; 40 kine and 10 bulls, 20 she-asses and 10 foals, and had his servants drive these to Esau with fine presentation speeches (Genesis 32:13-23); how he cunningly arranged his caravan should Esau give trouble (Genesis 33:1-3), etc. What wonder that the guileless and forgiving Esau ran to meet and embrace him! Either the chronicler held a brief for Jacob, or space was too precious to tell the whole truth].

Jacob was born in the 3394th year of the world, and lived 147 years. He had four wives, Leah (Lya), Rachel, Zilpah (Zelpha) and Bilhah (Bala).

Rachel, Jacob's wife, was barren for a long time, but finally she had two sons and died in childbirth. She was buried near Bethlehem.

Jacob, the patriarch and most holy man, was born to Isaac, and thereafter, in this 90th year, Joseph was born to him by Rachel. He lived

56 years thereafter, and died in Egypt.

(End of Genealogical Text on **Folio** XXVI *recto*) and (Continuation of Genealogical Text on **Folio** XXV *verso*):

Levi was the father of all the Levites, from whom all the priesthood sprang.

Chore (Korah), son of Izhar, quarreled with Aaron concerning the priesthood, because he was the firstborn of Izhar; for which reason he and 250 men were destroyed by fire from heaven. [Korah (Chore) was the son of Izhar, grandson of Kohath, and great grandson of Levi. He was a proud and ambitious ringleader, together with others of the tribe of Reuben, against his cousins Moses and Aaron. It was a widespread political rebellion against Moses, who held the leadership, to which the tribe of Reuben, the firstborn, aspired, and from which they had been excluded. With 250 men prominent in the congregation they went to Moses and Aaron, charging them with usurpation. Moses appealed to the Lord and Korah and his men were destroyed by fire from above].

Maria (Miriam), the sister of Moses, was a prophetess, and she made a beautiful song of praise, which she sang. She was leprous for seven days because of her murmurings against Moses. She died in Kadesh in the wilderness and was buried there. [Miriam, the sister of Moses and Aaron, after the passage of the Red Sea, led the choir of the women of Israel in the sublime song of deliverance (Exodus 15:20); but afterward, having joined Aaron in murmuring against Moses, she was smitten with leprosy, and restored only in answer to the prayers of Moses. She died and was buried at Kadesh, in the wilderness (Numbers 12:1-15; 20:1)].

Jacob had six children by Leah [Actually Jacob had seven children with Leah, all of which are named in the rest of the paragraph], namely: Judah, of whom came the kingly order, and thereafter our Lord, Jesus Christ; Reuben, who lost the rights of the firstborn, Simeon and Levi, of whom came the priestly order; Issachar; Zebulun; and Dinah, who was compromised by Shechem. [Jacob on his return from Padan-aram to Canaan, halted at Shechem. Here Dinah was wronged by Shechem, son of the Prince Hamor. His offer of marriage was accepted on condition that he and all the other men in the town be circumcised. But while they were recovering, Dinah's brothers killed all the men, pillaged the place, and made prisoners of the women and children].

As the evil city of the Sodomites was destroyed by fire, Abraham centenarian, by divine command knew his wife, and she conceived, and when the year was full she bore him a son, whom according to divine command she called Isaac, a name meaning that many people would come of him; and he was circumcised on the eighth day after birth.

Folio XXVI *recto*

As previously stated Aegialeus reigned in Sicyonia as its first king. [Sicyonia is a small district in the northeast of Peloponnesus, bounded on the east by the territory of Corinth, Phlius and Cleonar, and on the north by the Corinthian Gulf. The area was probably somewhat less than 100 square miles. Its chief town was Sicyon, one of the oldest cities of Greece. It is said to have been originally called Aegialea after an ancient king, Aegialaus, but was finally called Sicyon. Because of its limited territory, it never attained much political importance. In the Persian war the Sicyonians sent ships to Salamis. They took part with the Spartans in the Peloponnesian war. Under the Romans it gradually declined, and in the time of Pausanias in the second century of the Christian era many of its public buildings were in ruins. Sicyon was for a long time an important seat of Greek art. It gave its name to one of the great schools of painting which was founded by Eupompus, and which produced Pamphilus and Apelles. It is also said to have been the earliest school of sculpture. The town was also celebrated for the taste and skill displayed in the various articles of dress made by its inhabitants, among which we find mention of a particular kind of shoe that was much prized in all parts of Greece]. The country was called Aegialia after him; now Peloponnesus. After him reigned Europs, [The name of two mythical personages, one a son of Aegialeus and king of Sicyon; the other a son of Phoroneus]. the second king; and the third was Telchin (Selchim) twenty years. [Perhaps this final clause should read: "and the third was Telchin (Selchim), [who ruled] twenty years].

Apis, [Apis ruled tyrannically, and was slain by Telchin, his father, and Thelxion, his son]. the fourth king of Sicyonia, began his reign in the 45th year of Abraham and 35th year of Semiramis. He ruled twenty-five years. After him the country formerly known as Aegialia, was called Apia, and is now known as Peloponnesus.

Artus was the fifth king of the Assyrians. Under him (As Augustine writes) Isaac was born.

Thelxion, or Thessalion, was the fifth king of Sicyonia. In his reign the times were prosperous and happy; so after his death he was honored as a god, with scarifies and games. After him reigned Thauriacus, Tiramachus, at whose grave they also made sacrifices.

Xerxes (Xerses) is the ancient king of Assyria, also called Baleus, or Balancus. Under him Jacob was born. The above named Thauriacus reigned at the same time.

As one reckons 3430 years, a great flood occurred in Achaia in the time of Jacob and King Ogygus. [Ogygys, or Ogyges, sometimes called a Boeotian autochthon, and sometimes son of Boeotius, and king of the Hectanes, is said to have been the first ruler of the territory of Thebes, which was called after him Ogygia. In his reign the waters of Lake Copais rose above its banks and inundated the whole valley of Boeotia. This flood is usually called after him the Ogygian. The name of Ogyges is also connected with the Attic story,

for in Attica an Ogygian flood is likewise mentioned].

Folio XXVI *recto* and XXV *verso*

ILLUSTRATIONS

(A) THE LINEAGE OF CHRIST (Cont. from Folio XXI *verso*)

The continuation of the biblical genealogies (as resumed from Folio XXI *verso*) here extends over two opposite pages. It begins with Isaac and his wife, Rebekah, shown by a dual portrait at the head of Folio XXVI *recto*, to the left. From them a branch passes to Esau, the long hairy hunter at the right.

Another branch passes downward to Jacob, shown in a triple portrait with Leah (Lya) and Rachel, his two wives. The line proceeds through Rachel on the right to her sons, Benjamin and Joseph. And with Joseph is his wife, Asenath, and beside them their two sons, Manasseh and Ephraim; but the ten children of Joseph's brother, Benjamin, are not shown.

Let us now follow the third or left branch, which proceeds from Jacob through Leah. There were seven children born to Leah by Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun and Dinah. They are all portrayed, except Judah, who is mentioned in the text, but has been omitted from the family album.

And there are others to be accounted for. Leah had a handmaid, Zilpah (Zelpha), and when Leah left off bearing, Jacob had sexual relations with Zilpah, and through her added Gad and Asher (Aser) to his progeny. This ancillary transaction is shown unconnected and by itself in a triple portrait at Folio XXVI *recto*; and there the name of Gad and Asher appear; but their mother is erroneously designated as Zelpha "ancilla Rachel." She was not the ancillary or handmaid of Rachel, but of Leah.

In like manner, when Rachel proved barren, Jacob went in unto her handmaid, Bilhah (Bala), and in time Dan and Naphtali made their appearance. She and her two sons by Jacob are shown in a disassociated triple portrait at Folio XXV *verso*, over which are the following inscriptions:

LEFT	CENTER	RIGHT
Naphtali also makes a race.	Bilhah, the maid of Leah (Jacob's wife), bore two sons.	Dan made a people of whom Samson was born.

(B) THE PRIESTLY LINEAGE (Beginning)

On the left of the Folio XXV *verso*, commences the priestly lineage of Levi. He is shown at the top of the line in his high pontificals, while below him are his three sons, Merari (Merary), Gershon (Gerson), and Kohath (Caath), in that order. Kohath has four sons, Izhar (Ysura), Amram, Hebron and Uzziel, but only the first two appear. The first, Izhar, was married and had three sons, Korah, Nepheg, and Zichri; but Korah (Chore) alone is portrayed.

To Amram, the second son of Kohath, three children were born—Miriam, Moses and Aaron, all of whom appear and complete the family tree up to their time.

There is nothing individual about these portraits. In these times no general conception seems to have been formed of any particular person, with the exception of God and Christ. Many of these portrayals are somewhat out of tune with the characters for whom they stand. The most unfortunate selection, however, is the portrait of Moses, shown in a tight-fitting garment, as of a page, with a conical cap whose terminus is carried out like a pennant to the nth degree. Moreover, the general conception of Moses is that of a man with the head of a thinker, ample locks and the flowing beard of a Jupiter. This man is clean-shaven.

(C) THE LINEAGE OF SICYONIAN KINGS (Beginning)

At the lower left of Folio XXVI *recto* begins the portrait gallery of the kings of Sicyonia—Aegialeus and Thelxion (Thessalion) respectively the first and fifth kings, according to the Chronicle. The second and third kings, Europs (Europes) and Telchin (Selchim) respectively, are referred to in the text, but not portrayed. Telchin was a son of Europs, and father of Apis. Pausanius calls Thelxion a son of Apis. From this we gather that the crown passed from king to king during this period as follows: (1) Aegialeus, (2) Europs, (3) Telchin, (4) Apis and (5) Thelxion.

(D) THE ASSYRIAN LINEAGE (Cont. from Folio XXV *recto*)

The Assyrian line of kings was begun at Folio XVII *verso*, where (1) Belus and (2) Ninus were shown. On Folio XXVI *recto*, this was continued with (3) Semiramis (4) Ninyas and (5) Arius, making a line of five kings who were there portrayed and described. Three other mysterious celebrities appeared in the line (Folio XXV *recto*), entitled respectively, Mamylas, Sparetus and Amytitas; but are left without

text to clear the mystery.

And now we are to resume (at Folio XXVI *recto*) with Artus, who being here also called the fifth king, must be identical with Arius. Only one other Assyrian king is added. He is called Xerxes, alias Baleus, or Balancus.

Folio XXVI *verso*

While Sela (Shelah), the son of Judah, was still a child, Judah did not give him Tamar, who had been the wife of Er and Onan; but he sent her back to her father's house as a widow. But after Shelah grew up, he was concerned to provide him a wife, so that he would not be killed as his brothers had been. Tamar disguised herself as a common woman and sat at the crossroad; and she conceived by Judah, and bore Pharez and Zarah. [According to Genesis 38, Judah went down from his brethren and turned in to a certain Adullamite, named Hirah. And there he saw the daughter of a certain Canaanite, and he took her, and she conceived; and she bore him three sons, Er, Onan and Shelah. He took a wife for Er, his first born, and her name was Tamar. Er was wicked and the Lord slew him; whereupon Judah gave Tamar to Onan for wife, and asked him to marry her and to raise up seed for his deceased brother. Onan did not approve, and spilled his seed on the ground. This displeased the Lord, who slew him. This left Judah but one son, Shelah. He asked Tamar to return to her father's house and remain a widow until Shelah should become of age, lest Shelah should also die as his brothers had. And she did so. After some time Judah's wife, who had born him these three sons, died; and he went to his friend Hirah, the Adullamite. Tamar heard of his proposed journey, disguised herself and sat in an open place on the way. Judah saw her and thought her a harlot, because she had her face covered. He went inside with her and in consequence Pharez and Zarah were born to him by his daughter-in-law. This is the point to which the chronicler has carried the story].

Vincentius in his history, tells a good story about Asenath—how beautiful she was, and how honorable, but also, nevertheless, proud and arrogant, disdaining all men. Although she did not want Joseph as a husband at first, yet, after observing his wisdom and discretion, she fully desired him. But he would not accede to her unless she would give up her idolatry. As this caused her much grief, she was finally converted by angelic instruction. [Asenath was the daughter of Poti-phaera, priest of On. She is the heroine of a remarkable Jewish and Christian romance (dating at least back to the fifth century CE), in which she renounces her false gods before her marriage with Joseph].

Rhodes, the city on the island of Rhodes, off Lycia, from which it derived its name, was built in 740 B.C, in Joseph's time, by the Telchines and Carians, who soon thereafter were conquered by Phoroneus, the king of Argira. It is one of the islands called the Cyclades for reasons known to the learned. Those who first came there from the East, while the city was being built (as Pomponius writes) and the ground was being dug up, found there a rosebud, after which the city and the island were called Rhodis; for, according to the Greek tongue, Rhodis means a rose. The island is 900 furlongs in circumference. Among other wonders it contained a statue 70 cubits high, built by Lindus, a disciple of Lisippus. The city suffered much through wars, and finally at the hands of the Turks. It was finally relieved and protected by the Order of the Kings of St. John.

Rhodes is the most easterly island of the Aegean, or more specifically, of the Carpathian Sea, and lies off the south coast of Caria. According to mythology it was first peopled by the Telchines, the children of Thalatta (the Sea). Homer mentions three Dorian settlements, namely, Lindus, Ialysus and Camirus, formed the Dorian Hexapolis, which was established from a period of unknown antiquity, in the southwest coast of Asia Minor. For centuries the island of Rhodes was the constant seat of war. During the Peloponnesian war, Rhodes was subject to Athens. Later it joined the Spartans. It was subjugated by Athens and Sparta in turn, till the end of the Social War of 355 BCE, when its independence was acknowledged. There were frequent internal dissensions. At the Macedonian conquest they submitted to Alexander, but upon his death expelled the Macedonia garrison.

The city of Rhodes, successfully endured the most famous siege by Demetrius Poliorcetes, who at length in admiration of the valor of the besieged, presented them with the engines he had used against them, from the sale of which they defrayed the cost of the celebrated Colossus by the artist Chares of Lindus in Rhodes, the favorite pupil of Lysippus, who flourished about 290 BCE. This, his chief work, a statue of the Sun, was celebrated as one of the Seven Wonders of the World, under the title "The Colossus of Rhodes." Its height was upwards of 105 feet, and it was twelve years in the making. It stood at the entrance of the harbor of Rhodes, but there is no authority for the statement that its legs extended over the mouth of the harbor. It was overthrown and broken to pieces by an earthquake 56 years after its erection in 224 BCE. The fragments remained on the ground 923 years, until they were sold by the general of the caliph Othman IV to a Jew of Emesa, who carried them away on 900 camels in 672 CE.

The Rhodians were at length deprived of their independence by the Roman Emperor Claudius, and their prosperity received its final blow from an earthquake which laid the city of Rhodes in ruins in 155 CE. In the Middle Ages Rhodes became the seat of the celebrated Knights of St. John.

ILLUSTRATION

The City of Rhodes 7" x 8-3/4"

The kingdom of Rhodes early became a flourishing one by reason of the skill of its settlers in astronomy and navigation, and other sciences and arts. And here we have its capital jutting out into the sea. The harbor is indicated at the left, and a chain is stretched across its mouth. Three galleons are in evidence, two at sea, under full sail, the third at anchor in the harbor. A pier or wharf leads off to the right. No doubt all these crenellated walls and towers are the ideas of the artist, rather than of Hippodamus of Miletus, the architect who

laid out the city in the fourth century CE. At any rate, the absence of incongruous gothic spires and steep gabled roofs is a relief. Towers there are in abundance, it is true, but they are square and flat. The roof of every building is flat. All this seems in keeping with the geographical location of the island, the easternmost in the Aegean Sea, and just off the coast of Asia Minor.

But why all these squat little windmills with their sugar-loaf caps? We see two on the pier in the foreground, four by the harbor, and one in the background. These mills are not mere figments of the imagination. No doubt they had their use in harnessing the winds as sources of power, and were specially adapted to such a location as this where the winds blow from the west, often with violence, for nine months of the year. Other artists have testified to their presence by pictorial records. And where is the great Colossus of Rhodes, 105 feet high, which was 12 years in building and one of the seven wonders of the ancient world? The text mentions it hazily, but the pen of the artist is entirely silent.

N.B. The genealogical portraits on this page, which branch from the opposite one (Folio XXVII *recto*) will be considered in the connection with the succeeding text.

Folio XXVII *recto*

Judas, in the year of the world 3434.

All the kings of Egypt were at this time called Pharaoh. However, this was not their own name, but one of royal distinction, just as with us all Roman emperors are called augmenters of the empire. Ever pharaoh has his own name. [Pharaoh was adopted into Hebrew from the later Egyptian title *Pero-o*, 'Great House.' Originally designating the royal establishment in Egypt, it gradually became the appellative of the king, which from the 22nd dynasty (c. 950 BCE) onwards, was regularly attached to the king's name in popular speech. The Hebrew Pharaoh-neco and Pharaoh-hophra, and as here—Pharaoh-Mephres, are thus precise renderings from the Egyptian].

Pharaoh-Mephres elevated Joseph because of his interpretation of Pharaoh's dream, and he placed a ring upon Joseph's hand, arrayed him in a vestment of fine linen, put a golden collar about his neck, and caused him to be driven through Egypt, and a crier to proclaim that all were to bend the knee to him; and he named him preserver of the world. [Not so, according to Genesis 41:45: "And Pharaoh called Joseph's name Zaphnath-paaneah," which in the Coptic signifies 'a revealer of secrets,' or 'the man to whom secrets are revealed.'] He gave him a wife, Asenath, the daughter of Potiphar, the priest of On (Heliopolis), by whom he had two sons, Manasseh and Ephraim.

Phares, in the year of the world 3445.

Pharaoh-Amenophis did not know Joseph, and he ordered the children (of Israel) to be oppressed. Under him they were in great distress and severe bondage. [Exodus 1:8-22].

Pharaoh-Anefre, the ninth king, refused to hear the voice of the Lord, commanding him to release the children of Israel. [Exodus 5:1-2]. For that reason the Lord punished him with the ten plagues [The Plagues: Exodus 7:14-25; 8:1-15, 16-19, 20-32; 9:1-7, 8-12, 13-35; 10:1-20, 21-29; 11:1-10 and 12:29-36]. and drowned him and his men in the Red Sea. [Exodus 14:27-28].

To Joseph, the most chaste patriarch and a man of zeal, two children, Manasseh and Ephraim, were born by his wife, Asenath, daughter of Potiphar, the priest. From youth Joseph had been a lad of fine stature, and superior to his brother in moral conduct. Because of this his father loved him more than the rest. In consequence his brothers envied him, and at the age of 15, they sold him into Egypt. At the age of 30 he stood before Pharaoh. But the king's wife was fired with passion for him, and said, Joseph, lie with me. He replied, The king has given me power over all, except you. And so that she might entice him, she represented herself to be ill because of her love for him; and she caught him by his garment. But he left it in her hand, and fled from her. Then she spoke to her husband, the king, 'A Hebrew servant came to me to mock me;' and she showed the king the garment. The king believed her and caused Joseph to be put into a prison. [Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites, who had brought him to this place. . . And Joseph found grace in his sight, and he served him; and he [Potiphar] made him overseer over his house, and all that he had he put into his hands. . . and it came to pass that his master's wife cast her eyes upon Joseph; and she said, Lie with me, etc. (Genesis 39:1-7). So it was not the king's wife, but the wife of Potiphar, an officer of Pharaoh, who tried to entice him]. But as Joseph thereafter interpreted his dreams, and prophesied the seven fruitful and seven unfruitful years, the king released him from prison and placed him over all Egypt. And after Joseph had ruled Egypt for 80 years, and had attained the age of 110 years, he died in Egypt. When the Hebrews finally left Egypt, they took his remains with them to Canaan, the Jewish land. To this they had pledged themselves in case of Joseph's death.

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (Continued).

Here the Lineage of Christ begins with Judah, fourth son of Jacob by Leah, and who was not shown in the last genealogy (Folio XXV *verso*). The present section of the tree begins at the upper left of Folio XXVII *recto*. Here appears Judah and beside him his first wife, Shuah (Sue) a Canaanite, who bore him three children, Er (Her), Onan (Onam), and Shelah (Sela), who branch off to the opposite page.

It will be remembered that Judah caused his first born to marry Tamar. Upon the death of Er she was passed on to Onan, Judah's second son; and when he, too, suffered death, she was reserved for the third son, Shelah, then still a minor. But in the meantime Tamar, in the guise of a harlot, beguiled Judah, her father-in-law, and by him she bore Pharez (Phares) and Zarah (Zaram). And so from Judah a branch proceeds downward and to the left to a portrait we find noted "Thamar wife of Er and concubine of Judah;" and to either side are her sons Pharez and Zarah.

Apparently for no other reason than that the opposite text speaks of her, Asenath (Assenach), the wife of Judah's half-brother, Joseph, is shown here behind a scroll that curls about one of the vines.

(B) THE EGYPTIAN KINGS

To the right of Folio XXVII is a panel 2.25" x 7" portraying three kings of Egypt—Pharaoh-mephres, Pharaoh-amenophis, and Pharaoh-anefre. The first has a sword and orb; the second, both orb and scepter. Each wears a crown. There is nothing about any of them in face or feature, dress or accessories, that suggests 'Egypt.'

(C) JOSEPH INTERPRETING PHARAOH'S DREAM

By a single woodcut (5-1/16" x 8-15/16") at Folio XXVII *recto*, two important incidents in the life of Joseph, far removed in point of time, are depicted. Joseph holds the center of the stage, standing before Pharaoh (at the left) interpreting his dream; while at the right is the wife of Potiphar (labeled as the wife of Pharaoh) still clinging to his flowing mantle, as she gestures him to her medieval bed-chamber. The king sits on his gothic throne in a flowing robe, wearing his crown and holding a scepter in his extended left hand. He is listening intently to Joseph. His robe is trussed up a bit exposing the action of his feet. He seems nervous and appears to be scratching the ankle of one foot with the heel of the other. On the window seat in the background sits a portly gentleman in an ample robe with a fur collar, and wearing a cap. His gesture indicates that he is introducing Joseph to Pharaoh. This must be the king's chief butler, who apprised his master of Joseph's ability to interpret dreams. To perform this office Joseph was brought forth from prison, and not from the bedchamber of Potiphar's wife.

Folio XXVII verso

Esrom, in the year of the world 3496 / Aram, in the year of the world 3544.

Here begins the kingdom of Greece (the Argives), where Inachus, a son (as they say) of the sea and the earth, began to reign in the 60th year of Isaac, as the first king of the Greeks in Thessaly. [Inachus, son of Oceanus and Tethys, and father of Phoroneus and Aegialeus, was the first king and most ancient hero of Argos; whence the country is frequently called the land of Inachus. The ancients made several attempts to explain the stories about him. Sometimes they looked upon him as a native of Argos, who, after the flood of Deucalion, led the Argives from the mountains into the plains; and sometimes they regarded him as the leader of an Egyptian or Libyan colony, which settled on the banks of the river, to which this first king also gave his name]. This kingdom endured 544 years. However, Cecrops, the Egyptian, left the kingdom in the 94th year of the Hebrew bondage, and ruled for 50 years as the first king of the Athenians. [Cecrops, a hero of the Pelasgic race, is said to have been the first king of Attica. His son, Erysichthon, succeeded him as king of Athens. In his reign Poseidon and Athena contended for the possession of Attica, but Cecrops decided in favor of the goddess. Cecrops is said to have founded Athens, the citadel, which is called the Cecropia (Acropolis) after him. It is also said that he divided Attica into twelve communities and introduced the first elements of civilized life. He instituted marriage, abolished bloody sacrifices and taught his subjects how to worship the gods. Later Greek writers describe him as a native of Sais in Egypt, who led a colony of Egyptians into Attica, and thus introduced Egyptian art and civilization].

Athens was a celebrated city in Attica. Cicero says it was first built by Abalandus. Plato says Amasis, the Egyptian king, built it, and that according to the Egyptian tongue he gave it a name, which in Greek is Athena. Some say that king Cecrops built it, and after the miraculous appearance of an olive tree, called it Minerva, whom the same tree symbolizes, and in the Greek tongue is called Athena. But others say it was not built by him, but came about of its own accord with increase in the population, during which time Athena was worshipped as a goddess among the people. This city was a fosterer of the liberal arts, and of many philosophers and lovers of wisdom; but through the spawning of the devil, she was a worshipper of idolatry. Augustine, in his City of God, book 18, writes sundry things about it; for instance, that while King Cecrops was building the city, water burst forth in one place, and at another an olive tree appeared. Now when Apollo, the idolatrous god, was consulted as to the meaning of this miracle, he answered that the olive tree meant Minerva, and that the water meant Neptune; and that the citizens were free to call the city after either. So the people assembled, and the men favored Neptune, and the women, Minerva; but the women succeeded, and so the Greeks called the city Athena, which in Latin is equivalent to Minerva. This enraged Neptune, and he despoiled the land with a flood. In making their peace with Neptune the Athenians were compelled to inflict a triple punishment upon their wives: Firstly, that they should never again be present in the common councils; secondly, children born thereafter should not be named after their mothers; thirdly, no one should name his daughter Athena. Their seventeenth and last king was Cordus, in the time of Samuel. And although this city was once upon a time very mighty and celebrated, it is now a little city without distinction, which a Florentine surrendered to Mohamed; for although he long sought the aid of Italy, he did not succeed in getting it.

(A) INACHUS

A small portrait of Inachus, about 2 inches square, appears in the upper lefthand corner. He wears a crown and has his scepter in hand. There is nothing distinctive about it; but then, who can say how a mythical Greek king should look?

(B) LINEAGE OF CHRIST (Cont.)

At Folio XXVII *recto*, Pharez, the fourth son of Judah, was cut off without issue. But as already noted, Pharez (or Perez) had two sons, Hezron and Hamul. The importance of Pharez lies in the fact that he was the ancestor of David through Boaz and Ruth, and then of Christ. His descendents were in all probability the most numerous among the families of Judah; hence the blessing of the elders on Boaz: 'Let thy house be like the house of Perez' (Ruth 4:12). From Hezron, his first son, came Jerahmeel, Ram and Caleb, and through Ram was traced the line of the royal house of David.

So now, to continue the lineage of Pharez, we have here (Folio XXVII *verso*) Esrom (Hezron), his first born, and Aram (Ram), the first born of Hezron. Hamul, the second son of Pharez, has been discarded; as have also Jerahmeel and Caleb, the other sons of Hezron.

(C) ATHENS

The City of Athens is here represented by the same woodcut that has already done service for the city of Themiscyra, the capital of the Amazons (Folio XIX *verso*); and of course we look in vain for the Acropolis, and the numerous temples, buildings and monuments that reflect the splendor of the ancient city.

Folio XXVIII recto

Minerva, most celebrated of women, appeared on Lake Tritonitis in the 58th year of Isaac. She was also called Pallas after Pallante, an island of Thrace, where she was reared; or after Pallas (Pallante) the giant whom she slew. She was Jove's eldest daughter, and among the barbarous Africans made many discoveries until then unknown; for which reason, not only the Africans, but the Greeks as well, believed Minerva to have been born without a mother out of the head of Jove, for her ancestry was unknown. She was the first to invent spinning in wool, then unknown to man; and how to cleanse the wool and to comb it with an iron comb; and she taught them how to spin it. In this manner she invented weaving, and the wool-makers, cloth-makers and weavers (as Ovid testifies) set aside a holiday in memory of the time when Minerva flourished. She also discovered and taught the use of oil, then unknown to man. She is also (as Cicero says) called the goddess of wisdom and the discoverer of the arts. As her renown and reputation spread far and wide, a number of temples were erected to her, particularly at Rome, near the Temple of Jove. [Athena, or Minerva, as the Romans call her, was one of the great divinities of the Greeks. She was surnamed Triton or Tritogenia, which is explained in different ways. Some derive it from Lake Tritonitis, in Libya, near which she is said to have been born; others from the river Triton in Boeotia, where she was worshipped, and where according to some, she was born. Pallene is a township in Attica, a few miles southwest of Marathon. It possessed a temple of Athena, surnamed 'Pallenis' from the place. Later tradition relates that she sprang from the head of Zeus with a mighty war-shout and in full armor. Another tradition regarded her as the daughter of Pallas, the winged giant whom she afterward killed when he attempted to violate her chastity. According to another story she was carried to Libya and called the daughter of Poseidon and Tritonitis. These legends vary, but by general belief she was the daughter of Zeus. As protectress of agriculture Athena is said to have invented the plow and rake, created the olive tree, taught husbandry, and the taming of horses. She was the patron of science, art and industry, inventing numbers, the trumpet, chariot, and navigation. She was believed to have invented nearly every kind of work in which women were engaged. Tiresias lost his eyesight for having seen her in the bath. For this reason, the ancient traditions always describe her as clothed].

Armaniter (as Augustine states) was the eighth king of the Assyrians, at the time when God appeared to Isaac and promised him the things that he had also promised his father Abraham.

Prometheus flourished at this period in Arcadia—a man of keen intelligence and great experience, who taught the awkward and uncouth people refined customs and manners. He was the first to form images of people out of the earth, and he made them so real that a spirit seemed to move within them. And as he lived in the highest mountains of the Caucasus and learned astronomy, he first taught it to the Assyrians. He was the first to strike fire from rock; and he originated the custom of wearing a ring (but of iron) on the fourth finger, in honor of the arteries of the heart. But after the lapse of time the Romans promulgated a law to the effect that freemen and citizens wear rings of gold; the children of freemen, rings of silver, and the servants rings of iron.

Ancient legends relate that Prometheus had created man out of earth and water, either at the very beginning of the human race, or after the flood of Deucalion, when Zeus is said to have ordered him and Athena to make men of the mud, and the winds to breathe life into them. Prometheus is said to have given to men a portion of all the qualities possessed by all the other animals. For a trick that Prometheus attempted to play upon Zeus, the latter punished mortals by withholding fire from them, but Prometheus stole it in and gave it to men. Thereupon Zeus chained him to a pillar, where an eagle consumed his liver in the daytime, and it was restored in each succeeding night. Another legend is to the effect that Prometheus ascended into heaven, and there secretly lighted his torch at the chariot of Helios in order to bring the fire down to man. Prometheus had a sanctuary in the Academy, from whence a torch race took place in his honor.

From Asia legends concerning rings and ring lore were introduced into Greece. The classical derivation of the ring was attributed to Prometheus who, having incurred the wrath of Zeus, was compelled to wear on his finger an iron ring, to which was attached a fragment of the rock of the Caucasus.

In the reign of Belocus, the ninth king of Assyria, the Lord talked to Jacob and promised him the things which he had promised his forefathers, namely, possession of the land of Canaan, and blessing of all the people that were his seed, which is Christ. Belocus reigned 36 years.

Atlas was a great stargazer and so learned in astronomy that it was said that he carried the heavens on his shoulders. [Atlas was a brother of Prometheus, and with the other Titans made war on Zeus. Being conquered, he was condemned to bear heaven on his head and hands. The myth seems to have arisen from the notion that lofty mountains supported the heavens. Later traditions metamorphosed Atlas into the mountain. Thus Ovid relates that Perseus came to Atlas for shelter, which being refused, Perseus, by means of the head of Medusa, changed him into Mt. Atlas, on which rested heaven with all its stars. Others represent Atlas as a king who possessed great knowledge as to the courses of the stars, and who was the first to teach men that heaven had the form of a globe. Hence the expression that heaven rested on his shoulders was regarded as figurative speech. At first the story referred to but one mountain; but as geographical knowledge extended, the name of Atlas was given to others, and so we read of Mauretanian, Italian, Arcadian and a Caucasian Atlas. The general opinion, however, was the heaven bearing Atlas was in northwestern Africa, the range that covers the surface of North Africa between the Mediterranean Sea and the Sahara Desert].

Baleus was the 10th king of the Assyrians, under whom Isaac died; and he reigned 52 years during the time of Mesapus, the 9th king of the Sicyonians.

Apollo invented the harp and conceived the art of medicine, which his brother Aesculapius later enlarged upon. He vanished in a flash of lightning. Apollo, also called Delphi, was regarded as an enlightened and highly respected man, and after his death was considered a god. He was called a god of prophecy and wisdom; and he was a discoverer of the art of medicine, and the first to know the power of herbs, as Ovid writes of him. [Apollo was one of the great divinities of the Greeks. He was a twin brother of Artemis, the Roman Diana. Although all sudden deaths were believed the result of his arrows, he was also able to deliver men, if duly propitiated. From being the god who affords help, he is regarded as the father of Aesculapius, the god of healing. As the god of prophecy he had different oracles, especially at Delphi. He was the god of music and is said to have invented the flute and lyre.]

Annichus was the 12th king of the Assyrians, and under him Joseph died while Plemmius the 11th king of the Sicyonians reigned.

Jupiter was also proclaimed as a god, and in his honor the foolish people sacrificed an ox. He was the first of the upper element of fire, and (as they say) a sun by day. His personal name was Lisania (Zeus Lycaeus) and he was highly honored in Arcadia at this time. By reason of his virtuous conduct he was given the very celebrated name of Jove. He was of a noble race in Arcadia. They say he had been at Athens and was a man of great intelligence; that he provided wholesome laws and rules of moral conduct for the coarse people of the country, who lived under beastly conditions. And he influenced them to worship gods, and set up temples and priests. And he taught them many other useful things. This barbarous primitive people marveled at his accomplishments and worshipped him as a god. And they called him Jupiter, and soon made him a king. [A repetition of what was said at Folio XXIV *verso*]

Saffeus was the 19th king of the Assyrians, and under him Moses was born in Egypt, while Orthopolis was the 12th king of Sicyonia and Criseus reigned as the 5th king of the Greeks.

ILLUSTRATIONS

(A) GODS OF GREECE AND ROME

In the first panel, at the left, are some of the pagan gods of Greece and Rome: Minerva, with her weaving implement; Prometheus, with his ring of iron, set with a stone, but large enough for a bracelet; Atlas, "the giant" holding a quarter section of a circle inscribed with numerals, probably emblematic of his astronomical accomplishments; Apollo, strumming on his lyre, and Jupiter without symbols of any kind, except a few mysterious signs inscribed on the collar of his hairy coat. He is certainly not the same god to whom we were introduced at Folio XXIV *verso*. He also posed for us once before as "Jareth, Enoch's son" (Folio X *recto*). This may or may not be his farewell appearance.

(B) ASSYRIAN LINEAGE (Continued)

Another line of Assyrian kings—Armaniter, Belocus, Baleus, Annichus and Saffeus. Each one has an orb and a scepter. All but one wear crowns. Baleus wears a plumed hat. All look aggressive except the weary Armaniter, who portrays the old adage that "Uneasy lies the head that wears a crown."

Folio XXVIII *verso*

Lacedemonia (Lacedaemon) was a city in the land of Litaonie (Laconia, Laconica, or Loconice), in Achaea, and it was built by

Lacedaemon, the son of Jove, of which Greece has its name. The same city was also called Sparta. But Herodotus states that Lacedaemonia was a country, and Sparta was a city in it; yet the names have been used interchangeably. Justinus states why it was called Sparta and he says the people called Spartans had their beginning in the 50th year of King Ozie, after the death of Althumenis, [Probably Althemenes, son of Catreus, king of Crete. In consequence of an oracle that Catreus would lose his life at the hands of one of his children, Althemenes left Crete and went to Rhodes. There he unwittingly killed his father, who had come in search of his son]. the king of the Lacedaemonians, and after the destruction of their kingdom. And Cicero writes of the Spartan virgins, who were more assiduous in the development of their bodies for the action of knighthood, than in the acquisition and birth of children. Therefore (as Virgil states), they were also to be distinguished from others by the manner of their dress. The first king of the Lacedaemonians was Eurystheus, [Legendary king of Argos]. a Greek, in the 98th year of Abraham. Agesilaus [Agesilaus I, was the sixth king of the Agid line at Sparta, excluding Aristodemus. According to Apollodorus, he reigned forty-four years, and died in 886 BCE. Pausanias makes his reign a short one, but contemporaneous with the reign of Lycurgus]. was their 6th king, and he, by reason of his exemplary conduct is worthy of immortality. He descended from Hercules and conquered the land in his youth. He was a man of fidelity and faith. Lycurgus [Lycurgus was the reputed founder of the Spartan Constitution. About him it is not possible to make a single statement that is not called into question. Many scholars, indeed, suppose him to be in reality a god or hero. If this is so, he is probably to be connected with the cult of Apollo Lycius or that of Zeus Lycaeus. Tradition agrees in placing him in the 9th century]. was a prince and lawgiver of the Lacedaemonians, and a highly enlightened man. Among the learned he was looked upon as a man of high esteem. Concerning him, Plutarch, Valerius, Justinus and Aristotle have written much.

Laconia, Laconica, or Lacedaemon, in the southeastern part of the Peloponnese, is referred to by Homer only under the latter name, which is its most ancient one. He applies it to the city as well as to its capital. The usual name as found among the Greek writers, was Laconica, though the form Lacedaemon also continued to be used. The Romans called the country Laconica, Laconice, and Laconis. These names are applied to the whole free population of Laconia, both to the Spartan citizens and the Perioeci, old Achaean inhabitants who had become tributary to the Spartans and possessed no political rights. The Helots were also a portion of the old Achaean population; but they had been reduced to a state of slavery.

The Lacedaemonians are said to have derived their name from a mythical hero, Lacon, or Lacedaemon, their progenitor. The plain of Sparta is the very heart of the country, and accordingly, it was at all times the seat of the ruling class; and from it the whole country received its name. The city of Sparta was located on the right bank of the Eurotas (Iri), about twenty miles from the sea. The nearest modern town in the neighborhood is Mystra. During the flourishing times of Greek independence Sparta was never protected by a wall, since the bravery of its citizens, and the difficulty of access, were supposed to render such defenses unnecessary. Walls were not girded about it until the time of the Romans.

Sparta is said to have been founded by Lacedaemon, son of Zeus and Taygete, who married Sparta, the daughter of Eurotas, and called the chief city after the name of his wife.

From various causes the Spartans became distracted by internal quarrels, until at length Lycurgus, who belonged to the royal family, was selected by all those involved to give a new constitution to the State. This document laid the foundation for Sparta's greatness; for she soon became aggressive and extended her sway over the greater part of the Peloponnese. Within later years this supremacy passed to Athens, then back to Sparta, then to Thebes, and finally to Philip of Macedon.

Mercury was experienced in many arts. These he taught the people, and was regarded as a god. All the poets write that he was the first messenger and interpreter of the gods. He was also the god of eloquence and the patron of merchants. He was also the messenger of thieves and the interpreter of the gods. He discovered the lyre of seven strings, and was highly learned in all the sciences, particularly in the natural sciences; for (as they say) he waked the dead by means of his plants and herbs. For these reasons he was considered one of the gods after his death, and the star Mercury was named after him.

Bacchus first discovered wine in Greece, and he was held to be a god. He also introduced wine into other regions, and taught the Germans how to brew barley.

Omagirus was the first to introduce the use of oxen in plowing and husbandry.

In this third age the women, called Amazons (Scythian women), ruled for 100 years, and concerning them we have in this book before written. With cruel wars they brought many cities of Asia and Europe under their sway. Their queens were Marsepia and Lambeta, Sinope, Anthiopa, Ipolite, Orothia and Penthesilea, who slew Pyrrhus, the son of Achilles before Troy.

ILLUSTRATIONS

(A) LACEDAEMONIA

The city of Lacedaemon (or Sparta) is illustrated by a general landscape, here used for the first time. It is a walled town, consisting largely of defensive structures, showing that the citizens are not relying for security on their bravery alone, as did the ancient Spartans. To help out the application of the illustration let us assume that the time is after the advent of the Romans, who walled up the city. But there are other difficulties; for over the gate of the castle, at the left, we see a coat of arms, apparently displaying an eagle with wings outspread; while to the extreme right a gothic spire is outlined against the sky. In the foreground is a circular structure with a balcony,

apparently a watchtower. Behind the city walls we see rows of gabled houses, packed side by side, like barracks. The vegetation consists of a few blasted leafless trees. On a high hill in the background is another defensive structure—a castle or fort.

(B) AMAZONS

The same triple portrait of Amazon warriors, first introduced at Folio XIX *verso*, is here repeated, with a small amount of additional text naming the queens of the Amazons.

(C) MERCURY, BACCUS AND OMAGIRUS

Mercury, Bacchus and Omagirus: The small portrait of Mercury does not have the slightest relation to the messenger of the gods—not a symbol, not an attribute is introduced. We have here just a wizened old man, selected for want of something else to fill the space.

Below him is Bacchus, who would at least make a good signboard to direct the thirsty traveler to a good glass of port. He wears a crown of leaves and holds forth a bunch of grapes.

Omagirus looks like a sturdy old husbandman, and in his hands he holds a yoke, a symbol of his calling.

Folio XXIX *recto*

And so at this time the kingdom of Greece sprang up under Inachus; and it endured through fourteen reigns, up to the time of Baroch (Barak) [Barak lived at a time when the Canaanite kingdom of Hazor, having recovered from its overthrow by Joshua, was taking vengeance by oppressing Israel. He is called from his home by Deborah to deliver Israel. He gathers an army of ten thousand men from the tribes of Naphtali and Zebulun. With this force, accompanied by Deborah, without whom he refuses to go forward, he encamps in Mt. Tabor, while the enemy under Sisera lies in the plain on the banks of the Kishon. At the word of Deborah, Barak leads his men down to battle, and completely defeats Sisera. The latter flees; Barak pursues him, but on reaching his hiding place finds that he has already been slain by Jael, the wife of Heber. The glory of the victory, therefore, does not lie with Barak, but with Deborah, who was the guiding spirit, and with Jael, who slew the enemy's leader. (Judges 4:5)]. and Delbore (Deborah), [Deborah is the fourth of the leaders or "judges" of Israel. The term "judge" had a special significance among the Israelites. The judicial authority was primarily administered by the elders, and by the heads of families. There were also others called "judges," whose history is given in the book of that name, but they were a class of persons raised up in special emergencies. Deborah was such a judge. She was also called a prophetess, that is, an inspired woman—one of the four mentioned in the Old Testament. Her home was between Bethel and Ramah in the hill country of Ephraim. She had her judgment seat under a palm tree, which from this circumstance, is spoken of as "the (well-known) palm tree of Deborah." Here the Israelites came to her for counsel and guidance. She was the real deliverer of the Israelites who had sunk into a state of feebleness under the oppressive bondage under Jabin, a Canaanitish king of Hazor. Deborah was a personality of great power and was looked upon as a 'mother in Israel.'] a judge of Israel. And as at this time Criseus (Acrisius) was unwittingly slain, Perseus through fear left Greece and turned the kingdom over to the Mycenaens; so thereafter Aretius Acreus ruled.

Perseus, the famous hero of Argos, was a son of Zeus and Danae, and a grandson of Acrisius. Having no male issue, Acrisius consulted the Pythian oracle and received the answer that if Danae should give birth to a son, he, Acrisius, would perish at his hands. So he shut up his daughter in a subterranean apartment of brass or stone. But Zeus, having metamorphosed himself into a shower of gold, came down upon her through the roof of the apartment, and became by her the father of Perseus. When Acrisius discovered that his daughter had given birth to a son, he threw them both into a chest, and put them out to sea; but Zeus caused the chest to land on the island of Seriphos, one of the Cyclades, where Dictys, a fisherman, found them, and carried them to his brother, King Polydectes. This king made Danae his slave, and courted her favor, but in vain. In order to obtain the undisturbed possession of her, he sent off her son, Perseus, in the meantime grown to manhood, to the Gorgons, to fetch the head of Medusa. Another account states that Polydectes married Danae, and caused Perseus to be brought up in the temple in Athens. When Acrisius learned this he went to Polydectes who, however, interfered on behalf of the boy, and the latter promised not to kill his grandfather. Acrisius, however, was detained in Seriphos by storms, and during that time Polydectes died. During the funeral games the wind carried a discus, thrown by Perseus, against the head of Acrisius and killed him. Immediately thereafter Perseus proceeded to Argos and took possession of the kingdom of his grandfather.

According to the common tradition, Perseus brought back the head of the Medusa in a bag, and on his return visited Ethiopia, and there married Andromeda. His adventures concluded, he returned to Argos to visit his grandfather; but Acrisius, remembering the oracle, fled to Larissa. Perseus followed, intending to persuade him to return. The common tradition relates that when the king of Larissa celebrated games in honor of his guest Acrisius, Perseus took part and accidentally killed his grandfather with a discus.

At this time also Phoroneus first gave laws to Greece, and ordained that matters in controversy between the parties should be handled and decided by a single judge. Therefore the jurists say that the court in which legal matters were considered (in Latin called the 'forum') was named after Phoroneus. Item: Isis, his sister (as they say) was married to his son, named Apis. He was also regarded as a god by the Egyptians.

Inachus, the first king of Greece, began to reign in the 60th year of Isaac; and he reigned 50 years. At his death he left behind Isis, the

queen of Egypt, and Phoroneus his son, who ruled after him. [Inachus (See earlier note to Folio XXVII verso)]

Isis, the daughter of Inachus, was first called Io (Juno). She went to Egypt, invented the alphabet, or writing, and taught the laws. There she was called Isis, which, in the Egyptian tongue, is equivalent to 'earth.' Because of her noble ways, great virtue and learning, she was held in great esteem and honor, and the Egyptians believed that she had fallen from the sky. They considered her a goddess, for she taught the crude people how to till the soil, plant seed, and to make bread from the grain. [Io, or Isis, daughter of Inachus, king of Argos, was loved by Zeus, but on account of Hera's jealousy he metamorphosed her into a white heifer. The goddess was aware of the change, obtained the heifer from Zeus, and placed her under the care of Argus Panoptes; but Zeus sent Hermes to slay Argus, and to deliver Io. Hera then tormented Io with a gadfly, and drove her, in a state of frenzy, from land to land, until at length she found rest on the banks of the Nile. Here she recovered her original form, and bore a son to Zeus, called Epaphus. The wanderings of Io were very celebrated in antiquity, and were extended and embellished with the increase of geographical knowledge. The Bosphorus is said to have derived its name from her swimming across it. According to some traditions Io married Telegonus, king of Egypt, and was afterward identified with Isis. Her connection with Egypt seems to have been an invention of later times, and was probably suggested by the resemblance which was found to exist between Argive Io and the Egyptian Isis].

Phoroneus, as already stated, established courts in Greece, and he wrote its laws. He had a brother who taught the people how to observe the months and years. To the honor of the pagan gods he erected temples and altars. For these reasons he was considered a god, and oxen were sacrificed to him. He was also known as Phegeus. [Phoroneus, son of Inachus and the Oceanid Melia or Archia, was a brother of Aegialeus and the ruler of Argos. He was married to the nymph Laodice, by whom he became the father of Niobe, Apis and Car. According to other writers his sons were Pelasgus, Issus, and Agenor, who, after their father's death divided the kingdom of Argos among themselves. Phoroneus is said to have been the first to offer sacrifices to Hera at Argos, and to have united the people, who until then had lived in scattered habitations, into a city which was named for him. The patronymic Phoronides is sometimes used by Argives in general].

A great flood occurred in Thessaly. It was called the Deucalion Flood because in that kingdom it was the most severe. [Deucalion, king of Phthia, in Thessaly, was a son of Prometheus. When Zeus, for the treatment he received from Lycaon, resolved to destroy the degenerate race of men, Deucalion and his wife Pyrrha, were, on account of their piety, the only mortals saved. On the advice of his father he built a ship in which he and his wife rode out the nine-day flood in safety; but all the other inhabitants of Hellas were destroyed. When the waters subsided, Deucalion offered up a sacrifice to Zeus and consulted the oracle at Themis as to how the race of man might be restored. The goddess told them to cover their heads and to throw the bones of their mothers behind them; which they interpreted to mean the stones of the earth. And so they did. The stones thrown by Deucalion became men; those thrown by his wife Pyrrha became women. By his wife, Deucalion became the father of Hellen].

In the flourishing days of King Serapis a bull came out of the river and ascended into the air. And he came down again into the water and disappeared. The foolhardy people considered him to be a god.

Serapis, the third king of Greece, sailed to Egypt. He died there, and the benighted people made him the greatest god of Egypt. [Serapis or Sarapis, was an Egyptian divinity, whose worship was introduced into Greece in the time of the Ptolemies. His worship was introduced into Rome with that of Isis]. At this time they also worshipped a garlanded bull of various colors, whom they called Apis; and when he died, the Devil put a calf in his place, thereby to deceive the people. [At Folio XXII *recto* (see Memphis) the chronicler stated that Osiris was worshipped at Memphis; that when he inherited the kingdom of Argos from his forefather, Phoroneus, he sailed to Egypt, and married Isis; that after he taught the people many useful things, they honored him as a god, and changed his name and called him a bull and that from this arose the custom that when a beautiful bull unexpectedly appeared, they detained him, and for a time worshipped him. See also at the same folio, notes on Osiris, Phoroneus, Apis his son, and on the Bull of Memphis. Compare also with text at Folio XXVI *recto* where Apis appears in the . And now, in conclusion of that lineage, we here find another reference to the Bull of Memphis, but none to Apis, son of Phoroneus. We are told that 'when the bull died the Devil put a calf in his place in order to deceive the people, this being the reason why the children of Israel worshipped a calf at Horeb.' What a confusion of Egyptian and Greek mythology, and Genesis thrown in for good measure! In the pictorial we have Inachus, Phoroneus, Serapis, and Argus. And finally, in the account of the Deucalion Flood, we come upon another bull story to the effect that a bull came out of the river, ascended into the air, returned and disappeared; as a result of which the foolhardy people regarded the bull as a god]. Following this custom, the children of Israel, in their folly, also worshipped a calf in Horeb. There is nothing more pitiable than a sensible being discovered in such a folly.

Argus was the fourth king of the Greeks, and after him the kingdom of Argos was named. After his death he was held to be a god and was honored with temples and sacrifices. In this period the Greeks commenced to grow grain, for seed was brought there from other regions. [Argus, son of Zeus and Niobe, is generally called the third king of Argos, and from him the place is said to have derived its name. In reckoning him as the third king we count Inachus and Phoroneus, his son, as his predecessors, omitting Serapis, to whom the chronicler assigns third place. The descendants of Inachus, who may be regarded as the Pelasgian kings, reigned over the country for nine generations, but were at length deprived of the sovereignty by Danaus, who is said to have come over from Egypt].

Job, a very holy man and praiseworthy example of patience, was born to Zareth, his father and Bosra, his mother, in the regions of Judea and Arabia. He was just, upright, kind, intelligent and brave, useful to his times, moderate and wisely patient. Among those who lived in his time in the East he was regarded a very rich man. He owned 7000 sheep, 3000 camels, 500 oxen, 600 asses, and had many servants. By his wife he had six sons and three daughters, and the Lord protected him against the temptations of the Devil. His estates and his wife and children were taken from him, and he was laden with sores. But in spite of all he did not sin, but said, The Lord gave it, and he has

taken it away. However, the Lord made him two-fold restoration, and he lived thereafter 140 years, and saw his children multiplied to the fourth generation. He died old and full of years.

ILLUSTRATIONS

(A) LINEAGE OF THE GREEK KINGS

Here beings the Lineage of the Kings of Greece, portrayed in a panel about 2" wide and extending for almost the full length of the page. They appear in the following order: Inachus, Phoroneus, Serapis and Argus. Crown, orb and scepter are present in each case, and the regal robes are medieval.

(B) ISIS, QUEEN OF EGYPT

Isis is the usual type of medieval woman, and she appears in the bonnet and veil, without royal attributes or Egyptian characteristics. The woodcut is 2" x 2.5".

(C) THE DEUCALION FLOOD

The Deucalion Flood is represented by a sort of cloudburst, in consequence of which large drops of rain are precipitated. This woodcut is about 2" square.

(D) JOB AND THE DEVIL

Here sits Job, the famous patriarch of Uz, whose sorrows are recounted in the book of his name. He lived in very primitive times, unacquainted with the Mosaic Law and the Jewish worship—a holy outsider, who was yet, like Melchizedek, a worshipper of God. He was a prince of great wealth, piety, integrity and happiness; but now he appears before us with no other possession than a loose mantle that barely covers his nakedness. His hands are held together in an attitude of prayer. By God's permission Satan tested him, destroying his property, his children and his healthy, and visiting him with the most loathsome form of leprosy. And here the Devil is at him again—a horned demon, with a long tail, curled into the form of a figure 8, and with ornate flaming wings and long claws. He is fluttering about the old patriarch with devilish glee, tormenting him and making a vigorous effort to disturb his meditations.

And these pious meditations continued. Job remained faithful to the Lord, who reversed the sentence of the Devil, and restored to Job all he had lost and more. With daughters renowned for their beauty, with sons to perpetuate his name, with fullness of days and abundance of honor he passed away, 140 years after his great trial. Hales places him before the birth of Abraham, Usher about 30 years before the Exodus (traditionally dated to 1521 BCE).

Folio XXIX verso

Moses, true and highest prophet, prince of historians, and a serene man, released the people of God from Egyptian bondage; and he reigned forty years in the wilderness. He was beloved of God and man. God remembered Moses in his blessing, and decided to admit him to the presence of his glory on Mt. Sinai. So while Moses was attending the flocks of Jethro, his father-in-law, grazing in the wilderness, God appeared to him in a burning bush; but the bush was not consumed. And the Lord commanded Moses to depart for Egypt to release the people of Israel. This Moses is the man by whose praise heaven and earth are illuminated. He clearly saw God face to face, and this the Scriptures do not record of any other being of mortal flesh. So says St. Paul among the heathens, gave witness and taught the existence of one true God, to be believed in and worshipped.

Aaron, brother of Moses, was a holy man and endowed with the gift of eloquence. By divine command he deservedly accepted the highest priestly office, which he bequeathed to his sons in perpetuity. Aaron died at the age of 133 years and was buried at Mt. Horeb. Eleazar, his son, was bishop after him; for upon him Aaron, before his death, placed the stole of the priesthood. Eleazar died at the age of 123 years, in the 36th year of his priesthood, on Mt. Horeb, in Arabia.

These three (referring to the illustration accompanying the text), namely Nadab, Abihu and Eleazar, were Aaron's sons; but Nadab and Abihu offered strange fire; wherefore they were punished by God and destroyed.

ILLUSTRATIONS

(A) MOSES AND THE BURNING BUSH

(A) By a woodcut 8-7/8" x 5" the artist has faithfully portrayed the incident of Moses and the burning bush:

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush; and he looked and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and

said. . . Do not draw near to this place; take off your shoes from your feet, for the place on which you stand is holy ground. . . Moses hid his face; for he was afraid to look upon God. . . I will send you to Pharaoh, so that you might bring forth my people the children of Israel out of Egypt.
Exodus 3:1-10

And so here we find ourselves on Mt. Horeb. The flock of Jethro, consisting of a few sheep, are huddled together at the right, a number of goats in the distance. At the extreme left is the burning bush, from which God himself appears (with a halo), addressing Moses. The cautioning words have already been spoken, for Moses is kneeling and removing his shoes, while his faithful watchdog is seated before him and complacently looking on. He is not the kind of dog a shepherd would use—just a s good sleek little dog, with a lion's tail and a neat collar. Note also that Moses is portrayed with "horns of honor," as we generally find him pictured. The bush is burning, as the flames above it indicate, but its lower leaves show that it is not being consumed. The landscape is rugged and mountainous. The woodcut may be crude and quaint, but it tells the story far better than the Chronicler.

(B) THE PRIESTLY LINE (Continued)

(C) THE DEATH OF NADAB AND ABIHU

(B and C) In the pontifical lineage at the lower left appear Aaron and his son Eleazar. Aaron's other sons, Ithamar, Nadab and Abihu, branch off to the right for the full width of the page. Eleazar is swinging a censor whose flames are consuming Nadab and Abihu, both of whom appear in great distress. Ithamar, the fourth and youngest son, has turned away from his brothers and remains unharmed, for he had no part in the transaction. Nadab, the eldest son, had been admitted to the priestly office, and on the very day of his consecration he and Abihu perished for offering "strange fire." (Leviticus 10:1-2). Concerning what specifically their transgression consisted of is not clear. It is suggested that "strange fire" means fire taken from a common source instead of from the altar.

Folio XXX *recto*

Aminadab was the first who in full faith followed Moses into the Red Sea, while the rest doubted. For this he was rewarded as the origin of royal lineage. In the year of the world 3644.

Balaam, the prophet, son of Beor, and a celebrated man, lived by the river in the land of the children of Amon. To him Balak, the king of the Midianites, sent his trusty messengers with the request that he come and curse the Israelites. And although Balaam sought the counsel of the Lord in the matter, and God forbade him to comply, nevertheless he saddled his ass, and accompanied his messengers. As he approached a narrow defile along the road, the angel of the Lord intercepted him and with a drawn sword barred the way so that Balaam could neither pass on the right nor on the left. The ass sank down under him; and, as he beat the animal on its sides, the Lord opened its mouth. At the same time Balaam saw the angel of the Lord, who punished him. So Balaam wandered away and at the command of the angel, made this prophesy: 'A Star shall arise out of Jacob and a Sceptre out of Israel.' [Balaam was a soothsayer of Pethor on the Euphrates, and was engaged by Balak, king of Moab, to curse the Israelites, who were encamped in the Jordan valley in great numbers. Balaam encountered great difficulties in undertaking the task, for the Lord repeatedly intervened, commanding him to bless and not curse Israel. To fully understand the story of Balaam and his ass, it is necessary to read 22-24].

Naason (Nahshon), in the year of the world 3688. [Nahshon was a brother-in-law of Aaron and a descendant in the fifth generation from Judah. He is also mentioned as one of the ancestors of David, and of Christ. The German edition replaces the Latin text's "Naason (Nahshon), in the year of the world 3688." with "Naason (Nahshon) was a prince of the tribe of Judah in the wilderness."] Joshua, the son of Nun, was, after the death of Moses, appointed a judge over Israel by the Lord and instructed to parcel out the lands. [Joshua 1:1-6]. He sent out men to spy upon Jericho. Rahab, a harlot, lodged and hid the spies. They promised immunity to her and her house, and to her servants, provided she would place in her window a bloody or red sign. And she let them go forth secretly. [Joshua 2:1-21]. The Israelites miraculously crossed the Jordan, the Levites proceeding in advance with the ark. Joshua ruled over the people of the Lord for 27 years. He and Caleb were the only ones out of the 600,000 men who left Egypt to reach the promised land. [Numbers 13:1-33; 14:1-7, 14:30, 37, 38]. Joshua died at the age of 110 years and was buried in the mountains of Ephraim.

Otoniel (Othniel), a brother of Caleb, released the people from the oppression of the king of Mesopotamia and slew him. At this time the angel of the Lord appeared and punished the children of Israel for transgressing the law. He reminded them of the blessings with which God had favored them, and thus he brought them to tears, for they had often wandered from the Lord and suffered bondage in consequence. When they repented, they were relieved of their punishments by various judges; but as often as they did so, they again succumbed to evil and transgressions.

Ahoth (Ahoah) slew Eglon, the king of the Moabites and freed Israel. He was a strong man and used both hands in furtherance of justice. [According to Judges 31:2 ff. Ehud, the father of Ahoah, slew Eglon, and brought the Moabite ascendancy over Israel to an end].

Sangar (Shamgar), son of Anath, slew 600 Philistines who attempted to enter his land with plowshares. Thereafter they (the Israelites) sinned and fell into the hands of Jabin (Jabin) king of Canaan. The captain (of Jabin) was Sisera, who fought with Barak. Deborah, the prophetess, advised Barak to give battle, and helped him. She was given the honor of judging Israel. [Shamgar smote these 600 Philistines with an ox goad, a light wooden pole shod at one end with an iron spike with which to prick the oxen, and having at the other a small spade with which to clean the plowshare. See Judges 3:31]

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (Continued)

The Lineage of Christ is resumed from Folio XXVII *verso*. It there ended with Aram (Ram). We now begin with Amminadab, son of Ram (which some have assumed to be a contraction of Aram). Below him is a portrait of his son Nahshon. Although the panel is 2 and ¼" wide and 12-5/8" high, it contains no other portraits. The remainder of the space is filled in with floral designs. There is nothing distinctive or particularly significant about either of these portraits.

(B) LINEAGE OF THE JUDGES

The Lineage of the Judges of Israel begins with Joshua (Josue) successor of Moses as leader of Israel. In one hand he holds a grapevine, while with the other he makes a gesture as if to call attention to something. He is followed by Othniel (Othaniel), Ahoah (Ahoth), and Sangar (Shamgar). They are grouped in a panel 2-1/8" x 7-1/8". Why Joshua exhibits a vine is not clear. On the other hand Shamgar at least might have been given the ox-goad for a symbol.

(C) BALAAM AND HIS ASS

The story of Balaam and his Ass is depicted in a small woodcut 6.5" x 4-3/8". The soothsayer of Peor is enroute to curse Israel at the behest of the Moabite king. He is mounted on his faithful ass and beating the animal with a stick. As he approaches a narrow in the road, and the animal has sensed danger for a third time, further progress has apparently become impossible. After the third belaboring the ass turns back his head reproachfully and remonstrates with its master:

Am I not your ass, upon which you have ridden ever since I was yours up to this day? Was I ever in the habit of doing such a thing to you? And he said, No.

And at the same time the Lord who had opened the mouth of the ass, also opened the eyes of Balaam. And he sees the Lord's angry messenger barring the way. His sword is raised; and a formidable weapon it is! The angel upbraids Balaam for already having smitten the faithful animal three times, and warns him that had the ass not turned aside on each occasion, the rider would certainly have been slain. Balaam contritely surrenders: "If it displeases you, I will return." And Israel was not cursed.

Folio XXX *verso*

When Moses and the children of Israel had been in Egypt for 440 years, he received the law from God and gave it to them. After God had visited the Egyptians with ten plagues, the Israelites wandered through the wilderness in the direction of the Red Sea. They were preceded by an angel in the form of a pillar of a cloud by day and a pillar of fire by night. But Pharaoh regretted that he had permitted them to go forth; and he hastened after them with his army and his chariots in order to bring them back to Egypt. After Moses in accordance with the ordinances of God had eaten the paschal lamb with his people, they saw the Egyptians approaching; and they murmured against Moses because he had led them out of Egypt. Then Moses, in accordance with God's command, put forth his rod over the Red Sea, and the waters parted and left a way in between; and the children of Israel passed through freely. As Pharaoh's army pursued them over the same way, Moses again stretched forth his rod over the Sea, and it flowed together again, drowning Pharaoh and his army in its midst. Therefore Moses and the people rejoiced with Maria (Miriam) his sister. [Exodus 14:5-30; 15:20-21].

Now as the children of Israel proceeded from Raphidin (Rephidim) and came to Mount Sinai, the Lord commanded them through Moses to sanctify themselves, and to wash their clothes on the second day, and to go to the mountain on the third. But neither man nor beast was to come near it. And the mountain smoked, and thunderclaps and the sound of a trumpet were heard, and lightening was seen. A very dense cloud covered the mountain, and Moses went into it to receive the law. And so the Lord gave his people the laws on Mount Sinai in the third month of their exodus from Egypt. [Exodus 19 and 20]. The laws are divided into three classes, namely moral, juridical and ecclesiastical. The moral are the ten commandments which God (as stated above) gave the people through Moses. And although a number of other moral laws have been prescribed at various places, yet they are all comprehended within these ten commandments. These commandments all persons and peoples are bound to obey. The first three concern our obligation to God, while the remaining seven set forth our duties to our neighbor. But the juridical ordinances are prescribed to maintain the peaceful relations of the people and to preserve civic order.

ILLUSTRATIONS

Each woodcut is 5-1/8" x 8-7/8" and covers the full width of the page.

[The order of these two woodcuts are out of chronological sequence in the Latin edition of the Chronicle].

(A) MOSES ON MOUNT SINAI

The children of Israel having successfully effected passage of the Red Sea, are now encamped in great numbers and in comfortable,

spacious medieval tents at the foot of Mount Sinai. The horned Moses has climbed up into the mountain and is just receiving the stone tablets containing the Ten Commandments from the hands of God. The whole scene is very quaint. The tents are higher than the mountain and are rather close to the scene of action considering the warnings that were sounded and the precautions which were taken for the occasion.

(B) PASSAGE OF THE RED SEA

Moses and his people, a motley gathering of panic stricken men, women and children, have just passed over the Red Sea and are huddled together on the farther side. Moses, equally excited, is in their midst. He has appealed to the Lord, and in accordance with his command, again raises his rod, and the pursuing hosts of Egypt are being swallowed up by the closing sea. It is apparent that not only many lives are being lost on Pharaoh's side, but that a substantial amount of medieval armor, cross bows, lances, battleaxes, and other military equipment are finding their way to Davy Jones's Locker.

Folio XXXI recto

During these times the children of Israel made a molten image of a calf, according to the customs of the Egyptians (who worshipped Busiris, their king). [Busiris, king of Egypt, son of Poseidon and Lysianassa, is said to have sacrificed all foreigners who visited Egypt. Hercules on his arrival there, was likewise seized and led to the altar; but he broke his chains and slew Busiris]. This occurred while Moses was detained up in the Mount with the Lord. The people asked Aaron to make gods for them to worship and to go before them. And as Hur opposed them, he was (as the Scriptures state) suffocated with spittle.

According to Josephus, Hur was the husband of Miriam, sister of Moses. Exodus makes no mention of Hur's protest and fate on this occasion. At a previous time he and Aaron held up the hands of Moses in order that by continual uplifting of the sacred staff Israel might prevail over Amalek (Exodus 17:10). And with Aaron he was left in charge of the people when Moses ascended Mount Sinai (Exodus 24:14). But there is no further reference to him.

When Moses returned from the mountain the situation of his people and the depravity (in his eyes) into which they had fallen astounded him. It was natural that he should demand an explanation of Aaron. And Aaron replied, "Let not the anger of my lord grow hot; you know the people, that they are set on mischief (Exodus 32:22). There is no reference to Hur's fate, although this, according to the chronicler, influenced Aaron to give way to the people. Neither Vulgate nor the King James Version of the Bible attest the death of Hur at this time.

So Aaron was afraid, and said, Take the golden earrings of your wives and of your children; and as they took them, he made a molten calf thereof. And the people said, 'Israel, these be they gods which brought thee up out of the land of Egypt.' And Aaron built an altar and proclaimed a feast for the following morning. And the people rose up early and offered the Host; and they sat down to eat and drink, and then rose up to play (that is) to idolize. Then the Lord said to Moses, 'Depart, thy people have sinned with idolatry. Let me destroy them.' But Moses said, 'Lord, allay thine anger, so that the Egyptians may not say, For deceitfully he brought them out to give them the land which he promised them.' And as the Lord repented of his wrath, Moses departed with the stone tablets inscribed by the finger of God. And Joshua ran to meet him, saying, 'There are lamentations of war in the tents.' But Moses said 'It is the noise of singing.' And as Moses came near he saw the calf and the ring of dancers, and he was very angry. And he cast down the tablets, and they were broken. Having reprimanded Aaron for setting up the calf, and having heard his explanation, he burned the graven image and ground the fragments to powder, which he cast into the water and gave it to the children of Israel to drink. And this same powder appeared in the beards of the idolaters. And Moses asked the people to take swords and to slay all the guilty thus identified. Many thousand men fell on that same day. [Neither nor authenticates these latter details. True, according to the Scriptures, Moses burnt the calf in the fire, ground the fragments to powder, strewed the powder upon the water, and made his people drink (Exodus 32:20); but what followed was this: "Then Moses stood in the gate of the camp and said, Who is on the Lord's side? Let him come to me. And all the sons of Levi gathered themselves together to him. And he said to them, Thus says the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Israel did according to the words of Moses" (Exodus 32:26-28). There is no mention of beards polluted with the powder of idolatry. The whole people are put to their choice].

ILLUSTRATION

THE CALF OF God - Size 8-3/8" x 10-5.8"

Forty days and forty nights Moses sojourned with the Lord on Sinai, securing the fundamental law written by the finger of God, voluminous instructions governing the holy service to be observed by the children of Israel, as well as minute plans for the Tabernacle (Exodus 25-31). But matters were moving too slowly for the idle hordes encamped below. "Up, make us gods which shall go before us," they demanded of Aaron. Knowing their temper he made them a molten calf from the golden earrings that they broke from the ears of their wives and children. And here, on a high pedestal, isolated from the world in the manner of St. Stilus, the first flagpole sitter, is the precious little calf. The morning of the feast proclaimed by Aaron on the day before is at hand. The sacrifices and offerings have been made, and the people have partaken of the feast. So now they rise up 'to play.' Out of their tents they come, and the dance of men, women and children about the calf of gold is in progress. The artist, in his modesty, has not depicted the temper of the people as Moses saw it. He introduces us to a very sedate performance, participated in by a handful of fully appareled and serious people. "Stiff-necked,"

to use the language of the Bible, they do appear, and by no means exuberant with festive joy.

And so here, as we look again, we feel that all is under a heavy cloud, as though a storm were approaching. And not without reason, for the Lord has observed this stiff-necked people, and his wrath has grown hot against them. Seeing his divine plans for his chosen people frustrated by corruption, he orders Moses down from the mountain in order that he may be alone in carrying out their doom. Except for the intercession of the horned one, his congregation would have been consumed before now.

And as we give the work further study we see Moses himself coming down from the mountain. Joshua has rushed up to meet him, for there is much to be explained. By word and gesture he indicates that there is a noise of war in the camp, but the wise Moses recognizes it as the hilarity of song. And as he sees the handiwork of Aaron, high up on the stile, and his people dancing about it in idolatrous worship, his patience is exhausted. He casts the precious tablets upon the ground and there they lie in fragments. Soon the precious little calf will also succumb to his wrath, and the dance will come to an end, and three thousand idolaters will bite the dust.

In the background of the woodcut are two mountains, Sinai (Sinay), the taller, to the right, and Horeb (Oreb), the lesser, to the left. Moses has apparently come down from Horeb, although according to the Scriptures, he received the law on Sinai. And so we become puzzled. But Mount Sinai, whose name connects it with the old Babylonian moon god Sin, is also known as Horeb (I King 8:9; Mal. 4:4, etc.); and not only is the site disputed, but it is possible that there were originally two mountains, which later harmonizing tradition has combined. There is no genuine pre-Christian tradition on the subject. The chief authority from the ancient sanctity of Mount Sinai is Antoninus Martyr (end of the 6th century CE), who tells that the Arabs (before Mohammed and Islam) in his time celebrated a moon-festival there. As Sin was a moon-god, the feast has been connected with the name of Sinai. Some authorities are of the opinion that Horeb is the name of the whole range, Sinai for a particular peak. Apparently the artist knew of the two names but not of the probable identity of the mountain. On the other hand, he may have had different views on the subject.

Opposite the peak of Sinai is the inscription 'Sepulchru(m) S. Katherine.' The female saint here referred to is St. Catherine of Alexandria, not to be confused with St. Catherine of Siena. Catherine of Alexandria was beheaded after a wheel equipped with blades for her torture broke up and would not do its work. The broken wheel is her symbol. According to legend angels carried her body over the desert and the Red Sea, and deposited it on the summit of Mt. Sinai. There it rested in a marble sarcophagus, and in the eight century a monastery was built over her remains. On the summit of Horeb is a house, probably a hospice or monastery, inscribed 'S. Salvatoris.'

Folio XXXI verso

Now as Moses, three months after the exodus, ascended Mount Sinai, and there fasted and attended for forty days and forty nights in order to obtain the law of the Lord, the Lord at the same time ordered him to make an ark of undecayed shittim wood, [Acacia wood, a hard wood tree common in the Sinai peninsula], two and one-half cubits in length, and one and one-half cubits in width, and in height the same; and entirely covered inside and out with purest gold; and above it, a crown (cornice) of gold; and a lid of the same breadth and length as the ark, so as to cover it, called a mercy seat. And lengthwise of the ark on either side of it, two golden rings, which passed through the wood, and through them gilded staves of shittim wood with which to carry the ark, and these were never to be removed. And at each end of the mercy seat was to be placed a golden cherubim, and each was to face toward the mercy seat, and they were to face one another; and their wings were to be outspread over the ark and toward each other, and to touch one another. And this was to be placed in the sanctum sanctorum (holy of holies). But within the ark were placed the golden bowl and the showbread, the rod of Aaron and the two tablets containing the Ten Commandments. [For a more accurate description of the ark and its contents, see Exodus 25:10-21].

And the Lord said to Moses, You shall also make a table of shittim wood overlaid with gold plate, and supported by four feet, and a golden ring in each foot, and through the rings golden staves by which the table may be carried; and finally, round about it, as on the ark, a golden crown (cornice), four fingers in breadth, so that half of it projects above the table, in order that the things placed on it may not fall off; the other half to hang down as an ornament. On this table were placed twelve cakes of unleavened bread, six to the right and six to the left, and upon each stack a golden bowl or cup was placed, provided with incense each morning. On the Sabbath they placed fresh warm cakes on the table, which remained untouched until the following Sabbath, when they were taken from there, and the priests alone ate them. These cakes were known as priestly bread, because the priests made and baked them, placed them on the table, and removed them from it. They were called the bread of the offering; for they were laid before the Lord as an everlasting memorial of the Twelve Tribes of the children of Israel. [See Exodus 35:23-30].

ILLUSTRATIONS

(A) THE ARK OF THE TESTIMONY

The first of these illustrations (8-3/4" x 5-1/4") shows two arks, both placed on a tessellated floor, side by side, apparently for purposes of comparison. The ark at the left shows the construction according to the Rabbi Solomon; the one at the right, according to the 'Catholic doctors.' The arks themselves are identical in construction, but in the former the cherubims stand on the ark in opposite corners, while in the latter they stand beside the ark, lifting its lid or mercy seat.

(B) THE TABLE OF THE SHOWBREAD

The second illustration (8-3/4" x 3-13/16") is of the Table of the Showbread (one version only). The table rests on a tessellated floor. On

either side is a stack of six cakes, surmounted by a bowl of burning incense. On the right and left appears the open country, no doubt to indicate that the table was not placed in the holy of the holies, but 'without the vail.'

Folio XXXII *recto*

The Lord also caused to be made a candlestick of pure gold. The shaft or stem was fastened to a base of iron, and was ornamented with golden rods or pipes joined together; and where the heads of the rods came together, there were two knops or cups in the form of a nut; and out of the knops came bent flowers like lilies; and in the same field between the knops and the lilies was a circular knop; and likewise on the shaft or stem there were five rods, joined together in like manner, resulting in four grooves. And each had two knops, joined together, and the knops were beside each other; and so the lilies. But the standard went straight up, and it had three feet. And up above were six rods coming out of the stem, three to one side and three to the other, bent upward, one over the other, and reaching to the height of the stem. And on the stem or standard were four knops, resembling a nut, which some call little apples; that is, two knops were set, one against the other, and together they formed a little apple. Rabbi Solomon writes that these knops were elongated, and so constituted that the rods went through them, and that the purpose of the knops and the lilies was merely to ornament the candlestick. And this candlestick was (as Josephus says) made of seventy parts, assembled as a standard; and it was always made with seven heads of equal height.

Folio XXXII *verso*

And on each head was to be a golden lamp resting on the last or highest knop of each branch. And so there were seven vessels of gold with which the oil was poured into the lamps. There were also at the hand snuffers of pure gold, with which the lamps were trimmed and extinguished and the burnt matter removed; and there were vessels with water into which this burnt matter was thrown so that it would not smoke. Together these implements were to be of the weight of one pound of gold; but the Hebrews say a hundred weight. No one knows the exact weight; but no doubt a large quantity of gold was required to create so great a work. And the candlestick was placed to the south, over against the table, not directly but to the side. [The candlestick is to be thought of as an elaborately constructed candelabra, with places for seven lamps or lights. Like the cherubim it consisted of beaten work, elaborately wrought by some hand process. It had a main stem or shaft, rising up from a triangular pedestal or base. The main stem and branches were ornamented with flower-shaped cups into which the spherical knops were set, and both the knops and cups were further connected with flowers, or blossoms, all together serving the purpose of ornamentation. Three branches came out of the main stem to either side. These, with the stem, furnished at their tops the places for the seven lamps. The entire candlestick was to be wrought out of one piece of pure gold, so that the completed work should form one solid piece. It was to be placed so that it would throw light to the opposite side of the room. The description (Exodus 35:31-40) is obscure. The exact form of the shafts, or branches, and of the knops and flowers is left to conjecture. No dimensions are given for the whole or any of its parts. A conspicuous object among the spoils of Jerusalem, pictured on the Arch of Titus at Rome, is a figure of a candlestick, with its central shaft and six arms. It is not certain that this is an exact copy of the one captured at the fall of the temple, for the Roman artist may have modified some of its parts; but in its main outline it probably represents the original. The exact form of the snuffing tools and dishes is nowhere described].

Folio XXXII *recto* and *verso*

ILLUSTRATIONS

THE CANDLESTICK

By two woodcuts (9.5" by approximately 11") the artist has visualized the lighted candlestick, firstly according to "the other doctors," (Figura Candelabri lum(in)us, Secundum Doctores aliquos), and secondly according to the Rabbi Moses (Figura Candelabri luminus, Secundum Raby Moysen). The first appears at Folio XXXII *recto*, the second at Folio XXXII *verso*. From the inscriptions it would seem the two plates should have appeared in the inverse order, that is, the Jewish version first, and then the version "according to the other doctors." The general construction is the same in both cases, the only difference being in the ornamentation.

Folio XXXIII *recto* []

And the Lord stood by Moses and told him to give the holy priesthood to his brother Aaron, and indicated how the priestly robes were to be made. There were four garments, common also to lesser priests, namely a linen shirt; a coat of white linen, double throughout; a girdle four fingers wide with various beautiful designs; and a mitre pointed at the top. Over these garments the high priest wore his own clothing. The first was a blue coat, the lower seams of which pomegranates and small bells were attached. The second was a shoulder dress (habergeon) without sleeves, and reaching down to the hips, and embroidered roundabout with various designs. The third, a breastplate, foursquare and doubled, and set with twelve precious stones. Fourth, a girdle of five colors. Fifth, a mitre made of white linen; and sixth, a golden plate, formed in the shape of a halfmoon, graven with the name of the great God, written Tetragrammaton [The groups of four letters representing the name of the Supreme Being in Hebrew texts, consisting of the four consonants JHVH, JHWH, YHVH, or YHWH. From reverence and for other reasons the word JHVH was almost never uttered in later Jewish traditions (predating the Christian era), the vowel sounds of 'Elohim,' or of 'Adonai' being used instead, accompanying the Tetragrammaton in the text. The true pronunciation of the word was in this way lost, though the form 'Yahweh' is that on which most scholars agree]. to be worn on the forehead and reaching from ear to ear. []

And again the Lord spoke to Moses, saying, Thou shalt make a laver of brass, and his foot also of brass and it shall be put between the tabernacle and the altar; and with the water poured in it the priests shall wash their hands and feet when about to don the holy garments and to go in and out of the tabernacle, as did Aaron and his sons while carrying the blood of the sacrifices to atone for the sins of the people, and when they went to the altar and offered incense. The laver was made of the mirrors of the women who watched at the entrance to the tabernacle. These mirrors were placed about the upper rim of the laver so that the priests could look in it and ascertain whether their faces and garments were without blemish.

The Lord also commanded Moses to make a tabernacle in this form. The tabernacle was a house consecrated to God, four-cornered and rectangular, with three closed walls toward the north, south and west. The entrance from the east was open, so that it might be lighted by the rays of the rising sun. The length was thirty cubits, the width was ten cubits, and its height ten cubits. On the south side were twenty erect boards of shittim wood, each ten cubits in length, four fingers thick, and a cubit and a half wide. These boards were made to fit together and were gilded on both sides, and each was set upon two silver perforated posts. The north wall was made in the same manner. But to the west there were six boards, all

ILLUSTRATIONS

(A) THE ALTAR OF THE BURNT OFFERINGS

Of the Altar of the Burnt Offerings two versions are given: one according to the Latin ('Altare holocausti secundum latinos'), the other according to the Hebrew ('Altare holocausti secundum hebreos'). Between these two woodcuts a third is inserted, showing a landscape, no doubt to give the idea that these altars were used in the open. The composite extends across the page to a height of 2-3/4". The Latin altar follows the description in Genesis very closely. The Hebrew altar is more elaborate, probably according to specifications worked out by some Rabbi. The structure was also known as the "brazen altar," and it stood directly in front of the principal entrance. Translated into our own measurements, it was 7 feet and 6 inches square, and 4 feet and 6 inches high. The fire used on this altar is said to have been kindled miraculously and was perpetually maintained. The altar was a place of constant sacrifice.

(B) THE VESTMENTS OF THE HIGH PRIEST

The Vestments of the High Priest are illustrated by a woodcut 7-3/4" x 3-3/4". In order to fully demonstrate the various points of his apparel, the high priest is made to stand with his feet apart in sailor fashion and his hands uplifted, his arms being crooked at the elbows. He wears his pointed mitre with its crescent-shaped emblem, the Tetragrammaton, or group of four letters inscribed on it, referring to the Deity; his breastplate with its twelve jewels, emblematical of the twelve tribes of Israel; his embroidered girdle; his sleeveless habergeon extending to the hips and highly embroidered; his coat, ornamented on the lower seams with alternating bells and pomegranates, and below this his long white coat. The bells were designed to assure those out and about that their officiating minister was about his holy work, and when the sound was heard they knew that he was performing his duties in proper attire. The sound indicated both when he entered and when he came out of the holy place. A failure to wear this robe would have been a wanton contempt to the holy place and its service, and would have exposed him to the judgment of death. The breastplate was a piece of embroidered work about ten inches square and made double, with a front and lining so as to function as a pouch or bag.

(C) THE LAVER

The Laver is represented by a woodcut 5" x 4-3/4". Elevated above its rim are twelve circular mirrors. These were not of glass as in our day, but the brazen mirrors of the women who assembled at the door of the tabernacle court (Exodus 38:8). The use of these reflectors has already been explained in the text. The laver has been conceived as a circular bowl, supported by a pedestal, giving it the appearance of a squat chalice, and here the woodcutter has added four water spouts equidistantly placed about the rim of the laver and taking on the form of animal heads.

Folio XXXIII verso

alike. In the middle of the temple and for its width the Lord commanded a beautiful veil (or dividing curtain) to be suspended against four pillars, and a quadruple ceiling of skins, with various colors interwoven, and of haircloth, of red skins, and blue skins. The other details are set forth in the Book of Exodus. [The chronicler has given us an abridgment of the tabernacle specifications, given with elaborate detail in Exodus 26:1-36. A clearer idea of the whole structure is given in Exodus, and may be further clarified by consulting commentaries, many of which contain illustrations].

In the first year Moses constructed a tabernacle for the Lord. Completing the work in seven months, on the first day of the first month of the second year he erected it. The Jews also through Moses began to keep their law at the same time with their letters. [The translation provided above ("The Jews also through Moses began to keep their law at the same time with their letters.") of the Latin phrase *Judei quoque per Moysen lege(m) sil(=simul?) cu(m) l(itte)ris h(abe)re ceperu(n)t* is very uncertain. Perhaps the meaning (if the translation is at all correct) is that the Jews began to write down the Torah when they first received the Hebrew letterforms from Moses]. Once again the Lord said to Moses, When you will count the sons of Israel, each one will give a price to the Lord for his own soul so that no plague comes to them, half a shekel according to the measurement (of a shekel) of the sanctuary. And a shekel is worth twenty obols. And this money was paid back for the use of the tabernacle. [Cf. Exodus 30:12-16]. And when these speeches had been completed, he gave to Moses two tablets of stone, written with the finger of God. [Cf. Exodus 31:18]. A divine work, not human, the Decalogue was written on

both sides (of the tablets). And as the Hebrews pass down in their tradition, on one side there were figures like the figures on the opposite side, which was ascribed to a miracle. Others were speaking that the figures were carved in repeated letters. Furthermore, Catholic theologians, in particular the divine Augustine, place three commandments on the first tablet of the testimony; these govern man in relation to God. On the second (tablet) seven are written which are ranked next in importance. However, Rabbi Solomon and the Hebrews separate the commandments into five on one tablet and five on the other. Afterwards, when it appears to the man in the figure of a calf [The translation provided above ("Afterwards, when it appears to the man in the figure of a calf") of the Latin phrase *Postea vo (vero? viro?) ut i(n) figura vituli videt(ur)* is very uncertain], Moses, descending and seeing the calf and the dancers, growing angry, threw the tablets down, and they were broken. [Cf. Exodus 32.19. This entire paragraph has been deleted from the later German edition].

ILLUSTRATIONS

(A) TABERNACLE DETAILS

The architectural details show: (1) The individual boards of which the tabernacle was built, how they were tenoned, how held together and set in to place; (2) a view of the boards set and locked into position; and (3) a full view of one side of the tabernacle assembled.

(B) THE TABLETS OF THE LAW

Of the Tablets of the Law there are two versions: (1) according to "other doctors"; and (2) according to the Hebrew doctors. In both cases the form is the same, namely, that of a hinged or folding diptych, such as the Greeks and Romans were accustomed to write upon with a stylus. The tablets are rectangular in general form, but each leaf is rounded at the top. The commandments are inscribed in Latin.

Folio XXXVIII recto

Apheros, the king of Crete, was the first to discover the gathering of honey. His daughter conceived through sinful intercourse, and of her some unfavorable things are said. After him (Apheros) his son Anidis reigned. He also made laws and invented plowing with oxen. Erichonius [The reference is probably to Erichthonius or Erechtheus I, son of Hephaestus and Atthis, the daughter of Cranaus. Athena reared the child without the knowledge of the gods, and entrusted him to Agrauros, Pandrosos and Herse, concealed in a chest. They were forbidden to open it, but they disobeyed. On opening it they saw the child in the form of a serpent, or entwined serpent; whereupon they were seized with madness, and threw themselves down the rock of the Acropolis, or, according to others, into the sea. When Erichthonius grew up he expelled Amphictyon, and became king of Athens. He was the first to use a chariot with four horses, for which reason he was placed among the stars as Auriga ('Charioteer'), a large northern constellation. He was buried in the temple of Athena, and was worshipped as a god after his death. His famous temple, the Erechtheion stood on the Acropolis], a prince of the Athenians, was the first to introduce the use of the wagon.

Fenix (Phoenix) reigned in Tyre and Sidon and taught the use of the alphabet, and invented the use of Phoenician or red color with which capital letters are made. [Phoenix was a brother of Cadmus, and he, like Cadmus, was sent by his father in search of Europa, his sister, whom Zeus had carried off. Phoenix settled in the country, which was later called after him Phoenicia, of which Tyre and Sidon were the most important cities. Purple red was obtained from a sea snail on the Phoenician coasts and was a celebrated article of Phoenician commerce. The name Phoenicia is first found in Greek writers as early as Homer, and is derived by some from the abundance of palm trees in the country; by others from the purple red color, just mentioned; besides the mythical derivation from Phoenix, the brother of Cadmus]. A B C D Alpha vita (Beta) Gamma Delta.

At this point, the German edition includes the following text: "Cadmus (Cadmus) built the city of Thebes in Boeotia, and reigned there himself. He invented the Greek letters, Alpha, Beta, Gama, Delta." The Cadmus here referred to is probably the son of Agenor, king of Phoenicia, and Telepassa, and the brother of Europa. When Zeus carried off Europa to Crete, Agenor sent Cadmus in search of his sister. Unable to find her, he settled in Thrace; but having consulted the oracle at Delphi, he was commanded by the god to follow a cow of a certain description, and to build a town where the cow would sink down with fatigue. Cadmus found the cow in Phocia and followed her into Boeotia, where she sank down on the spot on which Cadmus built Cadmea, afterwards the citadel of Thebes. Athena assigned Cadmus to its government. He is said to have introduced into Greece an alphabet of 16 letters from Phoenicia or Egypt, and to have been the first to work the mines of Pangaeon in Thrace. The story of Cadmus suggests Phoenician or Egyptian immigration into Greece, by means of which the alphabet, the art of mining and civilization, came into the country. But many modern writers deny the existence of such a colony, and regard Cadmus as a Pelasgian divinity. Following this missing text, the German edition also includes the following two short paragraphs:

Under this (referring to the opposite illustration in the Latin edition called Amynthas) Amictus, the 18th king of the Assyrians, Joshua died. At the same time King Corate reigned as the 16th king of Sicyonia.

This Lompares (referring to the opposite illustration named Bellothus in the Latin edition) was the 23rd king of the Assyrians, under whom the history of Deborah (as Augustine states) was written and the kingdom of the Greeks ended.

Corinth, the city in the land of Achaia, was quite celebrated. It was first named by Sysiphus [Sisyphus, son of Aeolus, is said to have built Ephyra, afterwards Corinth. For his avarice and deceitfulness in life he was severely punished in the lower world, being obliged to roll a huge block of marble up a hill, which, when it reached the top, rolled back down again]. in the 80th year of Moses, and was built on Mt. Ischmon. It was first called Cerchira, and afterward Ephyra. For this reason Virgil writes of Ephyrian bronzes; for the Corinthians were much praised for their most beautiful and artistic vessels. But the city was thereafter destroyed. It was rebuilt by Corinthus, son of Orestes, and after him it was named Corinth. It was finally set in flames by the Romans, and since then it has never returned to its former prestige. The first ruler of the Corinthians was Athletes [Corinth was originally inhabited by the Aeolic race, and here ruled the Aeolic Sisyphus and his descendants. When the Dorians conquered the Peloponnese, the sovereign power passed into the hands of Heraclid Aletes, whom the chronicler calls Athletes. The conquerors became the ruling class, and the Aeolian inhabitants their subjects. After Aletes and his descendants had reigned five generations, royalty was abolished and followed by an oligarchical form of government confined to the powerful families of the Bacchiadae], a Greek, and a most successful warrior. Corinth was governed by twelve kings over a period of 323 years. Thereafter it became a government of the citizens. Peloponnesus, the country which the Latins call Norea (Noreia) was a protector and defender of all Greece. But when the Turkish power commenced to oppress Europe, the Greek rulers built a wall from one sea to another through the narrows, and thereby Peloponnesus was separated from the rest of Greece. The holy apostle Paul, with understanding, taught and did wonderful works, drawing the Corinthians from their idolatries to the true Christian religion. [Corinth, which Homer calls Ephyra, was located on the Isthmus of Corinth, and this is what the chronicler may mean when he refers to "Mt. Ischmon." Its territory embraced the greater part of the isthmus. In the north and south the country is mountainous, but in the center it is a plain with a solitary steep mountain rising from it, called Acrocorinthus, which served as the city's citadel. Corinth was built on the north side of this mountain. Its favorable location raised it to great commercial prosperity and importance, and it became a great sea power. The city was adorned with magnificent buildings, and the fine arts were practiced with vigor and success. With great wealth came luxury and a reputation for licentiousness. The worship of Aphrodite prevailed, and in her temples a vast number of courtesans was maintained. Corinth maintained its independence to the time of the Macedonian supremacy. In the year 146 BCE the city was destroyed by the Romans in a most barbarous manner. Its inhabitants were sold into slavery, and such of its works of art as the soldiery did not destroy were carried off to Rome. Its buildings were razed to the ground, and for a century the city lay in ruins. In 46 BCE it was rebuilt by Caesar, who people it with a colony of veterans and descendants of freemen. It was now called Colonia Julia Corinthus. It became the capital of the Roman province Achaia, recovering much of its ancient prosperity].

ILLUSTRATIONS

(A) FOUR DISTINGUISHED KINGS

At the top of Folio XXXIII *recto*, by a horizontal panel 6-3/4" x 2.5", we are introduced to a gallery of four kings:

1. Aptheros, king of Crete, who first conceived the idea of gathering honey from the bees. He is represented as any king might be, scepter in hand, and without symbols.
2. Erichthonius, king of Athens, who holds as symbol the wheel of the chariot, indicative of his invention of that vehicle in his own country.
3. Phoenix (Fenix), who carries a scepter in one hand and gestures with the other.
4. Cadmus (Cadinus), the builder of Thebes (in Boeotia) carries the scepter and orb. The text on Cadmus—in which he is described as introducing Phoenician letters to Greece—was inadvertently left out of the Latin edition (a problem fixed in the German edition six months later).

(B) LINEAGE OF ASSYRIAN KINGS (Cont.)

By a vertical panel 2-1/4" x 8.5" on the left side of Folio XXXIII *recto*, the Lineage of the Assyrian Kings is continued from Folio XXVII *recto* as follows:

1. Ascades (in the German edition called Astades), a king who is not mentioned in the text, appears in royal form with crown, scepter and orb.
2. Amynthas (in the German edition named Amictus), appears in royal form with crown, scepter and orb.
3. Bellothus (in the German edition named Lomperes), appears in royal form with crown, scepter and orb.

(C) THE CITY OF CORINTH

The City of Corinth, represented by the same woodcut as Nineveh (Folio XX *recto*).

Folio XXXIII *verso*

This Carmentis (referring to a portrait opposite) was a daughter of Evander (Euandri). She invented the Latin alphabet. A b c d e f g h i k l m n o p q r s t v x. [The Carmentis, Camenae, or Casmene, were prophetic nymphs, who belonged to the religion of ancient Italy, although later traditions represent their worship as introduced from Arcadia. Some accounts identify them with the Muses. The most important of these goddesses was Carmentis, or Carmenta, who had a temple at the foot of the Capitoline Hill. Evander was a son of an Arcadian nymph, Themis, or Nicostrata, and in Roman traditions Carmenta or Tiburtis. About 60 years before the Trojan War, Evander is said to have led a Pelasgian colony into Italy, and there to have built a town on the Tiber, which town was subsequently incorporated

with Rome. He taught his neighbors milder laws, arts of peace, and social life, and especially the art of writing, with which he himself had been made acquainted by Hercules. Such is the general tradition, but it differs from the in these respects: (1) Carmentis was not the daughter but the mother of Evander; (2) he, and not she, introduced the alphabet].

Salmon, the son of Naasson, was born, according to the seventy interpreters, in the 3725th year of the world, which is the 1474th year before the birth of Christ. He was prince in the tribe of Judah. With Joshua he went into the Promised Land and took for wife Rahab, a common woman. [Rahab was a woman of Jericho who kept a public house. She had heard of the Israelites and of their favor with God (Joshua 2:8-11); so when Joshua's spies came to Jericho to explore the land of promise, she favored them as has been told in a previous note, and she and her family were preserved. It is supposed that she married into a noble family of the tribe of Judah. Under the name of Rachab she is mentioned in the genealogy of Christ. "And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David, the king," etc, (Matthew 1:4-6)].

Italus, the king, built a city on the river Tiber, and reigned there. On the same site Rome was built in later times. All Italy was afterwards named for Italus. [Italus was one of the ancient kings of the Pelasgians, Siculians, or Oenotrians, and it is from him that Italy was believed to have derived its name].

From this Rechab (referring to a portrait opposite) sprang a very spiritual lineage, which is said to have existed at this time. He descended from Jethro, the friend of Moses, and was converted to the Jewish faith. [Rechab, father of Jehonadab, appears in II Kings 10:15-28, as a fervent supporter of Jehu's attack on the house of Ahab and his endeavor to root out the idolatry which that dynasty had allowed. Neh. 3:14 reports that a son of Rechab assisted in re-fortifying Jerusalem. It is to be noted that later Rabbis found the fulfillment of Jer. 35:19 in those marriages of Rechabite maidens into priestly families from which later priests sprang. Hence the statement of the chronicler that from Rechab sprang a spiritual lineage].

Tiberias, or Tiberiadis, formerly called Zenreth or Cynaroth, lies in the coast regions, between the east and south, about two miles from Bethulia [Bethulia was a city of Samaria. It is the scene of the Book of Judith], the mountain, where Judith slew Holofernes. After the city was rebuilt by Herod, the ruler of Galilee, it was named Tiberiadis in honor of the emperor, Tiberius; and now it is called Tiberias. [Tiberias is a city on the western shore of the Sea of Galilee. The ancient city was south of the modern one. Herod made it his capital. The town was built on an ancient site, probably Rakkath (Joshua 29:35) and in the course of construction a graveyard was disturbed. In consequence the Jews, fearful of uncleanness, refused to live there, and Herod was forced to use compulsion in order to people his town (Joseph, . XVII, 2, 3). No mention is made of Tiberias in the gospels, except casually in John 6:23. The city was of too recent date and too Hellenistic in outlook to invite attention. It is unlikely that Jesus ever visited it. Christianity found no congenial soil there and made no headway until the 4th century. The Arabs came in 637. When the Crusaders established their kingdom in Jerusalem, Tancred was appointed ruler in Galilee. Tiberias became his capital and was in part rebuilt on the new site farther north. In their advance on Damascus, British troops seized it in October 1918]. Here Christ made an apostle of Matthew, the toll gatherer. At one time there was here a bishop whose jurisdiction comprehended the Sea of Galilee. Near this city (as it is said) are natural warm springs. Here also ends the region called Decapolis [Decapolis was a district of Palestine, so named from the ten cities contained within its limits. The cities are variously given by different writers. According to Pliny there were Damascus, Philadelphia, Rhaphana, Scythopolis, Gadara, Hippos, Dios, Pella, Galasa (Gerasa?) and Canatha], so called by reason of its ten distinguished cities. In this same region, not far removed from Tiberias, is the sea of Asphaltides,

Asphaltites Lacus. Of all the natural phenomena of Palestine, the Dead Sea is that which has attracted the notice of geographers and naturalists both in ancient and modern times, as exhibiting peculiarities and suggesting questions of great interest from a geological point of view. The earliest reference to it is in Genesis (14:3), where it is identified with the vale "of Siddim," and denominated "the Salt Sea." Its common name among the classical authors, first found in Diodorus Siculus, and adopted by Josephus, is "Asphaltites Lacus." The name by which it is best known among Europeans is "Mortuum Mare." Its modern native name is Bahr Lot,— "The Sea of Lot"—therein perpetuating the memorial of the catastrophe to which legend ascribes its formation. Its waters are very salty and of an extremely noxious odor, so that neither fish nor any of the other marine animals can live in it. Through fresh-watered rivers flow into it, yet by its odor it counteracts their effect. From its center there arises every year a large mass of bitumen. The bitumen floating on the surface appears at a distance like an island. About twenty days before the material rises to the surface its odor spread about the sea with a noxious air, and all the silver, gold and brass in the neighborhood loses its natural color. This returns when the bitumen is ejected. This bitumen is carried off by the inhabitants on large rafts of reeds that they launch in the lake. There is no danger of drowning because the waters support all weight capable of expansion, or which contains air, but not solid substance, which have a density like that of gold, silver, lead and the like.

The dismal associations of the name of the Dead Sea are not borne out by the sea itself. The wild tales of medieval travelers that in its poisonous air no plant could live, that over its dead waters no bird could fly, and that no waves ever disturbed its gloomy surface, are figments of the imagination. The tradition that this sea covers Sodom and Gomorrah dates from Josephus. The site of the overwhelmed cities, whether under the waters of the sea at its north end, or its south end, or on its eastern or western shores, continues to excite the ingenuity of investigators. The Dead Sea lies about 1300 feet below the surface level of the Mediterranean, and is the lowest sheet of water on the earth's crust.

which, by reason of its size and the immobility of its waters, is called the Dead Sea. Its waters are stiff and tough because of the clay or lime which resists the waves, so that it is not activated by the wind and cannot be used by ships. All inanimate matter sinks to the

bottom, and so this sea does not support material of any kind, except such as receives the light of day. Its length exceeds one hundred thousand paces; its width at its greatest point is twenty-five thousand paces, and at its smallest point six thousand paces. [This last sentence relating the Dead Sea's length and width are not in the German edition of the chronicle].

ILLUSTRATIONS

(A) CARMENTIS, ITALUS, AND RECHAB

The following are represented by individual portraits (each 2" square):

1. Carmentis, daughter of King Evander, portrayed by the same woodcut which represented Zilpah (Zelpha), handmaid of Leah (not of Rachel), at Folio XXVI *recto*.
2. Italus Rex, Italy's first mythical king. The same woodcut was used for Xerxes, Folio XXVI *recto*.
3. Rechab, from whom a priestly line was evolved. The same woodcut did service for Sol, the son of Jupiter, at Folio XXV *recto*.

(B) LINEAGE OF CHRIST (CONT.)

The Lineage of Christ was brought down to and including Naasson (Naason) at Folio XXX *recto*, and is here continued; but with only one addition—Salmon, his son. This woodcut, 5" x 2-1/4" is a sturdy piece of work, far superior to many of the portraits in the Chronicle. It is the typical conception of an old Jewish patriarch. This lineage will not be resumed until we reach Folio XXXV *recto*.

(C) TIBERIAS

Tiberias (Tyberias or Tyberiadis) is depicted by the same woodcut that was used for Lacedaemonia at Folio XXVIII *verso*.

Folio XXXV *recto*

At about this time the kings of Italy commenced to reign. Their names frequently changed. The very first was Janus. He built a palace that was named Janiculum after him. Later he was held to be a great god. He is portrayed with two faces, and his holiday was the beginning of the year. He was the end of the old year and the beginning of the new. The first month, January, is for him. [Janus was worshipped by both the Etruscans and the Romans, and occupied an important place in the Roman religion. He presided over the beginning of everything, and was therefore always invoked first in every undertaking, even before Jupiter. He opened the year and the seasons, and hence the first month of the year was called after him. He was the porter of heaven, and therefore bore the surname Patulcus, or Patulcius, the "opener," and Clusius, or Clusivius, the "shutter." In this capacity he is represented with a key in his left hand and a staff or scepter in his right. On earth also he was the guardian deity of the gates, and hence is commonly represented with two heads, because every door looks two ways. He is sometimes represented with four heads, because he presided over the four seasons. At Rome, Numa is said to have dedicated to Janus the covered passage bearing his name, which was opened in the time of war, and closed in time of peace. This passage is commonly, but erroneously, called a temple. It stood close by the forum. It appears to have been left open in time of war to indicate that the god had gone out to assist the Roman warriors, and to have been shut in time of peace that the god, the safeguard of the city, might not escape. On New Year's Day, which was the principal festival of the god, people gave presents to each other, consisting of sweetmeats and copper coins, showing on one side the double head of Janus, and on the other a ship. The sacrifices offered to him consisted of cakes, barley, incense and wine].

Saturn, the king, was the father of Jove, the Cretan Zeus, the son of Arius, the son of Ninyas, the son of Ninus, the son of Belus, the son of Nimrod; he began to reign in the time of Isaac, and was thereafter ousted from the kingdom by his son Jove. Now as Janus saw that Saturn wished to assume the life of a peaceful citizen, and desired to plant vineyards and teach their cultivation, he hospitably received him and shared the kingdom with him. And Saturn bore Picus, who ruled after him. Some call Saturn by the name of Stercutius from manure (stercus), the use of which he, as a most informed husbandman, discovered. For this reason, after his death, they made him a god of agriculture and good fortune. The Romans pictured Saturn with a sad countenance gray with age, in his left hand a scythe, in his right a flame-spewing dragon. His sorrowful countenance indicated that he had been driven out of his own country, or that the appearance of Saturn, the star, foreboded grievous things. Item: And as this star is the coldest in its operations, the ram and the water carrier (Aquarius), which indicate Saturn, are also considered cold signs. Item: the gray hair symbolizes that he discovered husbandry, or that by reason of his cold nature he is an enemy of humankind; for (as Servius states) he held in his left arm the children whom he slew with his scythe. Item: the dragon denotes that he is the end of the year. He is also called the father of Jove, for he is higher than Jupiter. He also wears a water-colored garment, for his star is by nature moist and cold. Saturn loves to receive the sacrifice of a young person by death; for the devil, being envious of the human race, dotes on human sacrifice and the spilling of human blood.

According to the popular belief of the Romans, Saturn made his first appearance in Italy when Janus was reigning over the fertile region that stretches along the banks of the Tiber. Ejected from his own country, he presented himself to Janus, and was kindly received. He proceeded to instruct the people in agriculture and many other arts then unknown to them, for example, how to train and nurse the vine, and how to cultivate fruit trees. And so he raised the people from their rude condition to one of peace and order. In consequence he was held in high esteem, and in course of time Janus shared with him the government of the kingdom, which thereupon assumed the name of Saturnia, 'a land of seed and fruit.' The poets called his time the golden age. Once a year, in December, the Romans held a feast, the Saturnalia, in his honor.

Sterculius, Stercutius, or Sterquilinus are surnames of Saturn, derived from stercus, manure, because he had promoted agriculture by teaching the people the use of manure. Saturn's temple stood at the foot of the clivus Capitolinus leading from the Forum where the ruins of a late restoration of it are still visible. It contained the Republican treasury. The feet of his statue were bound together by woolen bands, probably to keep it from running away. He was untied during the Saturnalia to join in the fun.

Juno, a daughter of Saturn and Ops, and a sister and wife of Jupiter, lived at this time. Through pagan error she was regarded as the queen of the gods, and so became the goddess of the kingdom's finances and of marriage. And they imagined her to be the guardian of women in childbirth; so they made her a beautiful chariot and a coat of arms, and assigned to her fourteen excellent maids. She was also waited upon by a peacock, in whose tail (as Ovid states) she set the eyes of her herdsman, Argus, who was slain by Mercury. Juno bore Vulcan by Jupiter, and upon her death was finally accounted a goddess. The Samians erected a noble temple to her.

Juno (the Hera of the Greeks), was the sister and wife of Jupiter, the Zeus of the Greeks. As Jupiter was the king of heaven, so his spouse was its queen. As such she was worshipped at Rome. As Jupiter was the protector of the male sex, so she was the protectress of the female. She was supposed to accompany every woman through life. Moreover, she was the guardian of the realm's finances, and under the name Moneta, had a temple, which contained the mint. Being a married goddess, she was believed especially to preside over marriage. June, originally called Junonius, was considered the most favorable period for marrying. Women in childbirth invoked Juno Lucina, and newly born children were likewise under her protection. In the representations of the Roman Juno that have come down to us, the type of the Greek Hera is commonly adopted.

A splendid temple was erected to Hera at Samos. She is usually represented as a majestic woman of mature age, with a beautiful forehead, large and wide-open eyes, and a grave expression commanding reverence. Her hair is adorned with a crown or diadem. A veil frequently hangs down the back of her head, to characterize her as the bride of Zeus, and the diadem, veil, scepter and peacock are her usual attributes.

The Argus to whom the Chronicle refers was surnamed Panoptes, "the all-seeing," because he had a hundred eyes. Hera appointed him guardian of her cow into which Io had been metamorphosed. But Hermes (Mercury) at the command of Zeus, put Argus to death, either by stoning him, or by cutting off his head, after sending him to sleep with sweet notes of his flute. Hera transplanted his eyes to the tail of the peacock, her favorite bird.

Poets describe the marital difficulties of Zeus and Hera at great length. She was extremely jealous of his early amours. On one occasion, at least, Jupiter beat his spouse, and threw her son Hephaestus (Vulcan) out of Olympus. As goddess of storms, Hera was consistently described as the mother of Ares (Mars), occasionally herself taking part in wars.

Picus, the son of Saturn, was the first king of Laurentum, and an excellent warrior. He was also a prophet in interpreting the cries of birds. He was assigned a rank among the gods. [Picus, a purely Roman deity, was the son and successor of Saturn. He was an ancient prophet and forest god. According to one story he loved and married Pomona. Circe, the witch, was attracted by his beauty, but finding her affection unreciprocated, avenged herself by changing him into a woodpecker, a bird held to be a sacred symbol of prophecy by the Augurs, or Roman priests, whose office was to foretell coming events by observing the flight of birds and other phenomena. Besides being worshipped as a god, Picus was also regarded as one of the first kings of Italy. According to another legend, Picus was not changed into a woodpecker, but merely made use of that bird in his prophetic art. He was a famous soothsayer and augur. The whole legend of Picus is founded on the notion that the woodpecker (picus) is a prophetic bird].

Faunus was the second king of Laurentum and was also a god, according to some who chose to call him such. [Faunus was a son of Picus. He corresponds to the Greek Pan, and the Roman poets frequently called the latter "Faunus." But Faunus had certain myths peculiar to himself. He delivered oracles in groves and communicated them by means of dreams, which those desiring them obtained by sleeping in sacred places on hides of animals that had been offered as sacrifices].

All the women who prophesy, or foretell the future, are commonly, according to the Greek tongue, called Sibyls. The very learned speak of ten of these: as one from Persia; the second from Libya; the third from Delphi; the fourth from Cimmeria; the fifth from Erythrea; the sixth from Samos; the seventh from Cumaea, or Amalthea; the eighth from the Hellespont; the ninth from Phrygia, the tenth from Tiburtina.

Sibylla is a name designating a number of prophetic women in various countries and at different times in antiquity. The first and original Sibyl is said to have been a daughter of Dardanus and Neso. The number of Sibyls varied according to authors from one by Plato to twelve by other writers: Erythrean, Samian, Egyptian, Sardinian, Babylonian, Libyan, Delphian, Cimmerian, Hellespontine, Phrygian, Tiburtine and Cumaean. The most famous of these was the Cumaean Sibyl, identified with Herophile of Erythrae in Ionia, and who was thought to have lived a thousand years. She was consulted by Aeneas concerning his descent into Hades and sold to the last Tarquin three prophetic books at a price he refused to give for the original nine, six of which she had burned.

The derivation and meaning of 'Sibylla' are unknown, but certainly are not Greek. In the period preceding the development of the full classical culture (about 800-600 BCE), religious movements of all sorts were common in Greece and Asia Minor, and especially, inspired prophets were numerous. Many prophecies, generally in hexameter verse, the usual meter of Apolline oracles, were attributed to the Erythrean Sibyl, and her popularity led ultimately to her multiplication, numerous places claiming, from about the 4th century on, to

be her native city, or to have been visited by her, or to be the birthplace of another Sibyl of like inspiration. Varro gives a list of ten, which includes the famous Cumaean Sibyl, often identified with the Erythrean.

The Sibylla was supposed to be the authoress of the Sibylline Oracles, which were kept in the temple of Jupiter Capitolinus at Rome under the care of the quindecimviri and consulted in emergencies by order of the Senate. Apollo loved her and granted her the gift of prophecy, and also a life of as many years as she had grains of dust in her hand; but she forgot to ask for youth, and so gradually withered away almost to nothing. Finally, Jewish and Christian apologists discovered a Judaeo-Christian Sibyl to whom were attributed the numerous prophecies, still extant, containing Judaeo-Christian propaganda.

The Sibylline Oracles have been defined as a collection of Apocalyptic writings, composed in imitation of the Greek and Roman Sibylline books by the Jews and, at a later date, by the Christians in their efforts to win the pagan world to their faith. The fact that they copied the Greek form in which the revelations were conveyed, and the Homeric language, is evidence of a degree of external Hellenization, which is an important fact in the history of post-exilic Judaism. Book III contains Jewish oracles relative to the Golden Age established by Roman supremacy in the East about the middle of the second century BCE. Book IV is a definite attack upon the 'heathen' Sibyl (the Jews and Christians did not attempt to pass off their "forgeries" as genuine) as the mouthpiece of Apollo by a Jew who speaks for the Great God and yet uses a Greek review of ancient history from the Assyrian empire. Book V contains a more developed form of the myth of Nero redivivus in which a panegyric on him has been brought up to date by some Jew or Christian, and eulogies of Hadrian and his successor, side by side, with the legend of the miserable death of Titus in revenge for his destruction of Jerusalem, which probably represents the hope of the zealots who survived it. The remaining books appear to be Christian, and to belong to the 2nd and 3rd centuries.

ILLUSTRATIONS

(A) JUNO

Juno is represented by the same illustration that portrayed Ceres at Folio XXV, *recto*. There is nothing Greek or Roman about the portrait—just a commonplace medieval portrait of any woman.

(B) LINEAGE OF THE KINGS OF ITALY

The Lineage of the Sovereigns of Italy appears here in illustration for the first time. It covers the full length of the page, and includes Janus, the prime mythological ancestor; Saturn, who became his partner in government; and Picus, and Faunus, respectively Saturn's son and grandson. All four are represented in regal attire with crown, orb, and scepter. The portraits of all four are the same used in the Greek Lineage (Folio XXIX, *recto*) of Inachus, Phoroneus, Serapis, and Argus.

Folio XXXV verso

Sibilla Agrippa, in a rose-colored dress, and not so very young, holds one hand to her bosom as if surprised, while with the other she points to a brief writing which says: "The unseen word will be touched, and will bring one forth as from a root. He will wither like a leaf, and his beauty will not be apparent. The motherly body will be encompassed and God will blossom forth in eternal joy. And he will be trodden down by man. He will be born of a mother, as a god, but will wander about as a sinner. A heathen saw this glory."

Sibilla Libica, adorned with a green floral wreath, clothed in a modest mantle, and also not very young, speaks thus: "Believe this as true, The day will come, and the Lord will illumine the density of darkness; and the bond of the synagogue will be released, and the last of the human race will come to an end and see the king of the living. A virgin will hold him in her bosom, a mistress to the pagans. And he will rule in mercy, and the body of his mother will be a balance or scale for the people of the age."

Sibilla Delphica, was born before the Trojan War. She is clad in black. Her hair is dressed in a coronet braid, and she is of youthful stature. In her hand she holds a horn. She says: "A prophet will be born of a virgin without human intercourse."

Sibilla Frigia, in a red dress, her arms bare, a sad elderly countenance and tousled hair. She points with a finger and says: "From heaven on high he will come and he will strengthen his council in heaven. And a virgin in the valley of the wilderness will receive the annunciation."

Sibilla Samia, young in person, with a beautiful bosom, wearing a subtle veil, and holding her hand to her breast, speaks: "Accept this for truth, A wealthy one is coming, born of a poor woman. The animals of the earth will worship him and cry out and say: In the forecourts of heaven you shall praise him."

Sibilla Europa, young and beautiful, of ruddy face, framed in the subtlest veil, and wearing a dress embroidered in gold, points to a short inscription, and says: "He will come, and he will pass over the hills and the hidden waters of heaven, or the mountain Olympus. He will govern in poverty and reign in silence, and come forth from the womb of a virgin."

Sibilla Persica, in a dress of gold and a white veil, speaks thus: "Take for true, you irrational animal that is trodden upon, the Lord will

be born within the confines of the earth. And the lap of the Virgin will be a salvation to the pagans, and his feet will be employed in the advancement of mankind, and the hidden word will be touched."

I have also found another Sibyl (whose name I have not been able to learn). She testifies to Christ, and speaks: "Out of the tribes of the Hebrews will come forth a woman named Mary, who has a spouse by the name of Joseph. Out of her will issue, without cohabitation with man, but through the Holy Ghost, the Son of God, called Jesus. And she will be a virgin before and after the birth. He who will be born of her will be a true God and a real man. And he will fulfill the laws of the Jews, adding his own laws to them. His kingdom will remain upon earth. Over him will come a voice, saying This is my beloved Son, Him you shall hear. He will be the resurrection of the dead. He will speedily cure the lame and crippled; and the deaf will hear, the blind will see, and the dumb will speak. With five loaves of bread and two fishes many thousands of people will be fed. With a word he will allay the winds and calm the raging sea. And he will tread the sea with his feet and wander about on the waters. He will relieve the sick and drive away much pain."

Item: Another Sibyl, called Erythraea, said: "In the last age God will become patient, and the godly race will become human and the Deity will come among humanity. The lamb will lay down in the hay, and God and man will be sustained by a virgin's care. And he will elect twelve from among the fishermen and the rejected."

ILLUSTRATIONS THE SIBYLS

These prophetic ladies are represented by eight distinct portraits, four to the left and four to the right of the text. In view of the fact that the chronicler has already described them, not much remains to be said. In reading these descriptions we note that the chronicler has introduced the element of color: The dress of the Phrygian Sibyl is said to be red; while that of Sibyla Agrippa is rose-colored. The Libyan, or Egyptian Sibyl, is said to be adorned with a green wreath. The European Sibyl has rosy cheeks, while the Persian Sibyl is represented as dressed in gold and white.

The last, or 'very spiritual' Sibyl (Sibilla q(ua)dam valde religiosa), is undoubtedly the invention of the chronicler himself. The Erythrean prophetess is mentioned in the text but not honored in the gallery. The Cumean, Tiburtine, Hellespontine, Cimmerian, Babylonian, Sardinian and Egyptian Sibyls (unless the latter is included under the Libyan) are neither mentioned in the text nor portrayed. On the other hand, in addition to the Spiritual or Religious Sibyl already mentioned, the Chronicle speaks of and illustrates the Sibyls of Agrippa, Persia and Europe.

The confusion arises through the fact that the ancients have not agreed upon either the names or the numbers of these prophetic women.

Folio XXXVI recto

This Troys (Tros; referring to the portrait below), reigned in Dardania and built Troy.

Anchises (portrayed opposite), according to the erroneous idea of the pagans, bore through the goddess Venus a son, Aeneas, who ruled in Italy.

Laomedon (portrayed opposite), the king of Troy, was slain. His daughter Ixiona was taken prisoner and carried to Greece. Out of this a serious war resulted and terrible evils followed.

Troy (Troas) is a region in Asia Minor in which lay the city of Ilium (Ilium). Yet at times Troy was considered the name of the city. According to Homer, Troy was the most celebrated city among all cities under the sun and the heavenly stars. But now great Troy (which was the capital of almost all of Asia) is extinguished, so that hardly a trace of it is to be seen. For now (as Ovid and Virgil write) fields and farms have taken its place, the city having been burned and destroyed. And so end all mortal things. Once upon a time a king's son, named Troys (Tros), in his old age, it being the 40th year of Aioth (Aiah or Ajah) the judge, came into Dardania and built Troy. He was a fighter and learned in the art of war. He enlarged the kingdom, and the region formerly called Dardania was named Troy after him. One Dardanius came into the land of Phrygia, and he called it Dardania. To this same Dardanius (Dardanus) was born the above named Troys (Tros), who in righteousness and goodness was a praiseworthy man. In his memory Troy was named. He had two sons, Ilium (Ilus) and Astiricum (Erichthonis?). The first and eldest of these ruled Troy and called it Ilium. Laomedon, son of Ilus, was the father of Priam. He restored and rebuilt Troy after its first destruction and made it great. He erected battlements and surrounded its suburbs with a high wall of marble, thus well fortifying it. He organized a large army, so that the city would not be again destroyed (as happened before in the time of Leomedontiades). Item: He there built a royal city, and dedicated columns and a temple to Jove. Through the city flowed the river Xanthus (Scamander), and the river Simois (Satinis), which flowed by Troy and had its source in the Trojan Mount Ida. As this river Simois approached the sea it joined the Xanthus. It flows into the sea near the Sigeon mountain (Cape Sigeum). Priam, by his wife Hecuba, bore Hector, the first-born, Alexander or (Paris), Deiphobus, Hellenus, Troilus, Andromache, Cassandra, and Polyxena.

Troas, the territory of Ilium, or Troy, formed by the northwestern part of Mysia, and was bounded on the west by the Aegean Sea, on the northwest by the Hellespont, on the east and northeast by the mountains which border the valley of the river Rhodius, and extend from its sources southwards to the main ridge of Mount Ida, and on the south by the north coast of the Gulf of Adramyttium along the south

foot of Ida. The chief rivers were the Satnois on the south, the Rhodius on the north and the Scamander (Xanthus) and Simois in the center. The Scamander and Simois, so renowned in the legends of the Trojan War, flow from two different points in the chain of Mount Ida, and unite in the plain of Troy, through which the united stream flows northwest and falls into the Hellespont east of the promontory of Sigeum.

The mythical account of the origin of the kingdom is briefly this. Teucer, the first king in the Troad, had a daughter, who married Dardanus, the chieftain of the country to the northeast. Dardanus had two sons, Ilus and Erichthonius; and the latter was the father of Tros, Troas and Troes. Tros was the father of Ilus, who founded the city, which was called after him Ilium, and also, after his father, Troja. The next king was Laomedon, and after him Priam. In his reign the city was taken and destroyed by the confederated Greeks, after a ten years' siege. Ancient chronologers have assigned different dates for the capture of Troy, the calculation most generally accepted placing it in 1184 BCE.

Tros was the son of Erichthonius and grandson of Dardanus. He was the king of Phrygia and father of Ilus.

Anchises was the son of Capys and Themis, the daughter of Ilus, king of Dardanus on Mount Ida. In beauty he equaled the gods, and was beloved by Aphrodite, by whom he became the father of Aeneas. The goddess warned him never to betray the real mother of the child; but as on one occasion he boasted of his intercourse with the goddess, he was struck by lightning and killed, blinded or lamed, depending upon which account one reads. Virgil in his Aeneid makes Anchises survive the capture of Troy, and Aeneas carries his father on his shoulders from the burning city.

Laomedon, son of Ilus and Eurydice, was the father of Priam. Poseidon and Apollo, who had displeased Zeus, were doomed to serve Laomedon for wages. So the former built the walls of Troy, while Apollo tended the king's flocks on Mount Ida. When they had done their work Laomedon refused them the reward and expelled them from his dominions. Thereupon Poseidon let loose the sea over the lands, and also sent a sea monster to ravish the country. By the command of an oracle, the Trojans were obliged to regularly sacrifice a maiden to the monster, and one occasion it was decided by lot that Hesione, the daughter of Laomedon himself, should be the victim. Hercules promised to save the maiden, if Laomedon would give him certain horses that Tros had once received from Zeus. He promised, but again broke his word. So Hercules, who had killed the monster and saved the king's daughter, sailed with a squadron of ships against Troy, killed Laomedon, with all his sons, except Pordaces (Priam). Hesione ransomed her brother Priam with her veil. Priam, as the son of Laomedon, is called Laomedontiades.

After this, war was waged against the Trojans by the Greeks for ten years and six months. It occurred in the first year of Esebon (Ezvon), the judge of Israel, and this (as the poets write) was the cause: As Alexander (who is also called Paris) once upon a time went hunting in the forest, and fell asleep, Mercury

ILLUSTRATION

THE CITY OF TROY

The city of Troy is represented by a woodcut 7-7/8" x 8-3/4", which has not, as yet, done service for any other city. There are certain characteristics that indicate that the artist may have had the City of Troy in mind. It is well fortified by high walls, towers and battlements. A river flows along at the left beyond the walls, reaching far out into the mountains. A bridge gives access to the suburbs on the left bank. In the background on a high elevation is the citadel. Two gothic churches with tall steeples, strangely surmounted with a crescent, are rather anachronistic elements.

Folio XXXVI verso

brought before him Juno, Venus and Minerva to judge of their beauty. On this occasion Venus promised Paris that if he would judge her the most beautiful, she would give him the most beautiful woman in Greece for a wife. On this assurance Paris favored Venus; and thereafter he carried off Helen, the wife of Menelaus, the king; and this brought on the final destruction and extinction of Troy. [Paris was the second son of Priam and Hecuba. Before his birth Hecuba dreamed she had brought forth a firebrand that spread forth over the whole city. So when the child was born it was given to a shepherd to expose on Mount Ida. When the shepherd returned after five days, the child was still alive, having been fed by a she-bear. He took the boy home, and called him Paris. He grew up a valiant defender of the flocks and shepherds, receiving the name of Alexander ('defender of men'). He discovered his real origin, and was received by Priam as his son. The most celebrated event in his life was his abduction of Helen: When Peleus and Thetis celebrated their wedding, all the gods were invited except Eris, or Strife. Enraged at her exclusion, she threw among the guests a golden apple inscribed "to the fairest." Hera (Juno), Aphrodite (Venus) and Athena (Minerva) each claimed the apple, and Zeus ordered them taken to the beautiful shepherd, Paris, to decide the dispute. Hera promised the judge the sovereignty of Asia and great riches; Athena, glory and renown in war; and Aphrodite promised him the fairest of women for wife. Having awarded the apple to Aphrodite, Paris sailed under her protection to Greece and was well received in the palace of Menelaus at Sparta. He carried off the king's wife Helen, the most beautiful woman in the world, and with both her and the treasures that he stole from the hospitable house of Menelaus, he returned to Troy. This gave rise to the war. Before her marriage to Menelaus, Helen had been wooed by the noblest chiefs of Greece, and these, now resolved to avenge her abduction, sailed against Troy. Paris fought with Menelaus before the walls of Troy and was defeated, but was carried off by Aphrodite. He is said to have slain Achilles, either by one of his arrows, or by treachery in the temple of the Thybraean Apollo. On the capture of Troy, Paris was wounded by Philoctetes with an arrow of Hercules. He then returned to his abandoned wife Oenone, but she refused to receive him. He returned to Troy and died there. Philoctetes was one of the suitors of Helen, who took part in the Trojan War]. This ten years' war is

noted and described by Dares Phrygius and Dictys Cretensis, who were present in the camp of the Trojans at that time; and their accounts are so clear that nothing better or briefer can be found.

Dares Phrygius was a priest of Hephaestus at Troy, mentioned in the *Iliad* (5.9) to whom was ascribed in antiquity an *Iliad*, believed to be more ancient than the Homeric poems. This work, undoubtedly the composition of a sophist, is lost; but there is extant a Latin work in prose, consisting of 44 chapters, on the destruction of Troy, entitled *Daretis Phryggi de Excidio Trojae Historia*, and purporting to be a translation of the work of Dares by Cornelius Nepos. But the Latin work is probably of much later origin. It is the production of a person of little education and bad taste, and is by some believed to have been written as late as the 12th century. It is usually printed with Dictys Cretensis. The best edition is by Dederich Bonn, 1837.

Dictys Cretensis is the reputed author of an extant Latin work on the Trojan War, in six books, entitled *Ephemeris Belli Trojani*, professing to be a journal of the leading events of the war. The preface states it was composed by Dictys of Cnossus, who accompanied Idomeneus to the Trojan War, and was inscribed in Phoenician tablets on limewood or paper made from the bark. The work was buried in the same grave with the author, remaining undisturbed till the sepulcher was burst open by an earthquake in the reign of Nero, the work being found in a tin case. It was carried to Rome by Eupraxis, whose slaves had discovered it, and it was translated into Greek by the order of Nero. It is from the Greek that the extant Latin work professes to be translated by one Q. Septimius Romanus. Although its alleged origin and discovery are unworthy of credit, it appears to be a translation from a Greek work extant under the name of Dictys, since it is frequently quoted by Byzantine writers. It was probably written in Greek by Eupraxis in Nero's reign, but the time of the translation is uncertain. It contains a history of the Trojan War from the birth of Paris to the death of Ulysses. The complications ascribed to Dictys and Dares are of much importance in the history of modern literature, since they are the chief fountain from which the legends of Greece first flowed into the romances of the Middle Ages, and then mingled with the popular tales and ballads of England, France, and Germany. The best edition of Dictys is by Dederich Bonn, 1835.

The city was captured in the third year of Labdon, judge of Israel, 430 years before the city of Rome was built. On the war of the Greeks against the Trojans and the destruction of Troy.

Orosius writes that 430 years before the building of Rome, a sworn confederacy of the Greeks and gathering of one thousand ships took place in consequence of the abduction of Helen. And thereafter the city of Troy was besieged for ten years. Phrygius Dares (who wrote the history), says that the princes or generals who besieged Troy numbered 47, and they brought with them 1202 ships. But there came to the assistance of Priam, the king of Troy, 33 princes or generals. And this is the substance of the history of Troy, written by the above mentioned Dares, and brought out of the Greek into Latin by Cornelius. When Castor and Pollux heard that the beautiful Helen, wife of Menelaus, brother of Agamemnon (Agamemnon), had been abducted by Paris, they boarded a ship and followed after her. When they landed by the island of Lesbos a great storm came up, and they disappeared. The Lesbians searched for them as far as Troy, and as they could not be found, they believed them to have become immortal gods. [Castor and Pollux, generally referred to as the Dioscuri, the well-known heroes, were sons of Zeus. The Romans also called the brothers Castores. According to Homer they were the sons of Leda and Tyndareus, king of Lacedaemon, and consequently brothers of Helen. Castor was famous for his skill in taming and managing horses, and Pollux for his skill in boxing. Both had disappeared from the earth before the Greeks went against Troy. Although they were buried, says Homer, they came to life every other day, and they enjoyed honors like those of the gods. According to other traditions both were the sons of Zeus and Leda, and were born at the same time with their sister Helen out of an egg. According to others, Pollux and Helen only were children of Zeus, and Castor was the son of Tyndareus. Hence Pollux was immortal, while Castor was subject to old age and death. The fabulous life of the Dioscuri is marked by three great events, namely, their expedition against Athens, their battle with the sons of Aphareus, and their part in the expedition of the Argonauts. According to story, Zeus rewarded the attachment of the two brothers by placing them among the stars as Gemini. These heroic youths received divine honors at Sparta, and their worship spread from Peloponnesus over Greece, Sicily and Italy. They were worshipped as the protectors of travelers. Whenever they appeared they were seen riding on magnificent white steeds. They were regarded as presidents of the public games and were believed to have invented the war dance and warlike music. When Sparta went to war its kings were accompanied by symbolic representations of the Dioscuri. Their usual representation is that of two youthful horsemen with egg-shaped helmets, crowned with stars, and with spears in their hands]. There gathered at Troy 47 leaders of troops, with 1202 ships. At first Diomedes [Diomedes succeeded Adrastus as king of Argos. According to Homer, Tydeus, father of Diomedes, fell in the expedition against Thebes while his son was yet a boy; but Diomedes was afterwards one of the Epigoni who took Thebes. He went to Troy with a number of ships, and was, next to Achilles, the bravest hero in the Greek army. He enjoyed the especial protection of Athena, and fought against the most distinguished of the Trojans, such as Hector and Aeneas, and even with the gods who espoused the cause of the Trojans. He thus wounded both Aphrodite and Ares. He and Odysseus (Ulysses) carried off the palladium from Troy since it was believed the city could not be taken so long as this object was within its walls. The palladium was an image of Athena, which was kept hidden and secret, and was revered as a pledge of the safety of the town, where it existed]. and Ulysses [Ulysses, Ulyxes, or Ulixes, called Odysseus by the Greeks, was one of the principal Greek heroes of the Trojan War. He succeeded his father Laertes as king of Ithaca, was the husband of Penelope, and father of Telemachus. During the Trojan War he is prominent, not only as a brave and skillful fighter, but more so as the giver of shrewd counsel and for his cunning enterprises, alone or with Diomedes. After Homer, his character in literature often is portrayed as that of an unscrupulous and dishonorable man. He tries to shirk service at Troy by pretending madness; but Palamedes discovers the trick. In revenge, Odysseus brings about his ruin and death. After the death of Achilles, Odysseus and Ajax contend for his armor, which is adjudged to the former. He is at length accidentally killed by Telegonus, his son by Circe or Calypso]. were sent to Priam [Priam is the famous king of Troy who reigned during that country's disastrous war. His original name is said to have been Podarces, that is, "the swift-footed," which was changed to Priamus, "the ransomed," because he was the only surviving son of Laomedon and was ransomed by his sister after he had fallen into the hands of Hercules. When the Greeks landed on the Trojan coast, Priam was already advanced in

years. He took no active part in the war, and once only did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus. When the Greek entered Troy the aged king put on his armor to rush against the enemy, but his wife prevailed upon him to take refuge with his family as a suppliant at the altar of Zeus. He was slain in the temple by Pyrrhus]. to demand restoration with reference to the outrage which had been perpetrated. The Trojans having refused to make reparation, war resulted between the parties. In the first engagement, Hector [Hector was the chief hero of the Trojans in their war with the Greeks. He was the eldest son of Priam and Hecuba, and the husband of Andromache. He fought with the bravest of the Greeks, and at length slew Patroclus, the friend of Achilles. This roused the latter to the fight. The other Trojans fled before Achilles into the city. Hector alone remained outside the walls; but when he saw Achilles his heart failed him and he took to flight. Three times he raced around the city, pursued by the swift-footed Achilles, and then fell pierced by Achilles' spear. Achilles tied Hector's body to his chariot and dragged his corpse before the walls of Troy. At the command of Zeus, Achilles surrendered the body to Priam, who buried it at Troy with great pomp], the son of Priam, slew Protesilaus [Protesilaus led the warriors of several Thessalian places against Troy, and was the first of all the Greeks who was killed by the Trojans, being the first to leap from the ships upon the Trojan coast. According to common tradition he was slain by Hector]..

In the second battle he killed Patroclus [Patroclus was the celebrated friend of Achilles. Aeacus, the grandfather of Achilles, was a brother of Menoetius, so that Achilles and Patroclus were kinsmen as well as friends. He is said to have taken part in the expedition against Troy on account of his attachment to Achilles. He was slain, and a long struggle ensued between the Greeks and Trojans for his body; but the former obtained possession of it, and vowed to avenge the death of his friend. His ashes were collected in a golden urn and deposited under a mound, where the remains of Achilles were subsequently buried], and overcame Minones (Menoetius?) [This probably refers to 'Menoetius,' son of Actor and Aegina, father of Patroclus, who is for this reason called Menoetiades], and Ajax, the Telamonian [Ajax was the son of Telamon, king of Salamis. Homer calls him Telamonian Ajax. He sailed against Troy in twelve ships, and is represented in the as second only to Achilles in bravery, and as the hero most worth, in the absence of Achilles, to contend with Hector. In the contest for the armor of Achilles, he was conquered by Odysseus, and this, says Homer, was the cause of his death. Others relate that his defeat by Odysseus brought on madness, and that he rushed from his tent and slaughtered the sheep of the Greek army, imagining them to be the Greek leaders who had 'betrayed' him; and that at length he put an end to his own life].; but he did not recognize his own blood; for he was born of Esiona, the sister of Priam.

Then at the request of the Greeks a truce of two years was declared. In this third encounter Hector slew the Boeotian Archilocus (Arcilycus) and Prothenorus (Prothoenor), the generals. [Prothoenor and Arcilycus, respectively son and father, took part in the Trojan War. Prothoenor was one of the leaders of the Boeotians against Troy, where he was slain]. In the fourth battle Alexander pierced the hip of Menelaus with an arrow. [Menelaus was a younger brother of Agamemnon. He was king of Lacedaemon and married the beautiful Helen. When she was carried off, he and Odysseus sailed to Troy to demand her restitution; but the journey was of no avail. Thereupon Menelaus and his brother resolved to march on Troy with all the forces Greece could muster. Agamemnon was chosen commander-in-chief. In the Trojan War Menelaus distinguished himself with bravery. He was one of the heroes concealed in the wooden horse; and as soon as Troy was taken he and Odysseus hastened to the house of Deiphobus, who had married Helen after the death of Paris, and put him to death. He was among the first to sail away from Troy with his wife, Helen]. In the fifth engagement Hector slew seven very strong commanders, and Aeneas [Aeneas, according to the Homeric story, was the son of Anchises and Aphrodite. On his father's side he was the great grandson of Tros, and thus nearly related to the royal house of Troy, as Priam himself was a grandson of Tros. At first he took no part in the Trojan War; and it was not until Achilles attacked him on Mount Ida and drove away his flocks that he led his Dardanians against the Greeks. From that point on he and Hector are the great bulwarks of the Trojans against the Greeks. After the city fell he withdrew to Mount Ida with his friends and the images of the gods. From there he journeyed to Italy, settling at Latium (near Rome), where he became the ancestral hero of the Romans]. slew two, and Diomedes two. The sixth engagement lasted 80 consecutive days; and then, at the request of the Greeks, a three years' truce was declared. At the expiration of it the war was renewed, and Hector, at the head of his forces, slew four strong commanders. On the side of the Greeks two Trojans were slain by Achilles. [Achilles is the great hero of the . According to the Homeric story he was a son of Peleus, a king of Thessaly. He was educated by Phoenix, who taught him eloquence and the arts of war, and accompanied him to the Trojan War. In the art of healing he was instructed by Chiron, the centaur. In 50 ships he led his hosts of Myrmidons against Troy. Here he was the great bulwark of the Greeks. Previous to the dispute with Agamemnon, he ravaged the country around Troy. When Agamemnon was obliged to give up Chryseis to her father, he threatened to take away Briseis from Achilles, who surrendered her on the persuasion of Athena, but refused to take any further part in the war, and shut himself up in his tent. The affairs of the Greeks declined in consequence. An embassy was sent to Achilles, offering him rich presents and the restoration of Briseis; but in vain. By his dearest friend Patroclus he was persuaded to allow the latter to use Achilles' horses, armor and men on behalf of Greece. Patroclus was slain; and Achilles, to avenge his death, went back into action for Greece. Soon thereafter he slew Hector]. They fought thirty days, when Priam requested a third truce of six months. Agamemnon, [Agamemnon was the brother of Menelaus, and became one of the most powerful princes in Greece. When Helen was carried off by Paris, the Greek chiefs resolved to recover her by force, and Agamemnon was chosen their commander-in-chief. His quarrel with Achilles has been told elsewhere]. on the part of the Greeks, requested a fourth truce of thirty days. Andromache, [Andromache, daughter of Eëtion, king of the Cilician Thebes, is one of the noblest characters in the . Her father and seven brothers were slain by Achilles at the taking of Thebes, and her mother, who had purchased her freedom by a large ransom, was killed by Artemis. She was married to Hector, for whom she had the deepest affections]. the wife of Hector, desired her husband not to engage in the ninth battle, for in her sleep she saw that it would be useless for him to participate in it; but as Hector would not heed her request, she laid her two sons at his feet; but still she was unable to detain him. He went forth to battle and slew three of the strongest opponents, wounded two, and also Achilles. But Achilles finally slew him. The Greeks then asked for a fifth truce of three months. But after the tenth engagement the Greeks requested a sixth truce of one year.

In the eleventh battle, Palamedes [Palamedes joined the Greeks in their expedition against Troy; but Agamemnon, Diomedes, and Ulysses, envious of his fame, caused a captive Phrygian to write him a letter in the name of Priam, and bribed a servant of Palamedes to conceal the letter under his master's bed. Then they accused Palamedes of treachery. Upon searching his tent they found the letter that they themselves had dictated; and thereupon they caused him to be stoned to death. When he was led to death he exclaimed, "Truth, I lament you, for you have died even before me." The manner in which Palamedes perished is variously related. Some say Odysseus and Diomedes induced him to descend into a well, where they pretended they had discovered a treasure, and when he was below they cast stones upon him and killed him; others state that he was drowned by them while fishing; and others that he was killed by Paris with an arrow. The story of Palamedes, which is not mentioned by Homer, seems to have been first related in the , and was afterwards developed by the tragic poets, especially by Euripides, and lastly by the sophists, who liked to look upon Palamedes as their pattern. The tragic poets and sophists describe him as a sage among the Greeks and as a poet; and he is said to have invented lighthouses, measures, scales, the discus, dice, the alphabet and the art of regulating sentinels], who became king through an uprising, was slain. In the twelfth encounter Troilus [Troilus was a son of Priam and Hecuba; or, according to others, a son of Apollo. He fell during the Trojan War at the hands of Achilles. However, others relate that he was made a prisoner, and that Achilles ordered him to be strangled; or, fleeing from Achilles he ran into the temple of the Thymbraean Apollo, where Achilles slew him]. slew many in the Greek ranks. The thirteenth engagement lasted for seven consecutive days. And Agamemnon desired a truce of thirty days. In the eighteenth engagement Troilus wounded Achilles, and they fought for seven consecutive days. In the nineteenth encounter Troilus fell from his horse and was slain by Achilles. In the twentieth battle Menno, the Persian leader, was slain.

Then at the request of Priam there was a tenth truce of thirty days.

In the twenty-first engagement Alexander slew Achilles in the temple of Apollinus, to which he enticed him for the purpose of negotiating peace. For this reason the Greeks requested the eleventh truce. In the twenty-second battle Alexander wounded Ajax, and he in turn gave Alexander a mortal wound, of which he died. In the twenty-third and twenty-fourth encounters Pathasillia (Penthesilea), the queen of the Amazons, many times wounded Neoptolemus [Neoptolemus, also called Pyrrhus, was the son of Achilles. The name of Pyrrhus is said to have been given him because he had fair hair, or because Achilles, while disguised as a girl, had born the name of Pyrrha. He was called Neoptolemus, that is, young or late warrior (or 'new war'), either because he had fought in early youth, or because he had come late to Troy. Neoptolemus was reared in Sycros in the palace of Lycomedes, and was brought from there by Ulysses to join the Greeks against Troy, because Hellenus had prophesied that Neoptolemus and Philoctetes were necessary for the capture of Troy. Neoptolemus was one of the heroes concealed in the wooden horse. At the capture of the city he killed Priam at the sacred hearth of Zeus, and sacrificed Polyxena to the spirit of his father. He took Andromache, the widow of Hector, and had children by her], the son of Achilles; but she was thereafter slain by him. Finally Antenor [Antenor, according to Homer, was one of the wisest among the elders of Troy. He received Menelaus and Odysseus into his house when they came to Troy as ambassadors, and advised his fellow citizens to restore Helen to Menelaus. Thus he is represented as a traitor to his country, and when sent to Agamemnon just before the taking of Troy, to negotiate peace, he concerted a plan of delivering the city, even the palladium, into the hands of the Greeks. On the capture of Troy Antenor was spared by the Greeks. His history after this event is related differently. Some writers say that he founded a new kingdom at Troy. According to others, he embarked with Menelaus and Helen, was carried to Libya and settled at Cyrene; while a third account states that he went with the Neneiti to Thrace, and hence to the western coast of the Adriatic, where the foundation of Patavium and several towns is ascribed to him. The sons and descendents of Antenor were called Antenoridae], Polydamus [Polydamus, son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Euphorbus], and Aeneas spoke to Priam on the subject of peace; and when he refused to make peace they betrayed and gave up the city.

When Troy was captured, Agamemnon divided up the possessions and estates of the Trojans. And so the war against Troy lasted ten years, eight months and twelve days; and (as Dares Phrygius states), Greece lost 870,000 and Troy 676,000 men, in dead, up to the time of the surrender of the city; but after the surrender and betrayal of Troy 276,000 Trojans were slain. Aeneas sailed back to Greece with 22 ships, and Alexander went with him. Three thousand four hundred Trojans followed. And so two thousand five hundred followed Antenor; and Etheleaus, with Cassandra and Andronica and Hecuba, Priam's wife, with fifteen hundred persons, went to Orinuseum. Homer says that Menelaus and Helen fled to the Egyptian country, called Thecures or Polipus, after the destruction of Troy.

When I see that innumerable writers make mention of the destruction of the Trojans and, in addition, when readers of the places, names, and deeds (of this story), on account of their ignorance of history, begin to stumble and often even to fall, for this reason I send everyone back to the histories of the Trojan destruction that Dares the Phrygian and Dictys the Cretan, cultured men, recounted in detail, since the former lived and fought at that time, and the latter was present as a follower of Idomeneus, leader of the Cretans. And as far as knowledge of Trojan affairs is concerned, nothing is briefer or more useful. In fact, nothing can be found clearer and more succinct. He narrates the deeds with such diligence and with such care. And all these deeds, thus arranged by the times, the names, and the places, he treats so accurately in the end that the story is not narrated, but performed, not described, but in fact it seems to readers that they are dragged back again into the war itself and are present (in the story). [This entire paragraph is not included in the German edition].

Folio XXXVII *recto*

The Trojan ten years' war (as Eusebius states) started in the first year of Esbon, the judge of Israel. During this period those mentioned hereafter also flourished. Troy (which Ilus the son of the Trojan king built up), was only 1500 paces from the sea. Want as well as abundance of all things was at hand. For, as Troy had suffered a ten years' siege on the part of the Greeks, so the city was finally destroyed.

Hercules, with Jason, laid waste the city of Troy, which was built up again by Tros, and began the Olympian War. There was much fighting. And twelve extraordinary and superhuman deeds were performed by Hercules.

Hector, the first born of Priam by Hecuba, his wife, was a man of unequaled strength and ability as a warrior; and because of the great brilliance of his career the Trojans held him in high esteem; for, with his incredible strength and wisdom, he not only elevated his ancestry, but his country as well, to nobility, honor and glory. By his wife, Andromache, he bore many sons. One of these was called Franco, and from him (as Vincentius, historian of Burgundy says) the French originated.

Helen was the lawful wife of Menelaus, the king. She was abducted by Paris, the son of Priam, and taken to Troy. And this was the cause of the Trojan War. After the destruction of Troy, Helen was returned to Menelaus. Happily he embarked with her on a ship, bound for home. But by reason of an adverse sea, and because of storms, they came to Egypt, to King Polibus. Thereafter they wandered about aimlessly for eight years (as Eusebius testifies [This parenthetical phrase is not in the German edition of the chronicle].), and finally reached home.

Paris, who is also called Alexander, was Hector's brother, born of Priam and Hecuba. Supposedly as a messenger he came to Greece with 20 ships, and was hospitably received by Menelaus. When Paris saw the wife of the king, he abducted her, and in the king's absence carried her and the king's treasures off to Troy. In consequence of this wrong the Greeks waged a ten years' war against the Trojans. In this war, Paris, after many valorous exploits, was slain by Pyrrhus, the son of Achilles.

Agamemnon was the brother of King Menelaus, and commander-in-chief of the entire forces sent by Greece against Troy, which was shamefully and treacherously surrendered in the end. Agamemnon was the son of Atreus, the king [He was the grandson of Atreus, king of Mycenae; though some call him the son of Atreus and the grandson of Pelops]. All the forces were under his command. He left his wife, Clytemnestra, who had born him many children, and went to war. He labored hard and endured much opposition on the part of the princes before Troy, in consequence of which he was deposed and supplanted by Palamedes. But when Ulysses later slew Palamedes, Agamemnon was restored to his former powers, which he exercised with great honor. After Troy was captured and destroyed, Agamemnon sailed for home with Cassandra, the daughter of Priam, and with much booty. However, adverse seas and heavy storms caused him to wander about aimlessly for an entire year.

These two (referring to opposite portraits), Turcus and Franco, fled from Troy and set up two kingdoms; but this occurred long afterward.

Franco was a son of Hector and grandson of Priam, and of him the French derived their name. He was driven from Troy, and after wandering through all Asia he came to the Donau (Danube). After staying there for sometime he sought a region removed from organized communities; and he came to the river Tanais and the Sea of Maeotis (the Sea of Azov), where he built the city of Sicambria.

Turcus was a son of Troilus, who was a son of King Priam. At his wish his people were called Turks, after him. Some say their place of origin is in the neighborhood of Scythia.

ILLUSTRATIONS

The images on this page (several of which have been used previously) are, like nearly all portraits in the Chronicle, conventionally attired in late medieval dress. In addition, the physical characteristics of many of the figures seem to have little or nothing in common with the figures they purportedly represent (e.g, Hector and Paris are portrayed as older individuals, Agamemnon is too young, etc.).

Folio XXXVII verso

Phinehas (Phynees) was the son of Eleazar. Because the children of Israel began to commit whoredom with the women of the Midianites and to worship their gods, God commanded that the twelve princes be hanged. Thereupon Phinehas, the priest of God, slew one of the children of Israel, who had illicit relations with a Midianitish woman; and thereby he turned away the wrath of God. Because of this evil there fell in Israel 24,000.

This is an abridgment of Numbers 25:1-9, 14:15:

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their god. And Israel joined itself unto Baal-peor; and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay every one of its men that were joined unto Baal-peor. And behold, one of the children of Israel came and brought unto his brethren a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest saw it, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children. And those that died in the plague were twenty and

four thousand. . . . Now the name of the Israelite that was slain, even that was slain with the Midianite woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianite woman that was slain was Cozbi, the daughter of Zur; he was head over a people and of a chief house in Midian.

Phinehas, whose name means 'brazen mouth' was a son of Eleazar, and a grandson of Aaron (Exodus 6:25; I Chr. 6:4, 50). Phinehas filled the office of high priest of the Jews for a period of almost twenty years. His zeal and promptitude in punishing the sin of Zimri turned away the wrath of the Lord against the Israelite nation, and was duly rewarded by a promise to his family of perpetual succession in the Jewish priesthood (Numbers 25:6-15). This promise was fulfilled; for except for the interval from Eli to Zadok, the priesthood continued in the family of Phinehas until the destruction of the temple and the captivity of the nation.

Deborah (Delbora) was a prophetess and a judge of Israel under whom Jabin, the king of the Canaanites and Sisera, the general of his army, were slain. He (Sisera) sprang from his chariot and fled into a woman's house. After a drink of milk he became drowsy and fell asleep. And this same woman drove a nail through his temple and with a hammer pinned him to the ground; and so he was killed. [And Deborah said to Barak, Get up; for this is the day in which the Lord has delivered Sisera into your hand: has not the Lord gone out before you? So Barak went down from Mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and his entire host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots and after the host, etc. Nevertheless, Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said to him, Turn in, my lord, turn in to me; fear not. And when he had turned toward her, in the tent, she covered him with a mantle, and he said to her, Give me, I pray of you, a little water to drink, for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. . . Then Jael, Heber's wife, took a nail of the tent and took a hammer in her hand, and went softly to him, and drove the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. (Judges 4:14-23)] This same Deborah also made a song of thanksgiving because of the victory of the people. [Blessed above women shall Jael, the wife of Heber the Kenite, be blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish, she put her hand to the nail and her right hand to the workmen's hammer; and with the hammer she struck Sisera, she struck off his head, when she had pierced and stricken through his temples (Song of Deborah, Judges 5:24-26)].

Gideon (Gedeon), the fourth judge, judged Israel for forty years. He slew four kings, Oreb, Zeeb, Zebah and Zalmunna. [Judges 7:25, 8-21]. And so were subjugated the Midianites into whose hands the children of Israel had been given for seven years because of the evils which they had practiced. For while Gideon was threshing the wheat, an angel appeared unto him with the prophecy that the children of Israel should be delivered from bondage through him; and as a sign of future victory, the broth and the unleavened bread were consumed upon a rock; and Gideon's fleece (of wool) laden with heavenly dew lay upon the dry earth; and when the skin was dry, the earth about it was moist. [And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash, the Abi-ezrite; and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared to him, and said to him, the Lord is with you, you mighty man of valor. And Gideon said to him, Oh my Lord, if the Lord is with us, why then has all this happened to us? And where are all his miracles that our forefathers told us of? . . . But now the Lord has forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this your might, and you shall save Israel from the hand of the Midianites: have I not sent you? . . . And he (Gideon) said to him, If now I have found grace in your sight, then show me a sign that you are talking with me. . . And Gideon went in and made ready a kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and brought it out to him under the oak, and presented it. And the angel of God said to him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth his staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. . . And Gideon said to God, If you will save Israel by my hand, as you have said, Behold, I will put a fleece of wool in the floor; and if the dew is on the fleece only, and it is dry upon the earth beside it, then shall I know that you will save Israel by my hand, as you have said. And it was so; for he rose up early in the morning, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said to God, Let not your anger be hot against me, and I will speak but this once: let me prove, I pray you, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground. (Judges 6:11-14, 17-21, 26-40)]

Abimelech, the fifth judge of the Jews, was a natural although illegitimate son of Gideon. He persuaded the men of Shechem to slay his seventy legitimate brothers, the sons of Gideon, so that he alone might rule. This they did, and all of them were beheaded on a stone, with the exception of Jonathan (Jotham), the smallest, who was hidden. For this the Lord caused Abimelech to suffer an evil death. And Jotham told them the fable of the trees that went to the vine, the fig tree, the olive tree and lastly to the bramble, in order to persuade each in turn to act as the king of the trees. Abimelech afterward quarreled with the men of Shechem; and he fired the tower of Shechem, destroying a thousand persons in it. When he finally besieged and was storming the city of Thebes, he was struck on the head and knocked down by a stone thrown upon him from the walls by a woman. He called upon his armor-bearer to kill him so that it might not be said that he was slain by a woman. And the armor-bearer did as Abimelech wished. [This Abimelech is not to be confused with the king of the Philistines at Gerar (Genesis 20:2), nor with his successor (Genesis 26). The Abimelech here in question was a son of Gideon by his concubine in Shechem (Judges 8:31). After the death of his father he persuaded the men of Shechem to make him king. He put to death seventy of his brothers who dwelt in his father's house at Ophrah, leaving only Jotham, the youngest alive, who had concealed himself (Judges 9:1-5). And when Jotham learned that Abimelech had been proclaimed king, he went and stood on the top of Mount Gerizim, and lifting his voice, called upon the men of Shechem to listen to him. And he told them the fable of the trees, which is said to be the oldest fable extant. It seems the trees went forth once upon a time to anoint a king over them. They invited the olive tree first; but

he declined, saying, Should I leave my fatness, on account of which by me they honor God and man, and go to be promoted over the trees? The fig tree, next asked, also declined, refusing to forsake its sweetness and good fruit for a royal promotion. And the vine also declined the honor, refusing to leave its wine that cheers God and Man. At last they approached the bramble, who said to them, If in truth you anoint me king over you, then come and put your trust in my shadow; and if not; let fire come out of the bramble and devour the cedars of Lebanon (Judges 9:8-15). See also Judges 9:52-54].

Tola (Thola), of the tribe of Issachar, judged Israel for 23 years. He had 30 sons, who rode asses, and were rulers over 30 cities. He gave them wives. After him the Israelites sinned against the Lord and were punished many fold by the Amonites and Midianites. Thola finally died and was buried in Shamir. [It was not Tola, but his successor Jair, who had 30 sons who "rode on thirty ass colts, and they had thirty cities," which were in the land of Gilead (Judges 10:1-5). This is confirmed by a succeeding paragraph on the same page of the].

Uzzi (Osy), the priest, was from the seed of Aaron, through the line of Eleazar; and after his death, the priesthood, according to the will of God, passed to the line of Ithamar for 120 years, and Eli, the first high priest of Ithamar was the last. [Ezra: 1-6].

Jair (Yair), of the tribe of Manasseh, the seventh judge of Israel, had thirty pious sons whom he made rulers over 30 cities. And as the times were quiet and peaceful, it would seem that in the days of these two judges the children of Israel were devoted to God; for which reason all things were fortunate in their outcome. And after he (Jair) had worthily carried the office for twenty years, he died in old age.

During the time of these two judges, Thola and Jayr, Israel was devoted to the Lord, for which reason these same times were peaceful and prosperous. But after their death, life among the Hebrews became dishonorable and irreligious, and the laws were ignored. For this reason the Palestinians (Philistines) destroyed their country with large armies.

ILLUSTRATIONS

(A) PRIESTLY LINEAGE (Continued)

The Lineage of the Priests, begun at Folio XXV *verso*, and continued at XXIX *verso*, is here resumed with these additions:

1. Phinees (Phinehas), who is mentioned in the text, is here represented by a woodcut that has not been used before. He wears the mitre of a high priest, bearing the crescent described and illustrated at Folio XXXIII *recto*. He raises his fingers in benediction. His robes are not those prescribed for his high office.
2. Aysue (Abishua), son of Phinehas, appears in the same regalia as his father, and this woodcut is also here used for the first time. Aysue is not mentioned in the Chronicle text at this point.
3. Booz or Buuz (Bukki), the son of Abishua, is not to be confused with Boaz, the husband of Ruth, who is also, later on, styled Booz or Buuz. Bukki is portrayed by the same woodcut used at Folio XXV *verso* for Levi.
4. Ozy (Uzzi), the son of Bukki, is represented by the same portrait served for Merari, son of Levi, at Folio XXV *verso*.

(B) LINEAGE OF THE JUDGES

The Lineage of the Judges is here continued with the following additions:

1. Delbora (Deborah), who appeared as Diana at Folio XXV *recto*.
2. Gedeon (Gideon), who appears in very complete armor, his head not only encased, but his face almost entirely covered. Through the slits in his visor he peeps at a helpless protesting little lamb which he holds in both hands, and which is struggling to get away.
3. Abimelech, middle-aged, jowly, and clean-shaven he seems slightly bored (or mildly disgruntled).
4. Thola (Tola), who is shown in a fur cap and with both hands tucked away in the ample sleeves of his coat.
5. Jayr (Jair), a very sickly, decrepit old man, and bald, except for a forelock. He is almost swallowed up in the great coat he wears.

Folio XXXVIII *recto*

Of the Famous Islands of the Mediterranean Sea

Sardinia is an island of the sea which flows out of the great ocean that surrounds the earth, and which sea runs through the middle of the earth. [The Mediterranean Sea]. It was named after Sardus, the son of Hercules. This same Sardus with countless numbers migrated out of the land of Libya and overran the island of Sardinia, in the Tyrrhenian Sea [Tyrrhenum Mare was the name given in ancient times to the part of the Mediterranean Sea along the west coast of Italy. The name was originally employed by the Greeks, who generally called the people of Etruria Tyrrhenians, and was merely adopted by them from the Romans. It was the designation of that part of the Mediterranean that extended from the coast of Liguria to the north coast of Sicily and from the mainland of Italy to the islands of Corsica and Sardinia on the west], which island the Greeks called Icus [Not Icus, but 'Ichnusa,' from its resemblance to the print of a foot. They also called it 'Sandalotis' from its likeness to a sandal].; and he called the island Sardinia after himself. The island is 98 miles wide and 220 miles long. Some say its circumference is 4000 furlongs. The island has many rough, sharp, and turbulent regions, but the

remainder is in all things blessed and productive, particularly in wheat, cattle and pastures. There no wolf is born, nor are any snakes found. But in the summer time the most productive regions suffer from plagues and sickness. It has many cities, of which Calaria (Caralis or Cagliari) is the foremost. Large coral fisheries are found there. For a long time it was enlightened by the holiness of the blessed father, Augustine. In ancient times the island produced rams whose shaggy locks were used for wool. They were called musimones. The inhabitants of the island clothed and protected themselves with the skins of these rams, which at the same time served them as armor or breastplate. The inhabitants of the island were formerly called Jolenses (Iolai or Iliensis); and it is said that Iolaus, who was born of one of the love intrigues of Hercules to Sardinia, who lived there among the inhabitants. And they were thereafter called Sardinians. Item: The Peni (who came from Africa to the same place) later secured control of the country; and they undertook a war against the Germans, but were completely exterminated by them. The Romans for a long time sought to master this island, and after it had suffered many revolts, attacks, invasions and defeats at the hands of the barbarians, the Pisans and the Geneose, it finally fell into the hands and power of the Arragonians.

The statements of ancient writers with reference to the origin of Sardinia's population are various and conflicting. According to Pausanias, the first inhabitants were Libyans, who crossed over under the command of Sardus, the son of a native hero or divinity, whom the Greeks identified with Hercules. He is supposed to have given the island its name, which was previously called Ichnusa by the Greeks for reasons already stated. But neither the name Ichnusa nor Sandaliotis were ever in common use. Though the theory of Pausanias is plausible, little value is to be attached to these traditions. He states that the next settlers were a Greek colony under Aristaeus, to whom some writers ascribe the foundation of Caralis; and these were followed by a body of Iberians under Norax, who founded the city of Nora. Next came Greeks from Thespieae and Attica, under command of Iolus, who founded a colony at Olbia. After this came a body of Trojans who had escaped the destruction of Troy, and who established themselves in the southern part of the island. But they in turn were soon expelled by a body of Libyans, who drove them into the mountainous regions, which they retained down to a late period under the name of Ilienses. They are mentioned by Livy as well as by geographers. The Iolai or Iolaenes, on the other hand, had lost their name in the time of Strabo. There is no account of any Greek colonies in Sardinia during the historical period. The first historical event is the island's conquest by the Carthaginians, but the time cannot be definitely dated. The subsequent Roman conquest occurred 238 BCE, after which it became a Roman province.

The mountain tribes revolted in 181 BCE, but were put down with heavy losses. The number of captives brought to Rome on this occasion was so great that it is said to have given rise to the expression "Sardi venales," for anything that was cheap and worthless. Another revolt was suppressed in 114 BCE, the last war of importance in Sardinia.

In 456 CE Genseric, the Vandal, wrested Sardinia from Rome, and it was not recovered until 534 CE, in the reign of Justinian. It was again conquered by the Gothic king Totila in 551 CE. In the eighth century it was conquered by the Arabs.

Corsica, one of the islands of the above named sea, was first taken possession of by Cirinus (Cyrnus), brother of the aforesaid Sardus and son of Hercules, (who came there from Libya); and after him the island was named Cirinum (Cyrnus). [Cyrnus is the name by which Corsica was known to the Greeks; but the origin of this name is wholly unknown, though later writers, as usual, derived it from a hero, Cyrnus, whom they pretended to be a son of Hercules]. But once upon a time after that, a woman named Corsica (Corsa) was pasturing her bull in the land of Liguria; and the bull went into the sea and swam to this island. Without the knowledge of her parents, the woman sailed after the bull and came to the island. There she found him in fertile pastures. And she was greatly pleased with the beauty of the place. She made it her home, and named it Corsica after her own name. [Solinus, following authors now lost, who has written fully concerning Corsica, especially ascribes the first population of the island to the Ligurians, and this is confirmed by the legend of the Ligurian woman of the name of Corsa (not Corsica), who has fabled to have first discovered its shores. Corsica was probably the native name of the island, adopted from the people themselves by the Romans]. The island is 160 miles in length and 70 miles wide. It has a circumference of 3200 furlongs [The ancients exaggerated the size of the island. Its greatest length is 116 miles, and its greatest breadth about 51]. and lies in the Ligustian Sea [Ligusticum Mare was the name given by the ancients to that part of the Mediterranean Sea which adjoined the coast of Liguria, and lay to the north of the Tyrrhenian Sea. The name was applied (like all similar appellations) with considerable vagueness, sometimes as limited to what is now called 'the Gulf of Genoa,'—in which sense it is termed the Ligusticus Sinus by Florus; at others it was used in a much wider sense, so that Pliny speaks of Corsica as an island "in Ligustico Mari." This is the more usual significance with which the name is used], but to the north it is nearer the Tuscian Sea. [Tusculum Mare or Tyrrhenum Mare. The latter of these two names was given in ancient times to that part of the Mediterranean Sea that adjoins the western coast of Italy. It is evident from the name itself that it was originally employed by the people of Greece, who called the inhabitants of Etruria Tyrrhenians. The people more frequently called the sea on the west coast of Italy simply the "lower sea" (Mare Inferum). They called the Adriatic "the upper sea" (Mare Superum)]. The distance between this island and Sardinia is 20 miles; although Pliny says not more than 9 miles. In the time of Strabo, this island (as he writes) was badly constituted, and in many regions it was unsafe for travel. For in the mountains lived people who sustained themselves by murder and exceeded wild animals in cruelty. [Almost all of Corsica is occupied by a range of lofty and rugged mountains extending from one extremity of the island to the other, rendering it one of the wildest and least civilized portions of southern Europe. Strabo speaks of the inhabitants of the mountain district as "wilder than the very beasts," and of a character so untamable that when brought to Rome as slaves it was impossible to make any use of them, or to accustom them to domestic habits. Seneca was banished to Corsica in 41 CE, and there he lived for eight years in exile. Other political offenders were exiled there indicating that the island had a bad reputation among the ancients]. When the Romans afterwards gained dominion over the island, they found in it many fertile regions and good pasturage; so they built many cities there. At present there are six cities of no mean repute. In the time of Charles the Great the island became subject to the power of the Genoese; but later it passed under Pisan rule; and there it remained for a short time while the affairs of the Pisans prospered. For a time also it was subject to the Church of Rome. When the Pisans were defeated, the island was again brought under Genoese dominion; and there it has remained. In addition to producing the best

wine it also grows the sweetest fruits. It is rich in oxen, mountain goats, sheep, and other animals; and it produces the best-dispositioned dogs.

Crete is also an island of the above-mentioned sea, and in it Cres, or Orion, Demogorgonis's son, reigned (according to Eusebius) as the first king [Cres was the son of Zeus by a nymph of Mount Ida, from whom the island of Crete was believed to have derived its name. According to Diodorus, Cres was an Eteocretan, that is, a Cretan autochthon, or one sprung from the earth itself. Orion was a famous hunter, of giant stature, beloved by the goddess Artemis, with whom he lived on the island of Crete until the time of his death, after which he was transformed into a constellation]. After him the island was named Crete. But at first it was called Aeria (which means 'airy'), because of the good air that it derives from the heavens. Thereafter the Greeks called it Macoroneson (that is), the blessed island. Some say the island derived its name from Creta (Crete), the daughter of Hesperiadis. But there are others who say it is so called because of its loamy soil, which the word creta signifies. This island is now subject to the Venetians. It once belonged to Greece and has a lovely location. It stands out very brilliantly in the sea. At one time (as Isidorus writes) it was graced with one hundred prominent cities. Item: The inhabitants of the island built temples to the mother of the gods in the cities of Cnossus and Cybelis. The island was also first in the art of navigation and the use of arms. The teaching of music began there. Snakes and other noxious animals are not found there; nor the night owls. However, when a night owl is taken there it soon dies. The island is not far distant from Peloponnesus, or Arcadia (and, as it is said), in the middle of the world. The Aegean Sea [The Aegean Sea (Aegaeum Mare) is that part of the Mediterranean bounded on the north by Macedonia and Thrace, on the west by Greece, and on the east by Asia Minor. At its northeast corner it is connected with the Propontis by the Hellespont. Its extent is differently estimated by the ancient writers, but the name is generally applied to the whole sea as far south as the island of Crete. The Aegaeon Sea was divided into the following:] is to the north, and the Ionian or Myrtoan Sea to the west, both of which belong to Europe. To the east is the Icarian and the Egyptian Sea [Egyptian Sea, portion of the Mediterranean off Egypt], which both extend into Asia. Then also, it is bounded on the south and west by the African Sea [Libyan Sea, also called African Sea, being the portion of the Mediterranean between Crete and Africa].

Sicilia (Sicily) is an island in the sea mentioned. There Siculus, the son of Neptune, who came there after Sicano his brother, reigned, and after him the island was called Sicily. But at first it was called Tinacria (Trinacria) and thereafter Sicania [The pre-Hellenic inhabitants of Sicily were called Sicani or Siculi, variant names of kindred tribes who migrated from northern Africa. It is convenient to retain the two names, applying the term Sicanian to the stone age and to reserve Siculan for the Chalcolithic and the bronze and iron ages, the first Siculan period being Chalcolithic, the second Siculan being the bronze age, while the beginnings of the iron, or third Siculan period, will be 900 to 700 BCE, and the beginning of the fourth Siculan may be placed at 700 BCE, when the native civilization is hybridized with the Greek], and it is part of Italy. But now, through an earthquake (as Pliny states) it is separated from it by turbulent waves of the sea. The island is triangular, and in each of the three corners are opposing mountains. The one is Pachinus (Pachynus, now Passero); the second is Pelorus (Pelorum, now Faro) and the third is called Lylibeus (Lilybaeum, now Boeo). The first stretches to the south, while the second extends toward the north and is but 1500 paces away from Italy. The third extends westerly in the direction of Libya, and can be seen from Carthage. It is not more than 120,00 paces from Africa. The ancient Romans called the island a storehouse or granary, and it is more esteemed than any other region in Italy. It is noted for its fodder, saffron, honey and many other fruits, as well as for its cattle hides, wool and cheese, &c. [This is to some extent a repetition of Folio XIX *recto* where Sicily is mentioned in the text].

Cyprus, the island, was named Cetina after Cethin (Kittim), who was the third son of Javan, and Japheth's grandson; for this same Kittim was the first to take possession. Among islands it is the most celebrated; for it has an abundance of everything. It is adorned with the treasures of the ancients, and a spirit of voluptuousness prevails; for which reason the island was dedicated to Venus, the goddess. After the decline of Rome, Cyprus was for some time under the power of the Greeks, who ruled after the Emperor Constantine of Constantinople. King Richard of England once sailed with a large navy against Jerusalem, but stormy weather carried him to this island. However, the inhabitants did not desire the king to land. And he was angry; and the weapons he had intended to use against the Saracens he now turned against the Greeks, took the island from them, plundered it, and left a large garrison in possession. Not long thereafter he gave possession of it to a Gaul, named Guido Lusunanus (Guy Lusignan), who was

Folio XXXVIII verso

warring for the kingdom of Jerusalem. This Lusignan having received the island from the said English king, held it for some time for himself and his descendants.

After the division of the Roman Empire in 395 CE, Cyprus passed into the hands of the eastern emperors, to whom it continued to be subject, with brief intervals, for more than seven centuries. It was administered as a pro-consulship by an official appointed from Antioch, the capital being transferred from Paphos to Salamis (then known as Constantis). Until 632 the island was exceedingly prosperous, but in that year began the period of Arab invasions that continued intermittently for the next three centuries. In 647 the Arabs mastered the island and destroyed Salamis; but they were driven out by the emperor only two years later. In 802 it was again conquered by the Arabs, and it was not restored to the Byzantine empire until 963. Its princes became practically independent, and tyrannized the island until, in 1191, Isaac Comnenus, who in 1184 had assumed the title of Despot of Cyprus, provoked the wrath of Richard I of England, by wantonly ill-treating the crusaders. Richard therefore wrested the island from Isaac, whom he took captive. He sold Cyprus to the Knights of the Templars, who resold it to Guy Lusignan, titular king of Jerusalem.

Guy ruled from 1192 until his death in 1194, his brother Amaury succeeding him as king. This dynasty ruled for 300 years. In 1372, after a quarrel between the Venetian and Genoese consuls, the Genoese took Famagusta, the chief commercial city in Cyprus, and held it

until 1464. It was however, recovered by James II, and the whole island was reunited under his rule. His marriage with Caterina Cornaro, a Venetian lady of rank, was designed to secure the support of the powerful Republic of Venice; but after his own death and that of his son James II, the sovereignty of the island passed to his new allies. Caterina, unable to contend alone with the Turks, abdicated in favor of the Venetian republic, which took possession in 1489, just four years before the publication of the Chronicle.

After various changes the island came to two brothers. One of them, called Peter, with the assistance of the Catelanians and Gauls, made war upon the city of Alexandria in Egypt. He gained possession of the city and destroyed half of it; but the Egyptians in large numbers came to the assistance and rescue of the city, and he was obliged to flee. However, he took a rich and substantial booty with him. Not long thereafter he was killed by his brother; for one finds no pious company in sovereignty. And so his brother stained with blood was elected king; but remorse was not long postponed. After this the island of Cyprus suffered a great invasion and much strife; but now it is under Venetian rule.

Euboea (Euboya) is a renowned island that we now call Negroponte (Nigropont) [Euboea or Negroponte is the largest island in the Greek archipelago. The Greeks believed the island to have been torn from the mainland by an earthquake. It lies off the coasts of Attica, Boeotia, Locris, and southern Thessaly, from which countries it is separated by the Euboean Sea, called the Euripus in its narrowest part. In Homer the inhabitants are called Abantes. In the Middle Ages the island was called Egripo or Evripo, a corruption of 'Euripus.' The first bridge from the island to the mainland was built by the Boeotians when Euboea revolted from Athens in 411 BCE, making it "an island to all but themselves," and impeding shipments of gold and corn from Thrace, timber from Macedon, and horses from Thessaly. In the partition of the Eastern Empire among the Latins, the island was divided into three fiefs, but all soon became dependencies of Venice. When the Venetians took possession, observing the "black bridge," they called it Negroponte]. In it lies the city of Chalcis that was built by Cecrops the Athenian [Cecrops is the same who founded Athens and after whom the Acropolis was named. He had three daughters to whom Phrygia, a fourth, was added in Euboea], or (as Cicero says) by Alabando. But Plato says that Amasis [Amasis was the king of Egypt 570-526 BCE. During his long and prosperous reign close intercourse existed between Egyptians and Greeks, and he sent gifts to several Greek cities], the Egyptian king, constructed it. This city is the capital of the island, very celebrated, warlike and equipped for defense. Nevertheless it was taken from the Venetians by Mohammed Ottoman, the Turkish sultan. In this island Cecrops, the king, first recognized Apollo as a god, invented graven images, built temples, and made sacrifices. There also he added a fourth to his three daughters; and he called her Phrygia. She migrated to another country, lived there and named it Phrygia after herself. In the summer of the year 1471 CE, through the treachery of one Thomas, an evil-disposed Liburnian [Liburnia was a district of Illyricum, on the Adriatic], Mohammed, the Turkish sultan, took Chalcis with great damage to the Christians, particularly the Venetians; and he commanded that all Italians who had become of age be impaled, and the Greeks sold at public auction. [Chalcis was captured by Mohammed II in 1470, and the whole island fell to the Turks. After the Greek War of Independence, the island was included, in 1830, in the new Greek state.]

[The Latin edition follows with three more paragraphs, not translated here (except for the second paragraph); the first is on more islands (e.g. the Balearics); the second is a single linking sentence ("After the description of famous and other islands of the Mediterranean Sea, we should add a few things about the latitude of the Earth."), and the third, not surprisingly, is on latitude (and, to a lesser extend, longitude and climate). The final sentence of this third paragraph translates as follows: "Now we leave this investigation, following the history of the times."]

Folio XXXIX recto

Paris, the royal and highly renowned city of Gallia, lying in the land of the Senones [The Senones were a powerful people dwelling along the upper course of the Sequana (Seine) in Gallia Lugdunensis, a country situated in the confluence of the Arar (Saone) and the Rhodanus (Rhone), with Lugdunum as their chief city, corresponding to the city of Lyons. Lutetia, commonly called 'Lutetia Parisiorum' (Paris), was the capital of the Parisii in Gallia Lugdunensis, and was situated on an island in the Seine. Under the emperors it became a place of importance. Here Julian (the Apostate) was proclaimed emperor in 360 CE], had its beginning after the fall of Troy. For at that time Paris, the Trojan, and Aenaeas, together with Franco, the son of Hector, fled to Gallia, and settled on the banks of the river called the Sequana (Seine). There he made a people; and after him they called it Paris. So the French are of Trojan origin. After the destruction of Troy, these people under the leadership of Priamus, grandson of the great Priam, came through the Euxine Sea and the swamps or sea of Maeotis into Scythia. And there they built a city that they called Sicambria; and they became a great people. They paid tribute to the Romans, like other Scythians, up to the time of Valentinian the emperor. At that time the Alani began their attack upon the Roman Empire. In order to silence the cruelties of the Alani the emperor promised those who would oppose the Alani ten years of freedom. By this offer the Sicambrians were encouraged to oppose the Alani with force of arms, to defeat them in war, and to exterminate them [The Alani were a great Asiatic people, included among the Scythians, but probably a branch of Massagetae. They are first found about the eastern part of the Caucasus in the country called Albania, apparently just another form of the same name. In the reign of Vespasian they made incursions into Media and Armenia, and at a later time advanced into Europe as far as the Lower Danube, where, toward the end of the 5th century CE, they were routed by the Huns, who then compelled them to become their allies. In 406 CE some of the Alani took part with the Vandals in their expedition into Gaul and Spain, where they gradually disappear from history]. By this action the Sicambrians earned their freedom; and they changed their name to Franks, which according to the Attic tongue means free, terrible, or noble, and according to the Italian tongue, free. After the expiration of the ten-year period the Romans again demanded tribute; but the Franks, because of the freedoms that they had enjoyed, were now opposed to the demand, and refused to comply. Now as the Franks went out of Scythia and came into Germany and there lived for a long time, they became Germans. As the Roman Empire increased, so did France, until all of Gallia and a large part of Germany, from the Pyrenees Mountains to the extremity of Pannonia, was called France. And it was divided into two parts: Gallia, which was called the occidental or western Frankish or German kingdom, and

Germany the oriental or eastern part. Under Charles the Great this people merited the Roman Empire and were comforted by the Papal Chair, which was for a long time involved in the Lampertian War. There are many who insist that only those who live in and around Paris are French, and that the Roman Empire was given to them, but these are more properly called Francigenas than Frenchmen born in France. In this city the kings held court and had their residence for a long time, and thereby they made it great and mighty. Charles the Great, after receiving his imperial crown, established there because of its excellent location, a public high school for the whole empire; and from Dionysus Areopagiticus

Dionysius Areopagiticus, called "The Areopagite," is named in Acts 17:34 as one of the Athenians who believed when they heard Paul preach on the Areopagus ('The Hill of Ares [Roman 'Mars']'). Beyond this our only knowledge of him is the statement of Dionysius, bishop of Corinth, recorded by Eusebius, that this same Dionysius was the first "bishop" of Athens. Some hundred years afterwards his name was attached to a number of theological writings of unknown origin. These were destined to exert a great influence over medieval thought. The writings of the Pseudo-Areopagite are: (1) Concerning the Celestial Hierarchy; (2) Concerning the Ecclesiastical Hierarchy; (3) Concerning Divine Names; (4) Concerning Mystic Theology, and (5) ten letters addressed to various worthies of great interest, first as a striking presentation of the heterogeneous elements that might unite the mind of a gifted man in the fifth century, and secondly because of their enormous influence upon subsequent Christian theology and art. Their ingredients—Christian, Greek, Persian and Jewish—are united into an organic system, not crudely mingled. Perhaps theological philosophic fantasy has never constructed anything more remarkable.

The writer owed his constructive principles to Hellenism in its last great philosophical creation, Neo-Platonism, since the general principle of the transmission of life from the ultimate Source downward through orders of mediating beings unto men might readily be adapted to the Christian God and his ministering angels. Pseudo-Dionysius had lofty thoughts of the sublime transcendence of the ultimate divine Source. That Source was not remote or inert; but a veritable Source from which life streamed to all lower order of existence—in part directly, and in part indirectly as power and guidance through the higher orders to the lower. Life, creation, every good gift, is from God directly; but his flaming ministers also intervene to guide and aid the life of man; and the life which through love floods forth from God has its counter flow whereby it draws its own creations to itself. God is at once absolutely transcendent and universally immanent. To live is to be united with God; evil is the non-existent, that is, severance from God.

The transcendent Source, as well as the universal immanence, is the Triune God. Between that and men are ranged the three triads of the celestial hierarchy: Seraphim, Cherubim and Thrones; Dominations, Virtues, Powers; Principalities, Archangels, Angels. Collectively their general office is to raise mankind to God through purification, illumination and perfection; and to all may be applied the term angel. The highest triad, which is nearest God, contemplates the divine effulgence, and reflects it onward to the second; the third, and more specifically angelic triad, immediately ministers to men. The sources of these names are evident: seraphim and cherubim are from the Old Testament; later Jewish writings gave names to archangels and angels, who also fill important functions in the New Testament. The other names are from Paul (Eph. 1:21; Col. 1:16).

Such is the system of Pseudo-Dionysius, as presented mainly in The Celestial Hierarchy. That work is followed by The Ecclesiastical Hierarchy, its counterpart on earth. What the primal Triune Godhead is to the former, Jesus is to the latter. The ecclesiastical hierarchy likewise is composed of triads. The first includes the symbolic sacraments: Baptism, Communion, Consecration of the Holy Chrism. Baptism signifies purification; Communion signifies enlightening; the Holy Chrism signifies perfecting. The second is made up of three orders of Bishops, Presbyters and Deacons, or rather, as the Areopagite names them, Hierarchs, who are in a state of perfection, the initiated laity, who are in a state of illumination, and the catechumens, in a state of purification. All worship, in this treatise, is a celebration of mysteries, and the pagan mysteries are continually suggested.

Concerning the Divine Names is a discussion of the qualities that may be predicated of God, according to the warrant of the terms applied to him in Scripture. Concerning Mystic Theology explains the function of symbols, and shows that he who would know God truly must rise above them.

The fifteenth chapter of The Celestial Hierarchy constituted the canon of symbolical angelic lore for the literature and art of the Middle Ages.

, the bishop, who was sent there by the apostles, because of their preaching, it received the holy gospels of Christ. There also Saint Dionysius earned his crown of martyrdom. This city is adorned with the holiness of Bathildis, the queen, and Aurea the virgin, and many other martyrs.

ILLUSTRATION
CITY OF PARIS

7.5" x 8-3/4"

The City of Paris, or as the ancients knew it, 'Lutetia Parisiorum,' is represented by a woodcut here used for the first time. In the earlier part of the Chronicle it was suggested that rulers were in the habit of setting up statues of themselves in the public squares of the cities that they founded. And since this is the City of Paris, we may assume that the warrior we see on the high pedestal towering over the city in the public square is none other than the beautiful Trojan shepherd lad who favored Venus and who later left his utterly destroyed home town to found a city of his own liking and of his own name. True, he had gotten beyond the shepherd boy stage, and now appears

in the high place, accoutered cap-a-pie, a lance with flowing pennant in his right hand, his left grasping his trusty sword, and his visor fully drawn. If he was beaten at Troy, he does not look the worse for the wear, and he is still too active for the confines of a pedestal.

Yes, this must be Paris, for in the foreground is the Seine, which the ancients called the Sequana. And resting on its marcelled waves is a sturdy bulging galleon. And there is activity on board. A crew of three men is working on the sails. Apparently the ship is ready to dock, and out of the city gate comes a lone inhabitant to bid the craft and crew a welcome.

The town is well protected by walls, turrets and battlements. The citadel appears in the elevated background. In a way, as one follows the course of the water about the walls, it does seem that this must be the Île de la Cité, the natural stronghold upon which ancient Lutetia sprang up. Paris was at first a fortified town of the Gallic tribe of the Parisii. During the first century CE we hear of it as a Roman town. The island was originally half its present size. It was not a normal site for a town, and could only have been selected for defensive reasons. The old town of Lutetia was destroyed by the barbarian invasions of the third century, but reappeared toward the end of the century on its original site. The stronghold was built for protection against the dangers of the time, for it lay on the route followed by barbarians on their way from the north to the south.

In the fifth century the Franks made themselves masters of Paris. Under Clovis they were converted to Christianity. He established his capital at Paris and built a church or two. Many more churches were built in the following centuries. They were particularly numerous in the Île de la Cité. And so we suppose the artist was justified in dominating his landscape with an imposing Gothic cathedral, and not far from it another church of the same type. According to the usual trend of the times private dwellings are clustered about these religious establishments, while in the distance we see patches of land, possibly cultivated areas, vineyards and meadows, amidst a setting of barren rock and a few clumps of trees.

Folio XXXIX verso

Mainz (Maguncia), a city and archbishopric of Germany, was begun at the time of the destruction of Troy, by Maguntius, a Trojan, after whom the city was named. So Carinus states in his Chronicles. It is located on the river Rhine. Drusus Nero, who is called Germanicus after the German nation, greatly enhanced the reputation of this city and the praise bestowed upon it during the time he was conducting a war against the German states beyond the Rhine. A horse fell upon him and broke his leg, and he died thirty days later. Nero Claudius having heard of his brother's illness, came at once; and he took his corpse to Rome. It was laid in the grave of Julius, the emperor. The great deeds performed by Drusus Nero on the Rhine are mentioned by Tacitus and other historians. [Nero Claudius Drusus was the son of Tiberius Claudius Nero and Livia, and he was the stepson of Augustus, and the younger brother of the emperor Tiberius. From youth he was liked by the people. His manners were affable, his conduct beyond reproach. He was greatly trusted by Augustus, who employed him in important offices. He carried on the war against the Germans and penetrated far into the interior. In the year 12 CE he drove the Sicambri and their allies out of Gaul, crossed the Rhine, followed the river down to the ocean, and subdued the Frisians. Three succeeding campaigns brought him to the river Elbe. He resolved to cross it but is said to have been deterred by the apparition of a woman of unusual stature, who, speaking to him in Latin, said: "Where are you going, insatiable Drusus? The fates forbid you to advance. Away! The end of your deeds and of your life is near." On the return of the army to the Rhine, Drusus died of a fractured leg, which happened through a fall from his horse. Upon receiving news of the serious illness of Drusus, Tiberius immediately crossed the Alps, and after traveling with extraordinary speed, arrived in time to close the eyes of his brother. He brought the body to Italy where it was burned in the field of Mars, and the ashes deposited in the tomb of Augustus. Germanicus Caesar, the Roman general and provincial governor, was his son. The name Germanicus, the only one by which he was known in history, he inherited from his father. He was adopted by his uncle Tiberius, with whom he fought against the Germans]. At Mainz are to be found good specimens of antiquity. Some say that this city was completed by Paulinus Pompeius, the Roman commander of the forces in Germany under Nero, the emperor. The archbishop of this city aids in the election of the Roman emperor [Paulinus Pompeius had command of the Roman forces in Germany in 58 CE. Seneca dedicated to him his treatise]. The city has in it (the body of) the most holy man, Albanus the martyr. Not far removed from Mainz is Frankfurt, the noble industrial center, where the upper and lower Germans meet twice a year. And there also the emperor is elected according to ancient custom. The river Main flows by it. Ptolemy calls it the Obrigma. He states that this river separates the High Germans from the Low Germans, and there is no other river that makes such a division. Even today the Low Germans extend to Mainz, while beyond this point the inhabitants are called High Germans. The river has its source in the mountains near Bohemia, and from the region of Mainz it flows into the Rhine. Some believe that Mainz was named after the river. In this city are to be seen large open courts and buildings in the Roman style as well as many other ruins and relics of war.

Mainz was a pre-Roman settlement, and there Drusus, the stepson of Augustus, erected a fortified camp about 13 BCE. The castellum Mattiacorum (the modern Castel) on the opposite bank, was afterwards added to it, the two being connected with a bridge at the opening of the Christian era. The earlier name became latinized as Maguntiacum, Moguntiacum, Maguncia and Maguntia, and a town gradually arose around the camp, which became the capital of Germania Superior. At certain times Mainz suffered severely, being destroyed on different occasions by the Alamanni, the Vandals and the Huns. Charlemagne, who had a palace in the neighborhood, gave privileges to Mainz, which rose rapidly in wealth and importance.

In 1244 certain rights of self-government were given to the citizens of Mainz; and in 1254 it was the center and mainspring of a powerful league of Rhenish towns. According to legend the first bishop of Mainz was a disciple of the Apostle Paul. He preached among the Roman battalions about the year 82 while they were stationed here, and here he died a martyr. In 1462 there was warfare between two rival archbishops. The citizens, having espoused the losing cause, were deprived of their privileges. Many were driven into exile,

and these carried into other lands knowledge of the art of printing which had been invented at Mainz by Johann Gutenberg in 1450. Mainz still retains many relics of the Roman period, notably the Eigelstein, believed to have been erected by Roman legions to Drusus.

ILLUSTRATION

CITY OF MAINZ (MAGUNCIA)

7-3/4" x 8-3/4"

This landscape, representing the ancient city of Mainz, is here used for the first time. We are on the river Main, which appears to have a very strong current at this point. A delicate young lad is ferrying three passengers across the river in a rather fantastic boat. Other and larger craft appear in the background.

Christianity was introduced into Mainz in the middle of the eighth century under Boniface. The city became an archbishopric, and to this the primacy of Germany was soon annexed. Considering its ecclesiastical distinction, it is only fair and just that this ancient archepiscopal city should be well supplied with cathedrals and churches. Of these, two appear behind the battlements, occupying the greater part of the town. In the year 1160 the citizens of Mainz revolted against their archbishop and three years later the walls of the city were pulled down by order of Frederick I. But here we see them restored, tightly girding the city about. From the farther side of the walls roads lead into the hills and rocky country in the distance.

Along the river runs a road or natural wharf, and there lie nine barrels awaiting shipment. These barrels or casks were of much importance to merchants in the days when the Chronicle was written. One of the most serious difficulties with which shippers had to contend was inclement weather. Although the roads were not always passable, commerce encountered little difficulty on the main highways. The most serious problem was to keep merchandise dry and free from weather damage, for it had to be carted great distances on wagons that did not give sufficient protection against the elements. For instance, carters required five weeks to make the journey from Nuremberg to Basle and return, sometimes longer, depending on the season of the year and weather conditions. It was necessary to wrap each piece of merchandise separately.

Anton Koberger, publisher of the Chronicle, carried on an extensive book business. Shipping cases were not suitable for this class of merchandise, as they did not keep out rain and moisture. On the other hand, barrels were readily obtainable, were generally well made and water proof. They were easy to open, without damage to the container, and could therefore be used again and again, unless, perhaps, they were broken open by highwaymen.

It is not difficult to imagine that some of these barrels lying on the wharf may have come from or were destined to Nuremberg; for in such containers it was the custom of the Kobergers to ship their wares, and in such containers the Chronicle itself was no doubt originally distributed to its first purchasers all over the continent of Europe by wagons.

It was in the city of Mainz that Johann Gutenberg was born in the year 1397, almost a century before the advent of the great picture book of the late Middle Ages, the Nuremberg Chronicle. Here he invented the art of printing by moveable type in the year 1450, and here he died in 1458, thirty-five years before the Chronicle was published.

Folio XL recto

Here sprang up the kingdom of the Lacedaemonians, and there Eurystheus (Euristeus) first reigned for 42 years.

Boaz (Boos), the son of Salmon, was born in the 48th year of his father, and in the 3775th year of the world.

Here began the kingdom of the Corinthians, and there first reigned Aletes (Atlethes), a warlike man and conqueror. As he was a powerful man, and saw that by force or counsel he could sway the people as he wished, he took it upon himself to become their ruler.

It is to be noted that in the Gospels a gap occurs between Boaz and Obed (Obeth), for between them elapsed 272 years, which cannot be covered by but one person. Therefore Boaz occurs five times. Nicholas de Lyra says that in truth there were three Boaz's who followed one after the other, for such a situation is not to be found in credible and orderly history. However, it is certain that between the beginning of the judgeship of Joshuah, when Salmon espoused Rahab who bore Boaz, up to the time of David's birth 367 years elapsed, during which time three generations are mentioned by the evangelists. [See remarks on the Illustrations following].

Ruth was of the tribe of the Moabites. She took for her husband a man named Mahlon (Maalon). He was a Jew and native of Bethlehem. His father was named Elimelech and his mother Naomi (Noemi). Because of a famine in her country, Naomi with her two sons, wandered into the land of the Moabites. Her son Chilion (Chelion) married Orpah (Orpbam), and her son Mahlon married Ruth. After the lapse of seventeen years Elimelech and his two sons died. In bitter sorrow over her misfortune, Naomi decided to return to Judah, her native land. But her daughters-in-law were not willing to have her leave them. But as Ruth was not willing to remain, Naomi took her along to Judah. And as they came into Bethlehem, Boaz, the friend of Elimelech, took them into his house. Now as Boaz, after a time learned that Ruth was the widow of his departed friend, and as he himself had no wife, he took her to wife according to the laws of

Moses. A year thereafter she bore him a son. And Naomi took him and named him Obed, because she became his nurse in her old age. And to Obed was afterward born Jesse, from whom was born David. [See Book of Ruth 1-4. In the German edition of the this paragraph and the preceding one are switched].

ILLUSTRATIONS

(A) EURYSTHEUS AND ALETES

Eurystheus (Euristeus) is here represented in a small woodcut, with crown, orb and scepter. It is the same woodcut that represents Baleus at Folio XXXVII *recto*, in the Lineage of the Assyrian Kings. For earlier remarks on Eurystheus, see Lacedaemonia (Folio XXVIII *verso*, and notes).

Aletes, son of Hippotes, and a descendant of Hercules, is said to have taken possession of Corinth.

(B) LINEAGE OF CHRIST (CONT.)

The Lineage of Christ is here continued from Folio XXXIII *verso*. It is a narrow vertical panel 2½" x 12½", of five portraits, extending the full distance of the text page. Each portrait bears the name Booz (Boaz). The first is undated; the second is dated 3825; the third 3875; the fourth 3925; and the fifth 3975. Note that these dates are exactly 50 years apart, indicating a purely arbitrary and imaginative scheme, apparently intended to bear out the observations of the Chronicler in the text above. Each portrait is a separate woodcut.

(C) GENEALOGY OF RUTH

The Genealogy of Ruth begins with Elimelech and his spouse Naomi, and proceeds downward to their two sons, Chilion and Mahlon, beside whom is his wife Ruth. To the right of Ruth is her second husband, Boaz. The group is represented by a single woodcut 7½" x 3¼".

Folio XL *verso*

These four (referring to the opposite portraits of Zerariah (Zaraya), Meraioth (Meyraioth), Amariah (Amarias), and Ahitub (Ahitob)), placed in the Priestly Lineage, were not high priests or bishops, but Zadok (Sadoch) descended from them, and was placed in the priestly office by Solomon after the previous deposition of Yathar (Ithamar?) from the priesthood; and therefore he was the last of the line of Ithamar (Ythamar).

The Priestly Lineage, as portrayed and set forth in the Chronicle is based on the text of Ezra 7:1-6:

Now after these things, in the reign of Artaxerxes, king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerariah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the high priest; this Ezra went up from Babylon; and he was a ready scribe in the law of Moses, etc.

Reversing the order and beginning with Aaron, we have the following: Aaron and Eleazar at Folio XXIX *verso*; Phinehas (Phinees), Abishua (Abysue), Bukki (Booz or Buuzz), and Uzzi (Ozy) at Folio XXXVII *verso*; Zerariah (Zeraya), Meraioth (Meyraioth), Azariah (whom the chronicler omits), Amariah (Amarias) and Ahitub (Ahitob), at Folio XL *verso*. This leaves out of account the initial series of priestly portraits shown at Folio XXV *verso*, covering Levi and his three sons Merari, Gershon and Kohath.

It will also be noted that the name of Azariah occurs twice in the biblical text; which, however, is not an error or inconsistency, as a succeeding descendant often bore the same name as one of his ancestors. It must therefore be assumed that this is an omission on the part of the chronicler in providing no portrait or text for Azariah.

Jephthah (Iepte), an illegitimate prince of murderers, was made a captain by the Gileadites to fight the Ammonites. So to begin with, Jephthah sent his messengers to the Ammonite king to ascertain why he was coming into the land of the Israelites, which land had been given them by God. But the king would not hearken unto Jephthah. And Jephthah made a vow that whosoever should come forth from his house to meet him in the event of his victorious return, him he would sacrifice (to the Lord). Then he went forth against the Ammonites, and defeated them. When he returned, his virgin daughter came out to meet him with timbrels and dances. But to keep his oath he sacrificed her, acting unkindly and as a fool in the matter of the vow. Jephthah was the seventh judge of Israel, and he judged for six years. [This is the story of Jephthah as recorded in Judges 11:1-40. He is spoken of simply as "the Gileadite," and as being "a man of mighty valor." He is said to have been "the son of a harlot," for which cause he was driven from his home in Gilead by his brethren. Thereupon he gathered a band of followers and led the life of a freebooter in the land of Tob. When Gilead was threatened by the Ammonites, the people begged him to return and defend his country. This he engaged to do upon condition that he be made a chief or king of the people should he return victorious. And to this the Gileadites agreed. And the "spirit of the Lord" came upon Jephthah, and on his way to battle he made the vow that should he return victorious, he would offer up to the Lord as a thanksgiving, whomsoever

should come out of his house to welcome him. Upon his return his daughter came forth to meet him with timbrels and dances. She was his only child. And he was seized with horror and grief, and rent his clothes, for he could not forego his vow. When she learned of this she begged for a respite of two months in order to go into the mountains and 'bewail her virginity.' When she returned, Jephthah fulfilled his vow. The story is of interest because it may give some evidence of at least one undeniably repugnant aspect of the ancient religion among the Israelites—the sacrifice of human beings in times of special stress. The words 'bemoaning her virginity,' are added to the story to lay stress upon the fact that if Jephthah's daughter had had a husband, or had been a mother, her father would have had no control over her; since in the one case her husband would have been her sole possessor, and, in the other, she could have claimed protection from the father of the child, whether the latter was alive or not]. Thereafter Abesson (Ibzan) of Bethlehem, judged for seven years, and he was the eighth judge; and he had thirty sons and many daughters. Thereafter Abialon (Elon), the 9th judge, was judge for ten years; and after him Abdon for eight years. He had forty sons and was the tenth judge. [This is the Lineage of the Judges according to Judges 12:7-14: And after him Ibzan of Bethlehem judged Israel. And he had 30 sons, and 30 daughters, whom he sent abroad and took in 30 daughters from abroad for his sons. And he judged Israel 7 years. Then died Ibzan and was buried at Bethlehem. And after him Elon, a Zebulonite, judged Israel; and he judged Israel 10 years. . . . And after him Abdon, the son of Hillel, a Pirathonite, judged Israel. And he had 40 sons and 30 nephews that rode on threescore and ten ass colts: And he judged Israel 8 years.]

Carthage, the greatly renowned city in Africa, derived its name from a little town called Cartha. And among the Greeks it is written KAPXHΔQN. It was first built by Dido Beli (generally known as Queen Dido), daughter of (Belus) the king of Tyre, 73 years before Rome was built. Prior to that time the city was called Byrsa, which signifies bull's hide. For the said Dido purchased from King Hiarbas for the purpose of building the city as much ground as might be covered by the hide of a bull. As Virgil states, she caused this hide to be cut up into the narrowest strips possible, and with them she enclosed a large area of land. And so this city derived its name Byrsa from this hide. However, later it was called Carthage. Cicero writes that the city was named after a woman whose name was Carthago. Pliny states that the city was at war with Rome for 120 years, and often destroyed and built up again. Because of its antiquity, greatness and splendor, this renowned city is highly regarded among all the cities of Africa and Spain. [Spain is undoubtedly injected into the text of the at this point in deference to Carthago Nova (New Carthage), a city on the eastern coast of Hispania Terraconensis, founded by Carthaginians under Hasdrubal in 243 BCE, and subsequently conquered by the Romans. It was situated on a promontory extending out into the sea, and in ancient times New Carthage was one of the most important cities in all Spain. The city was most strongly fortified and had in its immediate vicinity the richest silver mines of Spain, employing 40,000 men. The city was one of Ptolemy's points of recorded astronomical observation]. At the time of its first destruction, Scipio the Younger, stormed the city for six successive days and nights, and finally forced it to capitulate, and upon condition that the survivors might serve as slaves. In this war it is said 25,000 women and 30,000 men were slain. Hasdrubal the king threw his wife, himself and his children into the very midst of the flames, which raged for sixteen consecutive days. And the lamentations and misery were so great (as Livy states from observation) that even the enemy was moved to sympathy. And so was Carthage, together with its walls, destroyed 668 years after it was built. Twenty-two years later the Romans undertook to rebuild the city and many Roman citizens were sent there. But in a short time fire burst from Mount Aetna, and the city was burned by hot ashes. To replace the loss the Romans exempted the city from taxes for a period of ten years. In the course of a number of years, Carthage also suffered greatly at the hands of the Goths. Finally it fell into the hands of the Moors (Arabs), and until this time it has been a royal city. According to their tongue it is now called Tunis (Tunicium). [According to the old chroniclers Dido, or Elissa, the daughter of a king of Tyre, escaped from the power of her brother Pygmalion with the treasures for the sake of which he had murdered her husband, and with a band of noble Tyrians who shared her flight. Having touched at Cyprus, and carried from there eighty maidens to be the wives of her followers in their future home, she arrived at a spot on the coast of Africa marked out by nature for the site of a mighty city. She entered into a treaty with the natives, and purchased from them for an annual tribute as much land as could be covered with a bull's hide, but craftily cut the hide into the narrowest strips possible, and so enclosed the area on which she built the city, which afterwards as the place grew, became a citadel, and retained in its name Byrsa, the memory of a bargain, which, however mythical, has many a counterpart for deceitfulness in later times. And Carthage grew by the influx of colonists from the surrounding country. Its growing prosperity excited the envy of Hiarbas (Virgil calls him Iarbas), king of the Libyans, who offered Dido the choice of war or marriage. Debarred from the latter alternative by her vow of fidelity to her late husband, but urged to embrace it by the importunities of her people, she stabbed herself to death before their eyes on a funeral pyre that she had erected to her husband's honor. In Virgil's (especially books 2, 4, and 6), Dido commits suicide in the same way, but only after being betrayed by Aeneas. Immediately after her death the Carthaginians enrolled her among their deities].

ILLUSTRATIONS

(A) PRIESTLY LINEAGE (Cont.)

By a narrow vertical panel four portraits of minor priests or bishops are added to the Priestly Lineage, concerning whom the text has nothing to offer except that they are the lineal bridge to Zadok, of whom we are to hear in the future.

(B) CARTHAGO (CARTHAGE)

The City of Carthage is represented by a woodcut 4¾" x 6¾". True to actual location the city appears to be situated on a peninsula extending into the Mediterranean Sea. It is surrounded by a wall, whose main gateway is in the foreground. In the background, high up on a hill, is what we may suppose to be the original citadel, or Byrsa, about which the city was originally built in the days of Dido. A temple with a dome appears at the left (probably Roman), while at the right we observe a square church tower and minaret. May we not assume that this diversity in architecture is intended to reflect the succeeding hostile occupations to which Carthage was subjected in her long and unfortunate struggle with her rivals and invaders! In a war beginning in 149 BCE and lasting three years, Carthage was utterly destroyed by the Romans. For thirty years it remained in ruins until a colony was established on the old site by the Gracchi; but this

remained in feeble condition until the time of Julius and Augustus, under whom a new city was built south of the former on the southeasterly side of the peninsula, with the name of Colonia Carthago. It rapidly grew in extent and covered a great part (if not the whole) of the site of the ancient Tyrian city. It became the first city of Africa, and it occupied an important place in ecclesiastical as well as civil history. It was taken by the Vandals in 439 CE, retaken by Belisarius (Justinian's military commander) in 533 CE, and destroyed by the Arab conquerors in 698 CE.

Folio XLI recto

Saul, the first king of the Jews, a son of Cis (Kish) out of the tribe of Benjamin, was chosen king by the Lord in the 12th year of Samuel; and with Samuel he reigned 26 years. Although he was a good man in the beginning, he later scorned God's commandments. Originally a king, he afterward became a tyrant and oppressor of his subjects. Finally after many persecutions and pursuits against David, he fought with the Palestinians (Philistines) on Mount Gelboe (Gilboa), and there his army was defeated and he himself was severely wounded. He voluntarily fell upon his naked sword and died. Seeing this, his armor-bearer also killed himself. [Now the Philistines fought against Israel; and the men of Israel fled before the Philistines, and fell down slain on Mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went badly against Saul, and the archers hit him; and he was badly wounded by the archers. Then said Saul to his armor-bearer, Draw your sword and thrust me through with it lest these uncircumcised men come and thrust me through and abuse me. But his armor-bearer would not; for he was very afraid. Therefore Saul took a sword and fell upon it. And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword and died with him. (I Samuel 31:1-6)]

As David presented himself to Saul in the presence of his son Jonathan, Jonathan entered into a great friendship with David, and he gave him all his clothes to wear. [When David made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan was knit with the soul of David, and Jonathan loved him. And Jonathan and David made a covenant. And Jonathan stripped himself of the robe that was upon him and gave it to David and his garments, even to his sword, his bow, and his girdle. (I Samuel 18:1-4)] Now as Saul and David returned to Jerusalem, the maidens came to meet them, and they said, Saul has slain thousands, and David ten thousands. And Saul became sad with envy and was concerned that his kingdom might pass from him to David. So one day, when David was playing on his harp before Saul, Saul attempted to run him through with a javelin [I Samuel 18:6-11]. But thereafter he made him a captain over his men of arms, and promised to give him his daughter Michal for wife, if he would bring him one hundred foreskins of the Philistines. But it was really Saul's intention to have David slain by the Philistines. However, David agreed and he brought two hundred foreskins, and the two hundred he killed in a righteous war, for they were the enemies of the people of Israel. [I Samuel 18:12-27]. And now Jonathan reconciled David and Saul. [I Samuel 19:1-7]. But as David afterward defeated the Philistines with great loss, Saul again tried to kill him with his javelin; but David again escaped the thrust and fled to his house. Thereupon Saul sent his messengers to capture David and to slay him. But Michal, his wife, let him down through a window. When Saul learned that David was with Samuel at Aioth (Naioth) he three times sent many and various messengers to take David. And when they arrived and found the prophets with Samuel and David, they too prophesied with them and praised God. And finally Saul himself came there, and he prophesied with them, stripping himself naked. [I Samuel 19:8-24].

During the judgments of Abesson (Ibzan), Abylon (Elon), and Abdon times were peaceful and nothing of note occurred in Israel. But mark you that although the 70 interpreters say nothing of this Abylon, nor of the time when there were no judges, they add to the time of Joshua those whose judgements were uneventful according to the Hebrew truth; and so you should keep the years closely in mind, or you will err.

When Ulysses (As Augustine and Boethius write) returned from the Trojan War, he sailed the seas aimlessly for ten years. Finally he came to an island near Italy with a single ship. And on the island lived Circe, the sorceress, a very beautiful woman. She was called a daughter of the Sun. By means of her magic arts she prepared a potion by means of which she at will metamorphosed those who drank it from human beings into beasts. And she handed the drink to the companions of Ulysses, and metamorphosed one into a wild boar, another into a lion, and another into a deer. But Mercury had given Ulysses a flower to counteract the sprits of sorcery. And as they did not harm him, he forced Circe with drawn sword to reconvert his companions into their former state. Solinus writes that Ulysses built the city of Ulixbonam [Lisbon]. in Spain, which was named for him. [Ulysses, Ulyxes or Ulises, as the Latin writers call him (Odysseus in Greek), was one of the principal Greek heroes of the Trojan War. His career is well known through the classics. However, no part of his adventures are so celebrated in ancient story as his wanderings after the destruction of Troy, and his ultimate return to Ithaca, which form the subject of the Homeric poem called after him the . After the taking of Troy one portion of the Greeks sailed away, and another with Agamemnon remained behind on the Trojan coast. Odysseus at first joined the former, but when he had sailed as far as Tenedos, he returned to Agamemnon. Afterwards, however, he determined to sail home, and in the course of that voyage he had many experiences and adventures. At one time he arrived at the island of Aeolus, probably in the south of Sicily, where he stayed one month. On his departure Aeolus provided him with a bag of winds, which were to carry him home, but his companions opened the bag, and the winds escaped; immediately after which the ships were driven back to the island of Aeolus, who was indignant, and refused all further assistance. After a voyage of six days he arrived at the city of Lamus, in which Antiphates ruled over a sort of cannibals. Odysseus escaped from them with one ship, and his fate now carried him to a western island, Aea, inhabited by the sorceress Circe. A part of his people was sent to explore the island, but Circe changed them into swine. Eurylochus alone escaped, and brought the sad news to Odysseus, who, when he was hastening to the assistance of his friends, was instructed by Hermes by what means he could resist the magic powers of Circe. He succeeded in liberating his companions, who were again changed into men, and were most hospitably treated by the sorceress, with whom he and his men spent one year].

ILLUSTRATIONS

(A) LINEAGE OF THE JUDGES

To the Lineage of the Judges which began at Folio XXX *recto*, with Joshua, and continued with Deborah at Folio XXXVII *verso*, is now added a third panel (2-1/4" x 9-7/8") consisting of four additional portraits. Although the last three figures on the panel are mentioned in the text on the same page, all four are specifically treated on the *verso* of the opposite folio.

(B) SAUL, FIRST KING OF ISRAEL

Saul, the first king of Israel, is honored in a full-length portrait (2" x 6½"). The doughty king is confined to a rather restricted area. He wears an ornate foliated crown, which has a diameter equal to the length of his shinbone. He is attired in an embroidered medieval coat. His head is large, and his flowing mane and heavy beard remind one of the classic conception of Jupiter. But looking again we see that one eye is wide upon, the other almost closed—and we think of the one-eyed Wotan. In his right hand he carries his trusty javelin that David had so much difficulty in dodging. Suspended from his belt is a scimitar. The king does not take a very firm stand, and his knotty extremities would seem to have some difficulty in sustaining the royal dignity. Although otherwise well accoutered, the subject appears to be unshod.

(C) CIRCE AND ULYSSES

Ulysses, looking rather wearied and troubled, is seated in the last ship that has survived the tribulations of his navy on the homeward voyage after the siege of Troy. He is off the coast of the magic island of Aeaea, abode of Circe, the sorceress. The lady herself is seated at the table on the beach. Although a meal seems to be in progress we see only one plate, a knife, and salt and pepper shakers to entice the guests. Circe herself, in high medieval headdress, holds in her left hand, probably to indicate her calling, a wand, to which she points with her right hand to make sure that you will take note of that powerful instrument. A younger woman, probably a maid or attendant, is walking to the water's edge, carrying the potion which brought about the transformation in the companions of Ulysses; for in the hold of the ship, we see not mariners but a cargo of animals (an ass, a lion, a ram, etc.). Although the drink is just being offered, and one of the crew is reaching out for it, the metamorphosis is already complete; and so the artist has anticipated the effect of the draught. But Ulysses, quietly seated on the upper deck, has not been affected; and in his hand he holds the flower given him by the kindly Mercury to counteract the evil arts of Circe.

Folio XLI *verso*

Eli (Heli), the priest and judge, had two sons, Hophni (Ophni) and Phinehas (Phinees); and because he was negligent in the discipline and punishment of his sons, he himself was punished by the Lord; for when he learned of the defeat of both his sons, and the capture of the ark, he fell from his seat, broke his neck, and died of pain at the age of ninety-eight years. [Eli was a descendant of Ithamar the fourth son of Aaron, and successor of Abdon as high priest and judge of Israel. His two sons, Hophni and Phinehas were temple priests in name, but at heart "sons of Belial;" for they knew not the Lord. The meat offerings brought by the people they appropriated to themselves for the gratification of their own appetites. In consequence of his negligence and injudicious management of his sons, Eli suffered punishment at the hands of the Lord. The judgments to be visited upon him were disclosed to him by Samuel, and they came to pass twenty-seven years later. His sons were slain in battle with the Philistines, into whose hands the ark of God also fell at the same time. The aged priest, then in his 98th year, was overwhelmed when these calamities were made known to him, and he fell backward from his seat and broke his neck (I Samuel 2:12-17; 3:13-14; 4:12-18)].

Samson, the twelfth and last judge of Israel, judged for twenty years. Among the Hebrews he was the strongest. His birth was prophesied to Manoah, his father, through an angel, [The circumstances attending the annunciation of Samson's birth are to be found in Judges 13:3-24: "And the angel of the Lord appeared to the woman and said to her, Behold, now you are barren, and bear not; but you shall conceive, and bear a son. Now therefore, beware, I pray you, and drink not wine or strong drink, and eat not any unclean thing; For see, you shall conceive and bear a son; and no razor shall come on his head, for the child shall be a Nazarite to God from the womb, and he shall begin to deliver Israel out of the hands of the Philistines . . . And the woman bore a son, and called his name Samson."] and he was given a wife out of the city of Timnath (Thamna). [This woman was a daughter of the Philistines, the uncircumcised; and such marriages were prohibited among the Israelites. Samson married her against the customary law and over the objections of his parents]. There he gave thirty youths a riddle to solve, which through the secret information given them by the cunning of this woman, they were able to do. He burned the fruit trees of the enemy with torches attached to the tails of foxes. He slew a thousand men with the jawbone of an ass, out of which the Lord caused water to flow to satisfy his thirst.

On his way to Timnath to fetch his bride, Samson slew a lion, and afterward found in its carcass a swarm of bees, and he ate of the honey and took some to his parents. This occurrence gave rise to a riddle that he propounded at his marriage feast: "Out of the eater came forth meat, and out of the strong came forth sweetness." Unable to solve the riddle within the three days allotted, Samson's thirty companions resorted to his wife who, by the most urgent entreaties had obtained from him the solution. By cruel threats they extorted the secret from her, and gave him the answer. Although he kept his word and awarded the prizes he had offered, it was at the expense of the lives of thirty of their countrymen. He also forsook the wife who had been false to him. (Judges 14:5-20)

Samson returned to Timnath for reconciliation with his wife; but she had married again and he was not permitted to see her. Immediately

he caught 300 foxes, joined their tails together in pairs, with firebrands between, and let them loose in the fields and vineyards of the Philistines, spreading fire and desolation over the country. To avenge themselves they set fire to the house where his former wife lived, and she and her father were burned in it. This again drew Samson's vengeance. Finding a new jawbone of an ass, he slew 1,000 Philistines with it. "And he was very thirsty and called on the Lord, and said, You have given this great deliverance into the hand of your servant; and now shall I die of thirst, and fall into the hands of the uncircumcised? But God split open a hollow place that was in the jaw, and water came out from it; and when he had drunk, his spirit came again." (Judges 15:1-8).

Finally, his hair, in which his strength was lodged, was cut off through the cunning of Delilah. He was taken prisoner by the Philistines and robbed of his eyesight. However, as his hair grew again and his strength was restored, he broke down the pillars of the house in which the princes and many people were assembled; and the house fell upon the princes and upon himself, and three thousand people were killed as a result of that; and there were more dead than living. And he was buried in his father's grave. [Samson attached himself to Delilah, a mercenary woman who discovered that the secret of his strength lay in his hair. And the Philistines came upon Samson while he was asleep, cut off his hair, put out his eyes, carried him to Gaza and imprisoned him. They were having a feast, and, to add to the merriment, had Samson brought in and seated between the two main pillars of the house, where the nobles and many people were assembled. He laid hold of the pillars and pushed with all his might. The entire structure thus collapsed, burying both Samson and the Philistines. (Judges 16:1-31)].

Ahitub (Ahitob) the son of Phinehas, was the father of Ahimelech. Saul slew him, together with his entire house, because of David. [Ahimelech, the son of Ahitub, and his successor in the priesthood, gave David some of the show-bread and the sword of Goliath, when he fled from Saul. For this offense he and all the priest of Nob were slain by Saul].

Eli (Hely) was a judge after Samson, and also a priest. Because of the more worthy office of priest, he was not called a judge, but a priest. When the priesthood was diverted from the sons of Eleazar, Eli, first of the sons of Ithamar, attained the priesthood; and as he was a judge, he may have passed on the office to himself. However, he began to judge in the 356th year from the time of exodus from Egypt; being the year 861 in the third age of Abraham, and of the age of the world the 2,809th; and he judged forty years. During this time occurred the story of Ruth, as previously related.

Samuel, the holiest prophet of the Lord, a priest and judge of the Hebrews, ruled the people of the Lord forty years after Eli. He was the son of the man called Elkanah (Helcane) and Hannah (Anna), his wife. Elkanah had two wives, Hannah and Peninnah (Phenena). Hannah was barren, but was loved most by her husband. Peninnah gave birth, and therefore she scorned Hannah because of her barrenness. This greatly saddened Hannah; and she went into the temple and made a vow and prayed God to give her a son. And as she prayed as one intoxicated, Eli the priest thought she was drunk and upbraided her. But she meekly excused herself, making her great sorrow known to him. And the Lord listened to her prayer and gave her a son, Samuel the prophet. At the suggestion of the Lord she dedicated him to the tabernacle and allowed him to serve there. And from childhood to maturity he served the Lord worthily.

Samuel, the son of Elkanah and Hannah, was a celebrated Hebrew prophet, and the last of their judges. While a child he officiated in some form in the temple, and was favored with revelations of the divine will respecting the family of Eli, the high priest, under whose care and training his mother had placed him (I Samuel 3:4-14).

After the death of Eli, Samuel was acknowledged as a prophet, and soon commenced a work of reformation. Idolatry was banished, the worship of the true God was restored, and Samuel was publicly recognized as a judge of Israel. Residing on his patrimonial estate in Ramah he made annual circuits throughout the country to administer justice until his infirmities forbade it, and then he deputed to his sons to execute this duty. They proved unworthy of the trust and the dissatisfied people wanted a change of government. They applied to Samuel, who, under divine direction, anointed Saul to be their king, and Samuel resigned his authority to him. After Saul was rejected, Samuel was instructed to anoint David; after which he returned to Ramah, where he died. (I Samuel 12; I Samuel 25:1).

And after having also officiated as a judge of Israel for forty years he died, two years before the passing of Saul. And Israel mourned him as its own father and his body was buried in Ramah (Kamatha).

ILLUSTRATIONS

(A) PRIESTLY LINEAGE (Cont.).

To get our bearings in the Priestly Lineage, let us review: (1) At Folio XXIX *verso* we began with Aaron, who branched off to Ithamar, whose two sons were consumed by fire. So the office of high priest descended upon Eleazar, his remaining son. At Folio XXXVII *verso* the lineage was continued through Phinehas, Abishua, Bukki and Uzzi; and at Folio XL *verso*, Uzzi's descendats, Zeraiah, Meraioth (Azariah was skipped), Amariah and Ahitub were added. Following the text of Ezra 7:1-6, we should now proceed with Zadok, Shallum, Hilkiah, Azariah, Seraiah, finally coming to Ezra. But we do not, and Zadok will not appear until Folio XLVIII *recto* is reached.

In this new panel (XLI *verso*) we begin with Eli, who, according to the text, followed the collateral line of Ithamar, when the priesthood was diverted from the sons of Eleazar:

1. Eli (Heli) appears in his high pontificals, with the crescent upon his mitre. He is followed by
2. Phinehas (Phinees), who was already incorporated in the Priestly Line at Folio XXXVII *verso*, though there represented by a different woodcut. Both portraits give the subject the indicia of a high priest. And so with

3. Ahitub (Achitob), who already appeared in the Priestly Line at Folio XL *verso*, although represented by an entirely different portrait and not as a high priest, as at present. He is followed by his son
4. Ahimelech, also in his high priestly robes. He has a square bejeweled plate on his mitre, set with gems. His hands are placed together in an attitude of prayer. It was he and his house who were slain by Saul for giving assistance to the hunted David.
5. Abiathar (Abyathar), the last in the panel, holds an open book with both hands. Like Ahimelech, he too has a square bejeweled plate on his mitre, set with gems. He is not mentioned in the text. Abiathar was a son of Ahimelech, who was head of the family of priests in charge of the sanctuary at Nob (I Samuel 21:1). All except Abiathar were massacred by Saul (I Samuel 22:20). When the rest obeyed the king's summons, he may have remained at home to officiate. On hearing of the slaughter he took refuge with David, carrying with him the oracular Ephod. Abiathar and Zadok accompanied the outlaw in his wanderings. During Absalom's rebellion they and their sons rendered yeoman's service to the old king (II Samuel 15:17). Abiathar's adhesion to Adonijah was of great importance, not only because of his position as priest, but also owing to his friendship with king David. Solomon, therefore, as soon as he could safely do it, deposed Abiathar from the priesthood and relegated him to the seclusion of Anathoth. His sons lost the priestly office along with their father.

(B) LINEAGE OF THE JUDGES (Cont.).

1. SAMSON
2. ELI
3. SAMUEL
4. ELKANAH, PENINNAH AND HANNAH

The Lineage of the Judges which ended at Folio XLI *recto*, with Abdon, the last of the minor judges of Israel according to Judges 12:13-15, is here resumed with Samson, whose record occupies several succeeding chapters of the book of Judges.

1. Samson, having failed in his first matrimonial venture (which began with his Philistine courtship at Timnath, and ended with the slaughter of a thousand of his wife's kinsmen with the jawbone of an ass), soon thereafter went to Gaza, and saw there a prostitute; and he went in to her. As soon as the Gazites learned that Samson was among them, they encompassed him, and laid in wait for him all night "in the gate of the city." And Samson lay till midnight, when he arose and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them to the top of a hill (Judges 16:1-3). So here the artist and woodcutter have caught him in his triumphant march. In embroidered and intricate robes, including a great coat, but bareheaded, he gallantly (note the pose that he strikes) steps forward, with the gates on his shoulders. Taken in connection with the biblical text, this is one of the most comical woodcuts in the Chronicle.
2. Eli, who appeared at the head of the priestly line on this page, is now repeated in the Lineage of the Judges, for it will be remembered, he was both priest and judge. Here he appears as "Hely," just below the doughty Samson. He wears a medieval cap and gown, and according to his gestures, is engaged in the argument of some legal question. Below him is
3. Samuel, who is clothed in the same manner as Eli, and engaged in the same pursuit. He branches off from a triple portrait of
4. Elkanah (Helcana) and his two wives: Peninnah (Phenena) and Hannah (Anna). Peninnah is by far the younger of the two women. Both wear voluminous head-dresses, that of the younger woman the more pretentious. Peninnah has her hands folded in prayer, while Hannah holds the genealogical branch that proceeds to her beloved son Samuel. Elkanah is an elderly man and does not seem to feel particularly happy in his dual role of husband. But then, very few people in the Chronicle ever laugh, or even smile. He loved Hannah more than the scoffing Peninnah who bore him a number of children.

Folio XLII *recto*

Naples (Neapolis) is an old and highly celebrated city of the land of Campania. It was at one time called Parthenope. The city's origin and age are noted by Titus Livius, who writes that the city of Palaepolis was not far from the present site of Naples, and that the same people lived in both places. The city of Palaepolis, which was then in the hands of the Greeks, was conquered by Publius Plautius, the Roman. He occupied a convenient site between that city and Naples, and so prevented them from assisting one another against the enemy. But some write that this royal city was built by Diomedes, the king, in the maritime region, and that after it was subjugated by the Romans, it remained loyal and true to them and to other princes and lords. Yet Livy says that Naples was taken by the Romans with the assistance of the Nolanians; [Nola (Nolannus) was one of the most ancient towns in Campania, 21 miles southeast of Capua. In 327 BCE Nola was sufficiently powerful to send 2000 men to the assistance of Neapolis. In 313 it was taken by the Romans. It remained faithful to the Romans even after the battle of Cannae, when the other Campanian cities revolted to Hannibal, and it was allowed in consequence to retain its own constitution as an ally of the Romans. In the Social War it fell into the hands of the confederates, and when taken by Sulla it was burned to the ground by the Samnite garrison. It was afterward rebuilt and made a Roman colony by Vespasian. According to the ecclesiastical traditions, church bells were invented at Nola, and were for that reason called Campanae]. but that thereafter the Neapolitans nevertheless remained loyal toward the Romans and other lords at all times; for when the Romans were in distress, and the Neapolitans were their enemies, and their assistance was sought by Hannibal, they nevertheless stood by Rome. And afterward the city flourished during all the time that the Roman order of councilors and emperors continued to exist. By reason of its peaceful condition, many brave men sought relief there from their cares, and devoted themselves to luxury and frivolity. Suetonius states that when Nero came from Greece to Naples, he there first introduced the art of music; and that he rode through a breach in the walls with white horses. There also lived learned writers, namely Virgil, Livy, Oratius, and others. Bonifacius VIII and John XXIII, both popes, were born there. For the past 300 years this city has been graced by royalty, and magnificently adorned with many praiseworthy churches and large public buildings, houses, and other structures equal to those of other Italian cities. There is the cloister of Saint Clara,

built by a queen, the wife of King Robert of Aragon, and it excels all the cloisters of Italy. Item: A beautiful, well-built Carthusian cloister, named after St. Martin, is located outside the walls. There also is a citadel, called "New Castle," a praiseworthy and memorable work, with its new structures, and which is to be prized over and above the older structures in Italy. I will be silent as to the height, thickness, beauty, breadth and adornment of the gates, walls, palaces, chambers and other structures there. Mount Vesuvius of the land of Campana, which is removed from all other mountains, lies within a thousand paces of this city. It abounds in wines, which are called Greek wines. This same mountain at times has cast out upon itself ashes and sparks, covering the fields to the treetops. In the time of Trajan, Pliny the Second, who wished to view this marvel near at hand, was suffocated by flames.

Naples (Neapolis or Napoli) is located on the western slope of Mt. Vesuvius and was founded by the Chalcidians of Cumae (colonists from the city of Chalcis, on the island of Euboea, in Greece), on the site of an ancient place called Parthenope, after the siren of that name. For that reason we find the town so called by Vergil and Ovid. The year of the foundation of Neapolis is not recorded. It was called the "New City," because it was regarded as a new quarter of the city of Cumae. When the town is first mentioned in Roman history, it consisted of two parts divided from each other by a wall, and called respectively Palaeopolis ("Old City") and Neapolis. This division probably arose after the capture of Cumae by the Samnites, when a large number of the Cumaeans took refuge in the city they had founded. Immediately after which the old quarter was called Palaeopolis, and the new quarter, built to accommodate the new inhabitants, was called Neapolis.

In the year 290 BCE the town passed into the hands of the Romans, who allowed it to retain its Greek constitution. At a later date it became a municipium, and finally a Roman colony. Under the Romans the two quarters of the city were united and the name of Palaeopolis disappeared. It continued prosperous and flourishing until the time of the empire; and its beautiful scenery, and the luxurious life of its Greek population, made it a favorite of residence with many of the Romans. In the reign of Titus it was destroyed by an earthquake, but he rebuilt it in the Roman style. The modern city of Naples does not stand on exactly the same site as Neapolis. The ancient city extended further east. The modern city, on the other hand, extends farther north and west.

ILLUSTRATION CITY OF NAPLES

The Latin edition of the Chronicle has a city image representing Naples that appears for the first time. In the German edition, however, the woodcut that appeared at Folio XXXIX *verso*, as representative of the city of Mainz, is here repeated.

Folio XLII *verso*

In the reign of this man (referring to the opposite portrait of Thautanes (Thatanes), a king in the Assyrian Lineage) Troy was destroyed, probably for the first, but not for the second time.

And at this time began the most important period of Greek history and accomplishments. From this point on they wrote their histories, beginning in the first or second year after the defeat and destruction of Troy; and it was in the third year of Abdon, the judge of Israel.

In the Year of the World 4025

In the reign of this Athanis (referring to the opposite portrait of the second king of this branch of the Assyrian Lineage), the Trojan wars are said to have been fought; during which time Mnestheus ruled the Athenians, and Polisides the Sicyonians.

Thineus (referring to the third portrait opposite) was the twenty-eighth king of the Assyrians, and during his reign the kingdom of Sicyonia came to an end, which was also in the time of Eli, the priest; and this kingdom endured 939 years. Thereafter priests, called Carni, were instituted.

In the Year of the World 4075

Jesse, or Isay, had seven sons and two daughters, whose names are here written (referring to the inscriptions on the portraits).

ILLUSTRATIONS (A) Lineage of Assyrian Kings (Cont.)

The Lineage of Assyrian Kings is here continued from Folio XXXIII *recto*:

1. All three kings are conventionally portrayed. Of interest here is that two of the three portraits differ between the Latin and German editions. In the German edition Thautanes is represented by a woodcut that at Folio XXVIII *recto* represents King Baleus in the Assyrian line.
2. Athanis is represented by the same woodcut that at Folio XXVI *recto* represents King Aegialeus in the Assyrian line.
3. In the German edition Thineus is represented by the same woodcut that at Folio XXV *recto* represents King Ninyas in the Assyrian line.

(B) Lineage of Christ (Cont.)

The Lineage of Christ was carried to Boaz at Folio XL *recto*, and is now resumed with his son Obed, born to him by Ruth. To Obed Jesse was born, and it is with the latter's issue that we are here largely concerned.

Jesse was married to a woman who has been previously married to one Nahash, or had been his concubine. Of this relationship two daughters were born, Abigail and Zeruiah. Abigail married Jether, the Ishmaelite, and bore him a son, Amasa. Zeruiah, the second daughter, also married and begot three sons, Abishai, Asahel and Joab.

To her second husband, Jesse, this same woman, according to I Chronicles 2:12-17, bore seven sons: Eliab, Abinadab, Shammah (Shimma), Nethaneel, Raddai, Ozem and David. It seems there was another, or eighth son, but his name is not given in the Bible.

1. Obed (Obeth), son of Boaz and Ruth, begins this branch of the Lineage of Christ, but is not mentioned in the text. He stands in the cup of a flower as do nearly all the genealogical characters, and from him a branch runs to his son.
2. Jesse (Jessent, also called Abysay), "that Ephrathite of Bethlehem Judah" and man of wealth and position. Jesse was, through David, the ancestor of the Judaic kings, and thus of Christ, and is shown in a dual portrait with his wife. The text speaks of him as "Jessent or Isay." The name "Abysay" appears above the portrait of his wife, but is not intended as her name. The portraits of Obed and Jesse and wife constitute a single woodcut. From Jesse's wife a branch runs to
3. Jether "the Ishmaelite" and Abigail, his wife, a dual portrait, but the branch proceeds to him in stead of her; for Abigail was the daughter of Jesse's wife by a former marriage, as already explained. The pair are printed by a single woodcut. From Abigail a branch proceeds to their son Amasa; also shown by a single woodcut. The connecting branch was printed from an independent block. Another branch from the main trunk of Jesse and his wife proceeds to six of the children born of Jesse.
4. Eliab (Heliab, Abidabad (Aminadab), Shammah (Samaa), Nethaneel (Nata), Raddai (Redda) and Ozem (Asan). The seventh son, David, is not shown, but is reserved to begin the next branch of the genealogy at Folio XLVI *verso*.
5. Zeruiah (Saruia), the second daughter of Jesse's wife by a former husband, and her husband are shown in a dual portrait, from which the foliage branches off to their three sons, Abishai (Abisay), Asahel, and Joab.

Folio XLIII *recto*

Homer, the Asiatic poet, of all Greeks the most celebrated (and of whose time and life there is no definite information), flourished in the time of Saul, the king of Israel. The Athenians considered him nonsensical because he said that the gods quarreled among themselves; although the historians say that because of his power and age, the Greeks considered him not only the prince of poets, but of natural philosophers as well; that above all others he was open in his views, and produced more real and genuine poetry than any others did. Yet Polycrates records of him this folly: that because he was unable to solve simple questions put to him by the mariners and fishermen, and was laughed to scorn by them, he gave up the ghost, pierced through by the poisoned shafts of shame. Once upon a time Homer took a stroll by the sea and he lifted up his countenance toward the heavens as though enamored of them. Then he saw a group of fishermen laughing and talking together, and engaged in removing vermin from their clothes. And he asked them what they had. And they answered and said, What we caught we do not have, and what we have not caught we still have. Although the fishermen referred to the vermin or lice in their clothes, Homer thought only of the fish; and he pondered how it could be that the fish they had not caught they still had. Some say this problem so embittered Homer that he hanged himself. According to the Greeks, Homer wrote twenty-four books on the defeat and capture of Troy, and as many books on the aimless voyages of Ulysses. Homer lived 108 years in a continued state of blindness.

Anchises, a son of Capys the Trojan, was warned by the Sibyl Phrygia that Troy would be wiped out. So he went out into the wilderness of the world and lived in the solitude as a hermit, and engaged in the herding of cattle, of which the wealth of the ancients often consisted. And as he was tending his herd by the river Symeantem (Symaethus?) he was loved by Venus the goddess, and as a result of their intercourse a son, Aeneas, was born, who reigned in Italy. This (tale) was invented by the betrayers of the barbarous people, who thus covered up their own adulteries and the seduction of virgins. [Compare text and illustration with Folio XXXVI *recto*, and see footnote there].

Aeneas, the son of Anchises, came to Italy in the sixth year of Labdon. In figure and speech he was noble and praiseworthy above all others. He and his father, and his son Ascanius, and his nurse Cayeta [The German edition records the name of Aeneas' nurse as Creta], had become associated with the Trojans, and after the destruction of Troy they were driven forth into exile by the Greeks. And they sailed to Italy with twenty ships and stirred up much war. It is said he had as wife a daughter of Priam. [The German edition states (uncharacteristically in its absurdity) that the wife of Aeneas was Helen. Actually, Aeneas had two wives: Creusa, daughter of Priam (mentioned in the last paragraph on this page in reference to her son, Ascanius), who dies during the capture of Troy, and Lavinia, his wife in Italy]. Through the ignorance of the rabble he was looked upon as a god. [See biographical note to Folio XXXVI *verso*].

Codrus, the son of Melanthus, a king, was the last king of Athens. His reign began in the twenty-seventh year of Samuel's rule, and he reigned twenty-one years. With his death the kingship of the Athenians came to an end. This king did not dress in royal robes, but went about in scant cast-off clothes, in which he was not recognized. He willingly went to his death in order that his people might be relieved of their enemies. Although by this act he set a worthy example for the princes and lords, yet very few, or none at all, followed him. By reason of his great fidelity he is often mentioned by the holy writers as though with him an image of Christ had passed away. For though

he knew that the Peloponnesians had received an answer from the gods to the effect that his forces would be victorious but that he would be killed, he placed himself foremost against the enemy and allowed himself to be slain. When the Peloponnesians learned of this, they soon gave up the battle, and thus the Athenians were relieved. And so this king chose to die rather than have his people defeated, and himself live in honor afterwards. After his death the city of Athens was governed by a council until Solon the great lawgiver was elected a duke. The Athenian kings reigned 487 years, from the remotest time of the Hebrew bondage up to the time of Codrus. [Codrus was the son of Melanthus, and last (mythological) king of Athens. According to the mythical chronology, when the Dorians invaded Attica from the Peloponessus, c. 1068 BCE, an oracle declared that they should be victorious if the life of the Attic king was spared. Codrus, therefore, immediately resolved to sacrifice himself for his country. He entered the camp of the enemy in disguise, commenced quarreling with the soldiers, and was slain in the dispute. When the Dorians discovered the death of the Attic king, they returned home. Tradition adds that as no one was thought worthy to succeed such a patriotic king, the kingly dignity was abolished, and Medon, son of Codrus, was appointed archon for life instead].

Ascanius, a son of Aeneas by Creusa, the daughter of King Priam, was the second Latin king. He built the city of Alban (Alba Longa) and there he himself reigned. He is called a king of the Albanians and so his successors were also called.

Ascanius was son of Aeneas by Creusa. According to some traditions, Ascanius remained in Asia after the fall of Troy, and reigned either at Troy itself, or at some other place in the neighborhood. According to other accounts he accompanied his father to Italy. Other traditions give the name of Ascanius to the son of Aeneas and Lavinia. Livy states that on the death of his father Ascanius was too young to undertake the government, and that after he had attained the age of manhood, he left Lavinium in the hands of his mother, and migrated to Alba Longa. Here he was succeeded by his son Silvius. Some writers relate that Ascanius was also called Ilus, or Julus. The gens Julia (whose members included, among others, Julius Caesar) at Rome traced its origin from Julus, or Ascanius.

Alba Longa, the most ancient town in Latium, is said to have been built by Ascanius, and to have founded Rome. It was called Longa because it stretched in a long line down the Alban Mount toward the Alban Lake. It was destroyed by Tullus Hostilius, and was never rebuilt. Its inhabitants were removed to Rome. At a later time the surrounding country which was highly cultivated and covered with vineyards, was studded with splendid villas of the Roman aristocracy and emperors, each of which was called Albanum, and out of which a new town at length grew, also called Albanum, on the Appian way, ruins of which are still extant.

ILLUSTRATIONS

(A) HOMER.

Homer (Homerus) is represented by a very small woodcut. The portrait is, with the exception of the beard, out of tune with classical versions of the blind bard. His eyes are wide open and he is gesturing with both hands. Somewhat surprisingly, the German edition employs a portrait of Homer that is clean-shaven.

(B) LINEAGE OF THE ITALIAN KINGS.

The Lineage of the Kings of Italy is here continued from Folio XXXV *recto*, where it had its inception:

1. Latinus is represented by a woodcut that would appear to be here used for the first time. It is the usual king-picture—crown, orb and scepter. He is not mentioned in the text.
2. Aeneas appears below Latinus. In the German edition a different image is used, one that also served for Saturn at Folio XXXV *recto*.
3. Ascanius appears below Aeneas. In the German edition a different image is used, one that did service as Thautanes on the opposite page (Folio XLII *verso*), and previously as Baleus (Folio XXVIII *recto*) in that edition.
4. Anchises and Venus, of whose union Aeneas was born, are shown in a dual portrait outside of the pale of the regular lineage. A branch proceeds from them to their son.

(C) CODRUS.

Codrus is represented by a miniature portrait, with crown, orb and scepter.

Folio XLIII *verso*

Venice, in our time the most renowned city, a noble industrial center of Italy, and the mightiest by land and sea, had its beginning with Aeneti, or Veneti (Heneti), the Trojan. For after the destruction of Troy, Antenor [See Note on Antenor at Folio XXXVI *verso*]. came there across the Adriatic Sea in ships. And there came with him a great number, called Veneti, who had been drive out of Paphlagonia [Paphlagonia is a district on the north side of Asia Minor, between Bithynia on the west and Pontus on the east, being separated from the former by the river Parthenius, and from the latter by the Halys; on the south it is divided by the chain of Mount Olympus (according to others by Oglassys) from Phrygia, in the earliest times, but from Galatia afterwards. And on the north it is bordered by the Euxine. It appears to have been known to the Greeks in the mythical period. The Argonautic legends mentioned Paphlagon, the son of Phineus, as the hero eponymous of the country. In the Homeric catalogue Pylaemenes leads the Paphlagonians, as allies of the Trojans, from the

land of the Heneti, about the river Parthenius, a region famed for its mules and horses; and from their leader, the later princes of Paphlagonia claimed descent, and after him the country itself is sometimes called Pylaemenia. These people were first subdued by Croesus; then they fell under Persian sway, but they made themselves independent, and so maintained their condition until their conquest by Mithridates. In the end the country became Roman and Augustus made it a part of Galatia. It was made a separate province under Constantine. The eastern portion, however, was assigned to Pontus, under the name of Hellespontus], and were seeking a region in which to live. From these same Veneti the country was called Venetia, which comprehends in length the country of Histria (or Istria) and extends from there to the river Padua (Po). In breadth it reaches from the same river to the mountains that separate Italy from Germany. It has had the name Venetia for fifteen hundred years. It was often invaded by its neighbors, and also the Gauls and the Germans, and was most cruelly attacked and laid waste by the ruthless and bloody Attila, king of the Huns. And Attila himself came there with great armies and attacked the city. He caused many to be burned and some to be destroyed in the ground, and as he captured and burned Padua, and the cities of Aquileia and Altinus were destroyed, the foremost Venetians with their wives and children, and their goods and chattels, fled to the nearest islands to escape this ruthless destroyer; and they named their new location after the land of Venetia. The city people who escaped to there erected buildings of many kinds and established a city. And as the inhabitants of Altinum [Altinum was a wealthy municipium in the land of the Veneti in the north of Italy, at the mouth of the river Silis and on the road from Patavium to Aquileia. It was a wealthy manufacturing town and the chief emporium for all the goods that were sent from southern Italy to the countries of the north. Goods could be brought from Ravenna to Altinum through the Lagoons and the numerous canals of the Po, safe from storms and pirates. There were many beautiful villas around the town]. had divided their state into six parts, so they built six cities in the islands of the sea, namely Torcellum, Maiorbum, Burianum, Amoriacum, Constanciacum, and Ainianum (Anneianum). Because the richest and most powerful Venetians lived there, the city of Venice increased and expanded from the time it was built. At first the ducal seat was at Heracleia; then at Methamaucum, and finally at Rialto by common consent; for this region was more secure against the enemy, and offered greater opportunities for the enlargement of the city. After the destruction of the cities,

Folio XLIII recto

the country changed its name, and was no longer called Venetia. It then became a part of Lombardy, Tervisermarck (March of Treviso) Floriaul, and of Histria (Istria); but the islands retained the name of the country. This city was built in A.D. 461, in which year Attila [Attila in 434 CE, with his brother Belda, attained to the sovereignty of all the northern tribes between the frontier of Gaul and the frontier of China. He gradually concentrated upon himself the awe and fear of the entire ancient world, which ultimately expressed itself by affixing to his name the well-known epithet of "the Scourge of God." His career divides itself into two parts. The first (445-450 CE) consists of the ravage of the Eastern empire between the Euxine and the Adriatic, and the negotiations with Theodosius II which followed upon it. They were ended by treaty ceding to Attila a large territory south of the Danube and an annual tribute. The second part of his career was the invasion of the Western empire (450-452). He crossed the Rhine at Strasbourg, but was defeated at Chalons in 451. He then crossed the Alps, took Aquileia, but did not attack Rome. He recrossed the Alps, but died in 453]. destroyed the city of Aquileia; but since then the city was built up again; and with larger and more costly buildings and houses of worship. Item: In the year A.D. 827 the body of St. Mark was brought to Venice from Asia, and in the following year the church of St. Mark was built in the most aristocratic part of the city; and there costly and irreplaceable valuables are kept. For the Venetian power and riches increased daily and miraculously. [St. Mark's was originally the private chapel of the doge, an elective chief magistrate, holding princely rank in the Venetian republic. The Venetian dogate dated from 697 to 1797 when it was abolished. The Church of St. Mark's was adorned with the spoils of other buildings, both in the East and on the Italian mainland. A law of the republic required every merchant trading in the East to bring back some material for the adornment of the church. In fact, the building is a museum of sculpture of the most varied kind, nearly every century from the 4th down to the latest Renaissance is represented. The present church is the third one on this site. Soon after the concentration at Rialto, a small wooden church was erected about the year 828 for the reception of the relics of St. Mark, brought from Alexandria. The chronicler speaks of Asia in this connection because Egypt was at that time considered a part of that continent. From that moment St. Mark became the patron saint of Venice, supplanting St. Theodore. The church was destroyed with the ducal palace in the insurrection against Doge Candiano IV. But it was later rebuilt on a larger scale and Byzantine architects had a large share in the work; but Lombards were also employed, giving birth to a new style, peculiar to the district. In plan St. Mark's is a Greek cross of equal arms, covered by a dome in the center, 42 feet in diameter, and by a dome over each of the arms. The addition of a narthex before the main front and a vestibule on the northern side brings the whole western arm of the cross to a square. The exterior façade is enriched with marble columns from Alexandria and other eastern cities. The top of the narthex forms a wide gallery, in the center of which stand the famous four bronze horses]. As we reach the year 1204 the Venetians joined the French in a war, and in that war obtained control over Constantinople. And thereafter they built the Rialto. [The Rialto was the ancient city of Venice, and derived its name from Rivo-alto ('deep stream'). The Ponte di Rialto is the famous bridge over the Grand Canal, built in 1591, connecting the old Rialto with the island of San Marco]. But in this city, and of its location, there is more to be wondered at than spoken of or written about. It is surrounded by the sea, so that all manner of merchandise and necessities of life are not only brought to it by the sea, but also by other waters which flow there from the surrounding country. So it seems a contradiction to say that in this city in which nothing grows, everything is to be found necessary to sustain life, and even a surplus of it. I will be silent about the wide houses, the high towers, the adornment of houses of worship, the buildings erected in the midst of the waters, a thing which may seem incredible to those who have not seen it. And what is to be said of the large and numerous ships and their equipment, and of the great number of councilors, the order, the commendable customs, existent for over a thousand years; its kindness and open hospitality to all who choose to come there!

Venetia was a district in northern Italy originally included under the general name of Gallia Cisalpina. It was bounded on the west by the river Athesis (Adige), which separated it from Gallia Cisalpina; on the north by the Carnic Alps; on the east by the river Timavus, which separated it from Istria, and on the south by the Adriatic. Its inhabitants, the Veneti, called Heneti by the Greeks, were said to be descendants of the Paphlagonian Heneti, whom Antenor led into the country after the Trojan War, as it is said. There are many

speculations as to who these people were, and from where they came, but all writers are agreed that they did not belong to the original population of Italy. To protect themselves against neighboring Celtic tribes, they formed an alliance with Rome; and the Romans defended them. They are almost the only people in Italy who became Roman subjects without offering resistance. They continued to enjoy great prosperity down to the time of the Marcomannic wars, in the reign of Aurelius. But from this time their country was frequently devastated by the barbarians who invaded Italy. In the fifth century many of its inhabitants, to escape the ravages of Attila, took refuge in the islands off their coast, on which now stands the city of Venice. In fact, the origin of Venice is attributed to these invasions, for it was founded by the refugees from the mainland cities who sought escape from the Huns in the impregnable shallows and mud banks of the lagoons. Venice, like Rome and other famous cities, was an asylum. But it is nearly certain that long before the Huns swept down on the Venetian plain in the middle of the fifth century, the little islands of the lagoon already had a population of poor fisherfolk, living in quasi-independence, thanks to their poverty and inaccessible site. This population was augmented from time to time by refugees from the mainland cities, such as Aquileia, Altinum and Patavium. With each movement of people, some of the refugees, no doubt, remained in the islands, and gradually built and peopled the 12 lagoon townships, which formed the germ of the State of Venice, and were subsequently concentrated at Rialto, or in the city we now know as Venice. These twelve townships were Grado, Bibione, Caorle, Jesolo, Heraclea, Torcello, Murano, Rialto, Malamocco, Poveglia, Chioggia, and Sottomarina.

In 466, 14 years after the fall of Aquileia, the population of the 12 lagoon township met at Grado to elect one tribune from each island for the better government of the separate communities, and to put an end to rivalries which had begun to play a disintegrating part. But with the influx of additional people, the jealousies increased and the individual tribunes were unable to control the situation. In this crisis the people suppressed their 12 tribunes and chose a single head of the State, and in 697 Venice elected her first doge.

The whole site of Venice is dominated by the Grand Canal that winds through the city and was at one time probably the bed of a river flowing into the lagoons near the Mestre. The smaller canals all serve as arteries to the Grand Canal. The alleys (*calli*) number 3227, with a total length of over 89 miles. The canals number 177 and measure 28 miles.

The soil of Venice is oozy mud, which can only be made capable of carrying buildings by the use of piles. There is no land fit for agriculture or the raising of cattle; the sole food supply is fish from the lagoon, and there is no drinking water save such as could be stored from rainfall.

The characteristic conveyances were the gondolas, flat-bottomed boats some 30 feet long by 4 to 5 feet wide, curving out of the water at the ends, with ornamental bow and stern pieces, and an iron beak resembling a halberd, which is the highest part of the boat. Gondolas are mentioned as far back as 1094, and prior to a sumptuary edict passed by the great council in 1562 making black their compulsory color, they were very different in appearance from now. The old boats had awnings of rich materials, supported on an arched frame open at both ends.

Fine examples of Venetian Byzantine palaces – at least of the facades – are still to be seen on the Grand Canal and on some of the smaller canals; but the interiors have been modified past recognition. The palaces seem to have had twin angle-towers, and the facades presented continuous colonnades on each floor with semi-circular high stilted arches, leaving a very small amount of wall space. The buildings are usually battlemented in fantastic form.

Folio XLIII *verso* and XLIII *recto*

ILLUSTRATION

THE CITY OF VENICE

The scenic illustrations of the Chronicle are of two kinds: (1) Those of a general nature, used to represent a number of cities, and (2) those designed to represent a particular city, and therefore not repeated. We are here concerned with the second class. The first specific illustration was of Jerusalem (at Folio XVII *recto*); and now we have the second one, the city of Venice.

In the foreground is the favorite mode of Venetian conveyance, the gondola. Three couples are about to take passage.

As the eye scans the waterfront we note two columns. They are of Egyptian granite, and were brought to Venice as trophies by Doge Domenico Michieli in 1126. In 1180 they were set up with their present fine capitals and bases. One is surmounted with a bronze lion (the symbol of St. Mark), cast in Venice about 1178. In 1329 a marble statue of St. Theodore, standing on a crocodile (dragon), was placed on the other column. Both are shown in the woodcut. St. Theodore is regarded as one of the chief patron saints of Venice. His body was brought from Constantinople in 1260. In art he appears as a warrior in armor, generally trampling on the dragon.

And as we look about the city we see Venetian gothic architecture, both ecclesiastical and domestic. Also visible are the campanili ('bell towers'), one of the most striking features of Venice. These were at one time even more numerous. Earthquakes and the settling of foundations have brought many of them down, the latest to fall being the great tower of San Marco itself, which collapsed in 1902. Its reconstruction was undertaken at once, and completed ten years later. These towers are almost invariably square, as we see them on the woodcut. The campanile is usually a plain brick shaft with shallow pilasters running up the faces. It has small angle windows to light the interior staircase and is not broken into stories with grouped windows. Above the shaft comes the arcaded bell chamber, frequently built of Istrian stone, and carrying either a cone, cupola, or pyramid.

The ordinary Venetian house was built like a courtyard, and was one story high. On the roof was an open loggia for drying clothes; but apparently this is not washday on the Rialto. In front, between the houses and the water, ran the quay or wharf, as we see it in the woodcut before us.

As early as 1339 Venice had already established a hold on the mainland, and ceased to be purely an island empire.

Folio XLIII verso

Padua, a very celebrated old city of Italy, according to Virgil and Livy, was built by Antenor [Antenor, according to Homer, was one of the wisest among the elders at Troy. He received Menelaus and Ulysses into his house when they came to Troy as ambassadors, and advised his fellow citizens to restore Helen to Menelaus. Thus he is represented as a traitor to his country, and when sent to Agamemnon, just before the taking of Troy, to negotiate peace, he devised a plan for delivering the city, and even the palladium into the hands of the Greeks. His history after the capture of Troy varies. According to one account he went with the Heneti to Thrace, and from there to the western coast of the Adriatic, where the foundation of Patavium (Padua) and several towns is said to have been laid]. and his fellow fugitives from Troy. He proceeded directly through Argos to the Illyrian shores. He came into the dominion of the Liburnians, and finally reached the Adriatic Sea. He drove out the Euganei [The Euganei were a people who formerly inhabited Venetia in the Adriatic Sea, and were driven toward the Alps by the Heneti, or Veneti. According to some traditions they founded Patavium (Padua) and Verona. They possessed numerous flocks of sheep, the wool of which was celebrated], who were in possession of this country, and there he built the city of Padua. Cicero states that the Paduans were very friendly with the Romans and in trying times assisted them with arms and money. Later, during its most prosperous times, Padua was within the Roman jurisdiction, although not as a dependency, for it participated in the election of Roman consuls. We hold that in beauty of its public buildings Padua is without a peer in Italy. However, the buildings in general, and some in particular, are modern, for Attila, king of the Huns, devastated the city. Although it was rebuilt by Narses Eunochus [Narses was a eunuch, and hence this appellation. He was a celebrated general and statesman during the reign of Emperor Justinian. Narses put an end to the Gothic dominion in Italy by two brilliant campaigns, one in 552 CE, the other in 553, and again annexed Italy to the Byzantine empire. He was rewarded by Justinian with the government of the country which he held for many years. He was deprived of this office by Justin, the successor of Justinian; whereupon he invited the Longobards to invade Italy. This invitation was eagerly accepted by Alboin. However, it is said that Narses soon thereafter repented, and died of grief at Rome shortly after the Longobards had crossed the Alps. He attained the age of ninety-five years]. and by those from Ravenna, it was burned and destroyed by the Lombards. In later times, however, in the reign of Charlemagne, and of his sons and grandsons, and up to the time of Frederick I, the city developed wonderfully. Ezzelino, the most cruel of tyrants, subjugated Padua, and at the same time began to slay or expel its citizens. [Ezzelino da Romano (Ezelin or Ecelinus) was the head of the Ghibellines in Italy in the time of Emperor Frederick II. He was the son of Ezzelino II, the monk, of noble lineage, whose ancestors migrated to Italy from Germany under Conrad II. He was podesta, or chief magistrate of Verona in 1226. These magistrates were elected annually and entrusted with arbitrary power. He lost jurisdiction over the city in 1227, regained it in 1230, and allied himself two years later with his former antagonist Frederick II in his war with the Lombards. In 1236 the emperor made him lord of Vicenza, in 1237 of Padua and Treviso. In 1238 the emperor gave him his natural daughter, Selvaggia, as wife. From this time on Ezzelino restlessly pursued the goal to make his house supreme in his controversy with the Guelphs, a princely family that opposed the authority of the German emperors in Italy. He hoped to enlarge his jurisdiction so as to comprehend the entire March of Treviso. He held his conquests firmly and with the most gruesome tyranny. He set up a tyrannical rule in the subjugated regions that has made his name one of despicable memory in the history of Italy. He was generally hated and despised, oppressing open enemies by force and keeping secret ones at bay through great watchfulness. He also attempted to subjugate Milan, but a confederacy was organized against him. On September 27, 1259 he was defeated at Soncino, was taken prisoner and died a few days later. It is said that more than 50,000 people went to the hangman, or died in prison under his orders. His brother Alberich, in 1260, was compelled to give up his castle unconditionally, by starvation, and thereafter his sons and daughters were cruelly martyred and slain before his eyes. Alberich himself was tied to the tail of a horse and dragged to death. With him the house of Romano came to an end]. Thereafter the Carrarians exercised authority over Padua, and maintained possession for a century, making it more habitable and beautiful. By their labors the Carrarians raised up towers and fortified the city with triple walls. [At the Diet of Aix-la-Chapelle (828) the duchy and march of Friuli, in which Padua lay, was divided into four counties, one of which took its title from the city. At the beginning of the 11th century the citizens established a constitution composed of a general council or legislative assembly and a credenza or executive; and during the next century they were engaged in wars with Venice and Vicenza for the right of waterway on the Bacchiglione and the Brenta, so that the city, on the one hand, grew in power and self-reliance, while on the other, the great families of Camposampiero, D'Este, and Da Romano began to emerge and divide the Paduan district between them. The citizens, in order to protect their liberties, were obliged to elect a podesta, and their choice fell on one of the D'Este family (c. 1175); but in 1237 Frederick II established his vicar Ezzelino da Romano in Padua and the neighboring cities. When Ezzelino met his death, in 1256, Padua enjoyed a brief period of rest and prosperity; the university flourished; the basilica of the saint was begun; the Paduans became masters of Vicenza. But the advance brought them into dangerous proximity to Can Grande della Scala, lord of Verona, to whom they had to yield in 1311. As a reward for freeing the city from the Scalas, Jacopo da Carrara was elected lord of Padua in 1318. From that date until 1405, with the exception of two years, nine members of the Carrara family succeeded each other as lords of the city. Padua then (1405) passed under Venetian rule]. And although Tymanus entered through them, yet many and various moats and drains were built through the great industry of the Carrarians, which brought water to various parts of the city. In this city is a very strong fortress, and also a palace of first rank in Italy. Its buildings are various. Emperor Henry IV, a German, built the cathedral. There also was a courthouse, the most beautiful in the world. It was later destroyed by fire; but a more costly one was built by the Venetians. They laid the remains of Titus Livy in a more public place. There also is the much praised Church of St. Anthony, whose like is not often found in Italy; [The basilica dedicated to Saint Anthony in the most famous of the Paduan churches, and in a chapel there the bones of the saint are said to rest. The basilica was begun in 1231 and completed in the following century. It is covered by seven cupolas, and in the piazza in front of

the church is Donatello's magnificent equestrian statue of Erasmo da Narni, the Venetian general]. and the temple of St. Justina, the virgin, in which are preserved the remains of St. Luke, the Evangelist, and of Prosdoanni [Probably St. Prosdócimo], together with the relics of St. Justina. [Justina, a saint famous in the Paduan and Venetian territories, was according to legend, a virgin of royal birth, who dwelt in the city of Padua. King Vitalicino, her father, having been baptized by a disciple of St. Paul, brought up his daughter in the Christian faith. After his death she was accused before the emperor Maximian of being a Christian. He therefore commanded that she be slain by the sword. Opening her arms to receive the stroke of the executioner, she was pierced through the chest and fell dead. In the year 453, a citizen of Padua founded in her honor the church that bears her name. Having fallen into ruin, it was sumptuously restored by the Benedictine Order in the beginning of the sixteenth century. The collection made for this purpose throughout northern Italy awakened the enthusiasm of the neighboring states, and it is from this time that we find her represented in the pictures of the Paduan and Venetian schools, and most frequently in the paintings of Veronese]. And it is said the same churches were once upon a time temples of Jove. But now there is in the same place a large monastery of the order of St. Benedict. In this city is also the most celebrated university of Italy. In addition to Livy, other brilliant and learned men were born at Padua, namely Paulus [Paulus Julius was one of the most distinguished Roman jurists. He was in the auditorium of Papinian, and consequently was acting as a jurist in the reign of Septimius Severus. He was exiled by Elagabalus, but recalled by Severus when the latter became emperor, and was made a member of his consilium. Paulus also held the office of praefectus praetorio. He survived his contemporary Ulpian. Paulus was perhaps the most fertile of all the Roman law writers, and there is more excerpted from him in the than from any other jurist, except Ulpian. Upwards of seventy separate works by Paulus are quoted in the . Of these his greatest work was , in eighty books. The industry of Paulus must have been unremitting, and the extent of his legal learning is proved by the variety of his labors. Perhaps no legal writer, ancient or modern, has handled so many subjects. It is said that there are 2462 excerpts from Ulpian in the , and 2083 from Paulus, which make about one-sixth of the whole], the jurist, and Peter de Aponodess, whose excellent writings and teachings for the common good of mankind are held in great esteem. Item: Albertus [Probably Albertus Magnus], of the hermit order, a highly renowned teacher and preacher of the Holy Scriptures. Item: Stella [Arruntius Stella], Flaccus [There are many persons by the name of Flaccus in Roman history and literature, but the here probably intends C. Flaccus, a native of Padua, was a poet who lived in the time of Vespasian. He is the author of the , an unfinished epic poem in eight books, on the Argonautic expedition, in which he follows the general plan and arrangement of Apollonius Rhodius. The eighth book terminates abruptly at the point where Medea is urging Jason to take her with him back to Greece], Volusius [This probably refers to Volusius Maecianus, a jurist, who was in the consilium of Antoninus Pius, and was one of the teachers of M. Aurelius. He wrote several works, and there are forty-four excerpts from his writings in the], and many others, exceptional men in all the arts. From the sea upward this city has navigation on the river Brenta, which flows by it. From Lucafusina (Lucia fusina) it is possible to sail for six miles to Padua on an artificial canal.

ILLUSTRATION

THE CITY OF PADUA

Illustrated by the same woodcut that has already been used for Trier (Folio XXIII *recto*)

Padua (Patavium, Italian Padova), an ancient town of the Veneti on the river Bacchiglione, twenty-five miles west of Venice and eighteen miles southeast of Vicenza, is said to have been founded by the Trojan Antenor. It became a flourishing town in early times and was powerful enough in 302 BCE to drive back the Spartan king Cleomenes with great loss when he attempted to plunder the surrounding country. Under the Romans it was the most important city in Northern Italy. According to Strabo it possessed 500 citizens whose fortunes entitled them to equestrian rank. It was plundered by Attila, and in consequence of a revolt of its citizens, it was subsequently destroyed by Agilulf, king of the Lombards, and razed to the ground; for this reason the modern town contains few remains of antiquity. It is celebrated as the birthplace of the historian Livy.

The most famous of the Paduan churches is the basilica dedicated to St. Anthony, commonly called Il Santo. There rest the bones of the saint in a richly ornamented chapel. The basilica was begun after his death in 1231 and was completed in the following century. It is covered by seven cupolas. In the piazza in front of the church is Donatello's magnificent equestrian statue of Erasmo da Narni, the Venetian general, who died in 1443.

At the Diet of Aix-la-Chapelle (828) the duchy and march of Friuli, in which Padua lay, was divided into four counties, one of which was named after the city. At the beginning of the eleventh century the citizens established a constitution. During the next century they were engaged in wars with Venice and Vicenza for the right of waterway on the Bacchiglione and the Brenta—so that, on the one hand, the city grew in power and self reliance, while on the other, the great families of Camposampiero, D'Este, and Da Romano began to emerge and to divide the Paduan district between them. The citizens, to protect their liberties, elected a podestà, and their choice fell first on one of the D'Este family (c. 1175); but in 1237 Frederick II established his vicar Ezzelino da Romano in Padua and the neighboring cities.

When Ezzelino met his death in 1256, Padua enjoyed a brief period of rest and prosperity. The university flourished; the basilica of the saint was begun. But this advance brought them into dangerous proximity to Can Grande Della Scala, lord of Verona, to whom they had to yield in 1311. As a reward for freeing the city from the Scalas, Jacopo da Carrara was elected lord of Padua in 1318. From that date until 1405 (with the exception of two years, when Gian Galeazzo Visconti held the town), nine members of the Carrara family succeeded one another as lords of the city. Padua passed under Venetian rule in 1405, and so remained, with a brief interval, till the fall of the republic in 1797.

It is strange that the chronicler, Doctor Schedel, a graduate of the University of Padua, and undoubtedly familiar with the city, had so

little to say about his alma mater and this interesting town.

Folio XLV *recto*

OF THE KINGDOM OF THE LATINS AND OF ITALY

The country which is now called Campania was at one time the Latin kingdom, and, as Virgil and Livy state, it is one of eighteen regions which has many places that were visited by the others. But as more damage occurred here than in other countries or regions, and as it is not now built up, the visitors are fewer here than in any of the other regions. This land or province is called the Latin province because Saturn, the king of Crete, fled from the weapons of his son Jove and lived there in hiding; for such secret and concealed residence is expressed in the Latin by the word latino [The Latin word for 'hidden' or 'concealed' is *lateo*, not *latino*]. (as those learned in the Latin know). And thus Virgil has written and indicated in eight Latin verses. This province was at first small in area; but Servius writes that those are called Latins who live in the inner towns of the Alban Mountains. This province begins at the sea in the region of the Tiber and reaches to the city of Caieta [A town in Latium on the borders of Campania, situated on a promontory of the same name, and on a bay of the sea called after it Sinus Caietanus].; and here some cities were still in evidence, although others were destroyed. In this region and province were aboriginal peoples, called Rutuli [The Rutuli were an ancient people in Italy who inhabited a narrow slip of country on the coast of Latium a little to the south of the Tiber. Their chief town was Ardea, which was the residence of Turnus. They were subdued by the Romans, and disappear from history], Volsci [The Volsci, an ancient people in Latium, but originally distinct from the Latins, dwelt on both sides of the river Liris, and extended down to the Tyrrhene sea. Their language was nearly allied to the Umbrian. They were from an early period engaged in almost unceasing hostilities with the Romans, and were not completely subdued by the latter till 338 BCE, from which time they disappear from history]. Hernici [Hernici, a people in Latium, belonged to the Sabine race, and are said to have derived their name from the Marsic (Sabine) word *herna* ("rock"). According to this etymology their name would signify "mountaineers." They inhabited the mountains of the Apennines between the lake Fucinus and the river Trerus, and were bounded on the north by the Marsi and Aequi, and on the south by the Volsci. Their chief town was Anagnia. They were a brave and warlike people, and long offered resistance to the Romans. The Romans formed a league with them on equal terms in the 3rd consulship of Sp. Cassius in 486 BCE. They were finally subdued by the Romans in 306 BCE], Aequicolae [The Aequi (also called Aequicoli, Aequicolae, and Aequiculani) were an ancient warlike people of Italy, dwelling in the upper valley of the Anio in the mountains forming the eastern boundary of Latium, between the Latini, Sabini, Hernici, and Marsi. In conjunction with the Volsci, who were of the same race, they carried on constant hostilities with Rome, but were finally subdued in 302 BCE. One of their chief seats was Mount Algidus, from which they were accustomed to make their marauding expeditions]. and Marsi

Marsi was the name of a people of the Sabellian race, who dwelt in the center of Italy in the high land surrounded by the mountains of the Apennines, in which Lake Fucinus is situated. Along with their neighbors the Peligini, Marrucini, etc, they concluded a peace with Rome in 304 BCE. Their bravery was proverbial, and they were the prime movers of the celebrated war waged against Rome by the Socii (Italian "allies") in order to obtain the Roman franchise, and which is known by the name of the Marsic or Social War. Their chief town was Marruvium. The Marsi appear to have been acquainted with the medicinal properties of several of the plants growing upon their mountains, and to have employed them as remedies against the bites of serpents, and in other cases. For this reason they were regarded as magicians, and were said to be descended from a son of Circe. Others again derived their origin from the Phrygian Marsyas, simply on account of the resemblance of the name.

Another people called Marsi inhabited Germany, and appear to have dwelt on both sides of the river Ems, and to have been only a tribe of the Cherusci, although Tacitus makes them one of the most ancient peoples in Germany. They joined the Cherusci in the war against the Romans, which terminated in the defeat of the Roman general Varus in 9 CE at the famous Battle of the Teutoburg Forest, but they were subsequently driven into the interior of the country by Germanicus.

; for this region has a large area. Janus, a father and god of the gods, admittedly a gracious and good man and lover of domesticity and hospitality, who came from the East, was the first to reign in Italy. In addition to other acts of virtue, he not only extended hospitality to Saturn, but divided his kingdom with him.

Such is the chronicler's story of Latium, which he does not specifically name, except as the Latin Kingdom. Latium was inhabited by the Latini, one of the oldest of Italian tribes. Most of the ancients derived the name from a king, Latinus, who was supposed to have been a contemporary of Aeneas; but undoubtedly the name of the people was transferred to this fictitious king. Other ancient writers connected the name with the verb *latere* ("to hide"), either because Saturn had hidden in the country, or because Italy was hidden between the Alps and the Apennines. The story is that the god Saturn came to Italy in the reign of Janus, by whom he was hospitably received, and that he formed a settlement there. Saturn was suddenly removed from the earth to the abode of the gods; whereupon Janus erected an altar to him in the forum. It is related that Latium received its name from this disappearance of Saturn. According to the Chronicle "This land is called the Latin province because Saturn, the king of Crete, fled from the weapons of Jupiter, and lived there in hiding, for such secret and concealed residence is expressed in the Latin by the word latino."

In very ancient times Latium reached only from the Tiber on the north to the Numicus and the town of Ardea on the south, and from the seacoast on the west to the Alban Mountains on the east. It was considerably extended even before the Roman conquest, and substantially enlarged by the Romans. The new accessions of territory were called Latium novum or adjectum. In its widest extent Latium was bounded by Etruria on the north, from which it was separated by the Tiber; by Campania on the south, from which it was

separated by the Livis; by the Tyrrhene sea on the west, and by the Sabine and Samnite tribes on the east. The Latini formed a league of which the town of Alba Longa was the capital. Although Rome was originally one of Alba's colonies, she became powerful enough in the reign of her third king, Tullus Hostilius, to take Alba and raze it to the ground. Under Servius Tullius Rome was admitted to the Latin League; and his successor Tarquinius Superbus compelled the other Latin towns to acknowledge Rome as the head of the League, and to become dependent on the latter city. In 340 BCE the Latins were defeated by the Romans at the battle of Vesuvius. The Latin League was dissolved, and the Latins became subjects of Rome.

Italy is a region of Europe, and of all the regions of the whole world the most renowned, distinguished and excellent. It derived its name from the bull; and for that reason Plato in the *Timaeus* called the Italians by the name Tauri; and their country, by reason of its great beauty and productiveness, he called Italia. This country is in the form of a leg, and lies between the Adriatic and the Tuscan Sea. It reaches from the mountains, and rises more and more toward the Apennines until it comes to the Reginian peak; and it stretches out to the Bruttian peninsula. At its extremity it divides itself into two points of which one extends into the Ionian and the other into the Sicilian Sea. In this region is the city called Rhegium. In length this country stretches from the city of Augusta Praetoria, lying at the foot of the mountains, through Rome and Capua, to the city of Rhegium, and (as Solinus states) is ten times one hundred and twenty thousand paces long, four hundred and ten wide at its broadest point, and one hundred and thirty-six wide at its narrowest part. In the region of Rheate it has a navel, and it ends in the river Rubicon which flows out of the side of the upper Adriatic. Formerly this country was called Hesperia, after Hesperus, the brother of Atlantis. Later it was called Oenotria, after the best wine, which grows there. Finally it was named Italia, after Italo, the king of the Sicilians, who came to these parts and lived and reigned there. This region is second to none either in the fertility of its soil, or in the reputation of its arms; and it has many excellent cities.

Italia, from the time of Augustus, signified the country we call Italy, although the name was originally applied to a more limited extent of country. Most of the ancients, according to their usual custom, derived the name from an ancient king Italus; but others connected it with the old Italian word Italus (in Oscan vitlu or vitelu), an ox, because the country was rich in oxen. But there can be no doubt that Italia (or Vitalia, as it was also called) was the land of the Itali, Vitali, Vitelli, or Vituli, an ancient race, who are better known under the name Siculi. This race was widely spread over the southern half of the peninsula. Augustus was the first to extend the name of Italia so as to comprehend the entire basin of the Po, and the southern part of the Alps, from the Maritime Alps to Pola in Istria, both inclusive. The country was called by various other names, especially by the poets. These were Hesperia, a name which the Greeks gave to it, because it lay to the west of Greece, or Hesperia Magna, to distinguish it from Spain (Hesperia), and Saturnia, because Saturn was said to have once reigned in Latium. The names of separate parts of Italy were also applied by the poets to the whole country. Thus it was called Oenotria, originally the land of the Oenotri, in the country afterwards called Bruttium and Lucania.

Italy was never occupied by a single ethnic group, but contained a number of peoples who had migrated into it at very early periods. When Roman history begins, Italy was inhabited by the Etruscans, Umbrians, Sacrani, Casci or Prisci, and Oscan tribes; also the Opici, to whom belong the Volsci, Sidicini, Saticuli, and Aequi, as well as the Oenotrians, the Sabellians or Sabines, the Peligni, Marsi, Marrucini, Vestini, Hernici, and the Daunians or Apulians, Peucetii, Messapii, and Sallentini. They were all eventually subdued by the Romans, who became the masters of the whole peninsula.

NAMES AND ORDER OF THE KINGS OF THE LATINS AND OF ITALY

1. Janus	The first five ruled 200 years
2. Saturn	
3. Picus	
4. Faunus	
5. Latinus	
6. Aeneas	3 years
7. Ascanius	38 years
8. Silvius	29 years
9. Aeneas Silvius	31 years
10. Latinus	50 years
11. Alba Silvius	39 years
12. Egyptus Silvius	24 years
13. Capis	28 years
14. Carpentus	13 years
15. Liberinus	8 years
16. Agrippa	40 years
17. Aromulus	19 years
18. Aventius	38 years
19. Procas	23 years
20. Amulius	44 years
21. Numitor	1 year

Pisa, a noteworthy city of Etruria, originated at this time, according to Strabo, through the Greeks, who came there from Pisa [Pisa, the capital of Pisatis, is in the middle portion of the province of Elis in the Peloponnesus. Elis was bounded by Achaia from the north, Arcadia on the east, Messina on the south, and the Ionian sea on the west. In very ancient times Pisatis was a union of eight states. Pisa itself was situated north of the Alpheus, at a very short distance east of Olympia. The history of the Pisatae consists of their struggle with the Eleans, with whom they contended for the presidency of the Olympic Games. Finally the struggle was brought to a close by the conquest and destruction of Pisa by the Eleans. So complete was the devastation of the city that not a trace of it was left in later times]. in Elis; and they built this city in Italy, naming it after the former town. Virgil says that this celebrated and accomplished old town originated with the Alphearians; while Pliny states that it originated with the Greek people between the rivers Auser (Auxeris) and the Arno. However, Justinus claims it was built and augmented by the Ligurians and others. Lucan also has something to say concerning the city of Pisa. Although Pisa is now considered unfortunate because it is greatly oppressed by the Florentines, it was formerly mighty and powerful. We find that in the period when Rome flourished Pisa was powerless. But after Lima (Limnae) and Populonia, maritime cities, were destroyed, and the affairs of Italy under Charlemagne and his sons were in a state of peace, Pisa became powerful and mighty. It then possessed many excellent men, learned and experienced in naval affairs. In consequence of its virtue, strength and distinction, Pisa grew and increased, and finally became a principality. It possessed many islands, and subjugated the city of Jerusalem. But seventy years later, having come under the Florentines, Pisa declined in population and wealth. Under Pope Eugene III it was greatly beautified, and it is now adorned with tall buildings and with bridges over the Arno. A church was dedicated there to the Most Blessed Virgin Mary; also a cloister, called the Holy Field, the most celebrated in the world, as well as a wonderful campanile. All these things are so wonderful that one can hardly believe them without having seen them. Among others who were born at Pisa were Raynerius and Bartholomew, teachers of the Holy Scriptures and of the canon law, of the Preaching Order; also Uguicionus, the grammarian, and many others.

Pisa (Pisae, Pisanus) is one of the most ancient and important cities of Etruria, and was situated at the confluence of the Arno and the Auser (Serchio), about six miles from the sea. But the latter river altered its course in the twelfth century, and now flows into the sea by a separate channel. According to some traditions Pisa was founded by the companions of Nestor, the inhabitants of Pisa in Elis, who were driven upon the coast of Italy on their return from Troy; for this reason the Roman poets give the Etruscan town the name of Alpheia. This legend, however, like many others, probably arose from the accidental similarity of the names of the two cities. It would seem that Pisa was originally a Pelasgic town, that it afterward passed into the hands of the Ligyaes, and from them to the Etruscans. It then became one of the twelve cities of Etruria, and was, down to the time of Augustus, the most northerly city in the country. It is frequently mentioned in the Ligurian wars as the headquarters of the Roman legions. In 180 BCE it was a Latin colony, and appears to have been colonized again in the time of Augustus, since we find it called Colonia Julia Pisana. There is scarcely a vestige of the ancient city in the modern Pisa.

Little is known of Pisa during the barbarian invasions. It was one of the first towns to assert its independence of Byzantine rule. During the first years of the Lombard rule the necessity of defending the Italian coast from the attacks of the Byzantines was favorable to the development of the Pisan navy. The military development and real importance of Pisa in the eleventh century must be attributed to the continuous and desperate struggle it maintained against the tide of Arab invasion from Sicily. Meanwhile the Pisans increasingly flourished. In 1062 their ships returned from Palermo laden with spoils. In 1099 the Pisans joined in the first crusade, where they helped capture Jerusalem, from which they derived many commercial advantages. Later, wars arose with Florence, and eventually Pisa surrendered to its more powerful neighbor to the north in 1509.

ILLUSTRATION CITY OF PISA

Same woodcut as was used for Troy (Folio XXXVI *recto*). We miss the Leaning Tower, which was begun in 1174 and completed in 1350.

England is an island, which the ancients, because of the white cliffs that mariners sailing there saw, called Albion. Some call it Brittania after Brutus Silvius, son of the Latin king, who conquered the island of Albion in which the giants lived; and so he called it Brittania after himself. It was called Great Britain to distinguish it from Little Britain which borders on Gaul. But now it is called England after a mighty English king. The island is triangular, and lies to the north and to the west. It is separated from all the neighboring countries. It begins at lower Germany and extends to Gaul, or France, and Spain, in the west. As Brutus, the Roman, chose to live in England, he built the fortified city of Trimoantem on the river Tamesis (Thames). The region was productive of all necessities of life and the city was comparable to Troy, of ancient memory. Brutus, as they say, had three sons, Lotrinus, Albenatus, and Cambrius. They divided the island among themselves. Lotrino, being the elder, received half of it, and it was called Lothria after him. And it is said that in Lothria lies the city of Londinum, which is much visited by merchants and receives shipments of merchandise. There also the kings and princes of England, and the councilors of the people, as well as merchants often meet. Albenetus received one fourth of the island, which was called Albion after him. This is now called Scotland, and it is the upper part of the island, toward the north. It has small rivers, and is separated from England by mountains. Cambria fell to the lot of the third son, Cambri. It is now called Tyle, and is an island that lies to the north and west. It was the last with which the Romans made acquaintance. When in the summer the sun changes its course, there is

no light there, and during the winter solstice, there is no day there. The greater part of this island is fertile, and possesses cattle, gold, silver, and iron. From it are shipped raw material, cattle and good hunting dogs. The island is surrounded by other islands. One of these is Hibernia, which approaches England in size. It is separated from England by a small sea. Thereabout are also the Orkneys. The holy Pope Gregory II sent worthy men there to convert the people to the faith; and thereafter many kings appeared, illustrious for their miracles. In this land are also many rivers, as well as a variety of metals. Bede describes their histories best.

Bede (673-735), was a Benedictine monk from England whose most famous work, *Historia ecclesiastica gentis Anglorum* ("The Ecclesiastical History of the English People") has gained him the title "The father of English history." Britannia comprehended the island of England and Scotland, which was also called Albion, while Hibernia, or Ireland, was usually spoken of as a separate island. However, it is sometimes included under the general name of the *Insulae Britannicae*, or British Isles, which included the smaller islands around the coast of Great Britain. The etymology of the word Britannia is uncertain, but most writers derive it from the Celtic word *brith* or *brit* ("painted"), with reference to the custom of the inhabitants in staining their bodies with a blue color; whatever may be the etymology of the word, it is certain that it was used by the inhabitants themselves, since in the Gaelic the inhabitants are called *Brython* and their language *Brythoneg*. The name Albion (*albus* in Latin is "white") is probably derived from the white cliffs of the island; but writers, who derived the names of all lands and people from a mythical ancestor, connected the name with one Albion, the son of Neptune.

It was not until a late period that the Greeks and Romans obtained any knowledge of Britain. The first certain knowledge was from the merchants of Massilia (Marseilles) in the late fourth century BCE. From this time it was generally believed that the island was in the form of a triangle, an error that continued to prevail, even at a later period. Another important mistake was with reference to the position of Britain in relation to Gaul and Spain. As the northwest coast of Spain was supposed to extend too far to the north, and the west coast of Gaul to run northwest, the lower part of Britain was believed to lie between Spain and Gaul. The Romans first became acquainted with the island through Caesar's invasions in 55 and 54 BCE.

ILLUSTRATION ENGLAND

This illustration is ostensibly designed to represent England (*Anglie Provincia*). We have before us, as usual, a fortified medieval city, located on an unusually steep mountainside, and divided by a river, probably the Thames, which flows along with a strong current. All is towers, turrets, walls and battlements of varying shapes and sizes. There are no churches, except for one structure that slightly resembles a house of worship. There are no spires or crosses.

The Fourth Age of the World

Folio XLVI *verso*

The Fourth Age of the World has its inception with the advent of David, and ends with the Babylonian captivity, a period of 484 years, according to the Hebrew teachers, and of 485 years according to the seventy interpreters. David was the first king out of the tribe of Judah over which he reigned at Hebron for 47 years; but over all Israel he ruled for 33 years. This Fourth Age begins with David, not as king of Israel, but as the first king of the tribe of Judah. To him was made the express prophecy that Christ would be born of the tribe of Judah. His deeds and history appear throughout the entire second Book of Kings, &c. [2 Kings according to the Vulgate; 2 Samuel according to the Authorized Versio]. When David learned of Saul's death, he and his relatives mourned him; and he fasted and wrote a song of lamentation in which he acknowledged Saul as the first king of Israel and as his lord. []

David, a prince among prophets, son of Jesse of the tribe of Judah, first king of the Hebrews, began his reign over them 941 years after the death of Abraham; and altogether at Hebron and Jerusalem he reigned 40 years. He was dauntless, of a beautiful countenance and rosy complexion, of great strength, and of still greater intellect. Before the beginning of the kingdom he slew the strongest man, the giant of the Philistines, with a slingshot. In behalf of his subjugated people, he accepted leadership, and was always the first in places of danger and risk. When he assumed the reins of government, he first besieged Jerusalem, and thereafter drove out the captured Canaanites and Jebusites. And he dispersed all the Palestinians and other enemies. Finally, full of days and good deeds, he went to rest in the Lord at the age of 70 years and was buried properly at Jerusalem by his son Solomon.

Solomon (in the Year of the World 4165) [The parenthesis "(in the Year of the World 4165)" is not in the German edition of the chronicle], a son of David by Bathsheba, [Bathsheba was the daughter of Eliam. She became the wife of Uriah, an officer in David's army. Her beauty ensnared David, for he not only committed adultery with her, but treacherously procured the death of her husband. The child of this intercourse died. When the days of mourning were over, David married her, and she afterward bore him three sons besides Solomon. When Adonijah attempted to seize the throne, Bathsheba told the king at the instigation of Nathan. It was to her as queen mother that Adonijah went with the request for the hand of Abishag. (II Samuel 11; I Kings 2:13-22)]. the second king of the Hebrews, began his reign while his father still lived, and he ruled 40 years. Soon after he was born, his father gave him to Nathan the prophet, a very learned and holy man, to bring up and educate. When Solomon became a young man, his father, because of his good conduct and obedience, and in accordance with the command of the Lord, preferred him in the kingdom to his rejected brothers. Solomon fought the enemy and secured peace. Afterwards he built the most celebrated temple in the world, and in good fortune he excelled all other kings. He died at the age of 94 years, and was buried at Jerusalem.

When Queen Sheba (Saba) heard of the fame of Solomon she came from other parts of the world to hear his wisdom. And he satisfied her on all the questions that she asked. After she saw the order of his house, and his people, she praised him greatly; and they gave one another great presents. Solomon erected a throne of ivory which was approached by six steps; for all the people craved to look upon Solomon's countenance. Sheba was a prophetess, and was therefore called a sibyl. For she prophesied from the wood of the holy cross, and of the destruction of the Jews. She held the one true God in high esteem. [Sheba was a wealthy region in Arabia bordering on the Red Sea. The Queen of Sheba visited Solomon, coming to Jerusalem "with a very great train, with camels that bear spices, and very much gold and precious stones." (I Kings 10:1-13; II Chr. 9:1-12) Many ancient writers noted the abundance of spices in the Yemen, or Sabaean country. Herodotus says that the whole country exhaled an odor of marvelous sweetness, and Diodorus relates that the perfume extended far out to the sea. They used gold and silver lavishly in their furniture and utensils, and even on the doors and roofs of their houses. Precious stones also abounded there].

Folio XLVII *recto*

On the advice of the Lord, David and his people went to Hebron. There, in his youth, he was elected king of the tribe of Judah and anointed by Samuel. Ish-bosheth (Hysboseth), [Ish-bosheth was the son and successor of Saul. He was persuaded by Abner to go to Mahanaim and assume the government while David reigned at Hebron (II Sam. 2:8-11); and all Israel, except Judah, acknowledged him as king. A severe battle soon afterward occurred at Gibeon, between the army of David under Joab, and the army of Ish-bosheth under Abner, in which the latter was utterly defeated. Abner was afterward killed by Joab. Ish-bosheth, thus deprived of his strongest supporter, was assassinated after a brief reign of two years. (II Samuel 4:5-7)] the son of Saul, was, through the procurement of Abner, his uncle, made king of the other eleven tribes; and he reigned two years. And now assembled the armies of David and Joab, his commander, as did also the forces of Ish-bosheth and Abner, his commander. And out of sheer willfulness twelve men on the one side fought with twelve men from the other, and they slew one another at a single stroke. Then those who were with Abner were defeated and fled; and Asahel, the brother of Joab, pursued Abner; and as he would not desist in the pursuit, Abner finally wounded Asahel in the groin with a spear; and Asahel died. [The contest between the twelve men on either side was followed by a general battle, which resulted in Abner's defeat. He fled, but was pursued by Asahel. When in the heat of the pursuit, Abner counseled him to desist, and threatened to turn upon him and slay him if he did not, Asahel refused to turn aside, and Abner, "with the back end of the spear struck him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place." (II Samuel 2:19-23) This is according to the . The nature of the injury is somewhat differently recorded in the (II Kings 2:23): "But he (Asahel) refused to hearken to him (Abner), and would not turn aside; wherefore Abner struck him with his spear with a back stroke in the groin, and thrust him through, and he died upon the spot."] Although the war between the house of Saul and the house of David lasted for a long time, David made more progress and his strength increased; but the house of Saul declined daily. To David were born at Hebron the following sons: The

first, Amon (Amnon); the second, Cheliab (Chileab); the third, Absalon (Absalom); the fourth Adonias (Adonijah), and many others by numerous wives. [The issue of David is divided into two parts: (1) that born at Hebron, according to II Samuel 3:2-5; and (2) that born at Jerusalem, according to II Samuel 5:13-16. Both lines are given in I Chron. 3:1-9. The issue born at Hebron is not fully given in the . According to II Samuel 5:14-16, the children born there were as follows: Amnon, Chileab (called Daniel in I Chronicles 3:1), Absalom, Adonijah, Shephatiah, and Ithream]. But Abner, who ruled the house of Ish-bosheth, was called to account by his lord because he had slept with Saul's concubine; and thereupon they became enemies. [This was an offense against Saul's family. He had taken Rizpah, the concubine of Saul, into his harem, and this act was interpreted according to 'eastern' ideas, as an attempt to seize the throne. Abner was exceedingly irritated by the charge, and he immediately forsook the interests of Saul's house and espoused the cause of David]. And he went to David and promised him that he would bring the entire people of Israel under his rule. He undertook to deal in this way, and returned to Michal, [Michal was the second daughter of Saul, the king and the wife of David, who paid in dowry two hundred slaughtered Philistines. She was passionately devoted to her young husband and once saved him from the fury of her father. During David's exile, she was married to another man with whom she lived for ten years. After the accession of David to the throne, she was restored to him, but an estrangement soon took place between them, and on the occasion of the greatest triumph of David's life—the bringing up of the ark to Jerusalem—it came to an open rupture between them, after which her name does not again occur (II Samuel 6:1-23)]. David's wife, to David. Joab, to avenge his brother Asahel, treacherously slew Abner. [Abner, the son of Ner, was a first cousin of Saul, and a faithful and distinguished general of his armies (I Samuel 14:50). We first hear of him particularly as the captain of the host, of whom Saul inquired concerning the daring young David who had just gained the victory over Goliath to the king's great astonishment]. This did not please David, who caused Abner to be buried with his own, and to be mourned and fasted. [After Abner's desertion of the house of Saul, David received him cordially and sent him away in peace to persuade Israel to submit to David. While he was gone on this errand, Joab returned; and hearing what had been done, he went to the king and warned him against Abner as a spy and traitor. Soon after, and without David's knowledge, Joab sent for Abner; and when he arrived, took him aside privately and murdered him in revenge of the death of his brother, Asahel. The estimation in which he was held by the king and people appears from the sacred history. The king wept and refused his food, and all the people wept; "And the king said to his servants, don't you know that there is a prince and a great man fallen this day in Israel?" (II Sam. 3:7-38)].

This David was a real miracle in human flesh; for in him were combined qualities never again found present together (in the same individual): Greatness and humility; great fairness and kindness; great solicitude for worldly affairs, and pure and devout regard for things spiritual; the slaughter of many people, and the shedding of many tears; the commission of great sins on one hand, and atonement on the other. Item: To him were born at Jerusalem the following sons: Shammuah (Salma), Shobad (Saba), Nathan, and Solomon (Salomon), out of Bathsheba, the wife of Uriah; also eight others, not counting the sons of his concubines. [Here we come upon the second branch of David's issue, namely, the children born to him at Jerusalem: Shammuah (Salma), Shobab (Saba), Nathan, Solomon, Ilhar (Jabaar), Elishua (Helisus), Nepheg, Juphia (Jaahia), Elishama (Helisama), Eliada (Helida), and Eliphalet (Helifeleth). (II Samuel 5:13-16)] And after he had restored peace to the land, he decided to enumerate the people, contrary to the laws of Moses; and he counted 1,100,000 fighting men; and of the tribe of Judah alone 470,000. But the census displeased God, and he struck Israel with a plague to which 70,000 Israelites succumbed. [According to the Old Testament twelve censuses were taken. The first was under Moses, three or four months after the Exodus, its object being to raise funds to build the tabernacle, each numbered person (every male of twenty years of age and upward) being obliged to pay half a shekel. The second numbering occurred in the second month of the second year after the Exodus (Num. 1:2). The third was immediately before the entrance of the Hebrews into Canaan (Num. 26). For a long time thereafter no reckoning was made; but David, instigated by Satan, out of mere curiosity and ambition to know how large a people he governed, ordered a count, with the result stated (I Chron. 21:5; II Sam. 24:9).]

These three (referring to the triple portrait of Gad, Nathan, and Aseph below) prophesied in the time of David; and Nathan was David's brother's son, and an adopted son of Jesse.

Folio XLVI verso and XLVII recto

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (Continued)

The Lineage of Christ is here continued from Folio XLII verso, where the line of descent was brought down to include Jesse and all of his children, except David, with whom the present branch of the genealogy therefore begins. And so here the Psalmist makes his debut. Strumming on a harp, he gracefully steps forth upon the root-branches of his genealogical tree. He wears his crown and his regal robes, which the artist has turned aside to expose the king's shapely leg. He moves forward as though about to dance to his own music. The costume, a tight-fitting outer garment with skirt, sleeves puffed and slashed, and the pointed shoes, are well done according to medieval fashion, but are hardly consistent with the period under consideration.

From the main trunk upon which David stands proceed three branches—one straight downward to King Solomon, his favorite son; another to the left, portraying the children of David born at Hebron; and a third, which proceeds to the opposite folio (XLVII recto), portraying the children born to him at Jerusalem:

1. Solomon Rex, although shown at full length, appears as a rather diminutive figure. His body is dwarfed, his head is large, and the crown he wears is of greater diameter than the king himself from shoulder to shoulder. He carries the orb and scepter, and is clad in an embroidered and fur trimmed robe. His footwear is rather meager, and he gives the appearance of having stepped forth in his stocking-feet.

2. The Sons of David at Hebron, shown to his left (Folio XLVI *verso*), are given as follows: First (Primus), Amon (Amnon), 2nd, cheliab (Chileab, also called Daniel), 3rd, Absolon (Absalom), 4th, Adonias (Adonijah), 5th, Saphacias (Shephatiah) and 6th, hietra (Ithream). This group is represented by a single woodcut, and there is nothing of particular interest about any of the portraits. Each emerges from a floral cup, and all are connected by a vine-like stem.
3. The Sons of David at Jerusalem are represented by a single woodcut that occupies almost one half of the opposite page (Folio XLVII *recto*). For purposes of identification the names are here repeated, firstly as given in the Chronicle, and secondly according to the text of II Samuel 5:13-16: Namely, Salma (Shammuah), Sab (Shobab), Nathan, Salomon (Solomon), Jabaar (Ibhar), helisua (Elishua), Nepheg, Japhia, helisama (Elishama), helida (Eliada), and helifelech (Eliphalet). And a rather quarrelsome lot these men appear to be. They stare and glare, frown and droop at the mouth, and gesture with both hands.

(B) THE QUEEN OF SHEBA (Saba)

The Queen of Sheba is represented opposite Solomon by a small woodcut of exquisite design. Her headdress and flowing veil as well as other raiment are entirely medieval. In her extended hand she offers Solomon a beautiful piece of jewelry, probably a cup or chalice, and no doubt one of the good will offerings of her visit from the land of Arabia.

(C) THE MURDER OF ABNER

The Murder of Abner is represented at Folio XLVII *recto* by a small woodcut approximately 3½" square. Abner has just returned to Hebron. Joab, the commander of David's forces, has taken him aside in the gate, as if to speak to him quietly; but he "struck him there under the fifth rib, that he died, for the blood of Asahel, his brother." (II Sam. 3:27) The incident is quaintly depicted. The men stand in a doorway, face to face, each with one leg extended forward as though engaged in a dance. But Joab is driving his trusty blade of no mean dimensions into Abner's back, producing in the latter a vacant far away look.

(D) GAD, NATHAN AND ASEPH

Gad, Nathan and Aseph are represented at Folio XLVII *recto* in a triple portrait, above which appears this inscription: "These three prophesied in the time of David; and Nathan was David's brother's son, and an adopted son of Jesse."

- Gad was a prophet and particular friend of David, the history of whose reign he wrote (I Chron. 29:29). He came to David when the latter was in the cave Adullam (I Sam. 22:5). He then began his career of counselor, under divine direction, which eventually won him the title of "the king's seer." (II Sam. 24:11,13; I Chron. 21:9)
- Nathan was a distinguished prophet of Judea, who lived in the reigns of David and Solomon and enjoyed a large share of their confidence (II Sam. 7:2). To him, David first intimated his design to build the temple, and he was divinely instructed to inform the king that this honor was not for him but for his posterity. Nathan was also charged with the divine message to David upon the occasion of his sin against Uriah, which he conveyed under the significant allegory of the rich man and the ewe-lamb. Nathan was one of David's biographers (I Chron. 29:29) and also Solomon's (II Chron. 3:5).
- Aseph or Aseph (correctly Asaph) a Levite, was the chief leader of the temple choir, and a poet. (I Chron. 6:39). Twelve of the Psalms are attributed to him, namely Ps. 50 and Ps. 73 to 83. He is also spoken of as a "seer" in connection with David (II Chron. 29:30). The "sons of Asaph" were probably a school of musicians.

Folio XLVII *verso*

Solomon went up to Gibeon to offer sacrifice in the high place where the tabernacle and altar of Moses stood. And he offered a thousand hosts (burnt offerings) as one entire sacrifice. And the Lord appeared to him by night in a dream, and asked Solomon to say what he desired the Lord to give him. And he wished for wisdom in ruling over his people. This wish pleased the Lord, and the Lord said, because you have not asked for riches, nor for the death of your enemies, nor long life (for yourself), you have been heard. I have given you a wise heart, so that there was none like you before you. [I Kings 3:1-15]. The first judgment in which Solomon's wisdom manifested itself was in the case of the sons of two women (that were prostitutes), one of whom had lain upon her child during the night. And they quarreled as to which of them the surviving child belonged. But when Solomon gave judgment that the living child should be divided into two parts, the true mother asked that the child be given alive and entirely to the other woman. And Solomon judged that she was the rightful mother and he awarded her the child.

I Kings 3:16-28. Added to the end of this paragraph in the German edition of the Chronicle is the following passage:

And although in no other single individual before him were found such clear wisdom, such high degree of pleasure, such great honor, such riches, and such secret communion with God, yet in his later years Solomon marred and perverted these qualities by his love of women and his idolatrous practices.

Which, in turn, is derived from I Kings 11:1-8:

But Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites,

Zidonians, and Hittites; of the nations concerning which the Lord said to the children of Israel, you shall not go in to them, neither shall they come in to you: for surely they will turn away your heart after their gods: Solomon clung to these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father. . . . And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David, his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed to their gods.

In the fourth year of his reign Solomon began to build to the Lord the most celebrated temple in all the world. This was in the 480th year after Israel's exodus from Egypt, and the birth of Abraham the 984th; and he completed the structure in the eighth year. The temple was built in Jerusalem on Mount Moriah, where Abraham wanted to sacrifice his son, and where Jacob, in his dream, saw the ladder that reached from heaven to the earth. This temple was built entirely of white stone. It was erected with much skill and constructed of polished stones wonderfully joined together. Its length was 60 cubits; and the breadth of it 20 cubits; and the height 120, with such proportions that the height from the pavement at the ground to the first floor was 30 cubits; and from the first floor to the second 30 cubits; and from this to the third, that is to the roof of the temple, is 60 cubits. And so the temple had two floors between the pavement and the roof. And at each floor and at the roof there was a balcony round about; and there, it is said, the Lord Christ was tempted by the devil; and before these balconies were grates, so that persons passing about the same would not fall off. The temple was divided into two parts. One was called the sanctum ('holy'). It was 40 cubits in length, and at this end was the entrance to the temple from the east. The other was called the sanctum sanctorum ('holy of holies'), 20 cubits in length. Between the sanctum and the sanctum sanctorum was a wall of cedar boards, overlaid with plates of gold, and 20 cubits in height. Before it there hung a thin, beautifully woven veil, which at the time of Christ's suffering was rent from top to bottom. In the sanctum sanctorum was placed the ark of the Lord that Moses had made. Within the ark were the tablets of the Ten Commandments. Into this sanctum sanctorum the high priest alone went once in each year, on the day that is called the Day of Atonement with great solemnity and adoration. But into the sanctum the priests often went because of various sacrifices, to light the candles or lamps. And there, to the south was the golden candlestick with the seven lights that Moses had made. To the north was the table of offering. In the middle was the golden altar that Moses had made. But to this Solomon added ten other candlesticks equally beautiful, but larger, five to the right and five to the left; likewise ten larger golden tables. In the middle was the altar of incense. [For the original and more accurate description of the temple and its furnishings, see I Kings 6].

ILLUSTRATION

THE JUDGMENT OF SOLOMON

5½" x 8⅞"

"Then came there two women, who were harlots, to their king, and stood before him. And the one woman said, My lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she lay upon it. And she arose at midnight and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give the child suck, behold it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, No; but the living is my son, and the dead is your son. And the other one said, No; but the dead is your son, and the living is my son. Thus they spoke before the king. Then said the king, The one says, This is my son that lives, and your son is the dead one: and the other says, No; but your son is the dead one, and my son is the living one.

"And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spoke the woman whose living child was before the king, for her heart yearned for her son, and she said, My lord, give her the living child, and in no way slay it. But the other said, Let it be neither mine nor yours but divide it. Then the king answered and said, Give her the living child, and in no way slay it: she is the mother of it.

"And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment."

I Kings 3:16-28

Of course, no artist creating pictorial material for a work of this nature would overlook the opportunity of portraying the judgment of Solomon upon the rival claims to motherhood. And so here the artist has wisely chosen, and he has done a good piece of work.

Complacently Solomon sits upon the judgment seat. He wears a crown and a simple but voluminous robe and in the exercise of his authority he holds the scepter to indicate that he is wielding the authority of his office. At this point the hearing is really over. The corpus delicti—a dead child and a live one—are present at the foot of the throne. The rival claimants to the living youngster have made their interesting pleas, as set forth in the biblical narrative quoted above. We are beyond the point of tentative judgment that the living child was to be divided, and the executioner who stands at the right idly holds his sword in his left hand, while with the right he pushes back his cap and scratches his head as though puzzled by the proceedings, or disappointed in the result. The false mother and the true, in their attitude toward the living child, have given the king the true solution.

To the left of the picture kneels the false claimant to whom the judgment has left the dead child. Behind her, silhouetted against a window with diamond-shaped panes, are two venerable men, one with a flowing beard, the other with a braided one, who may be councilors or advisers to the king; certainly they are not acting for either of the claimants, as each woman pleaded her own cause.

To the right of the throne is a space apparently open to the general public—a sort of porch, resembling the old Court of the Arches in London. The place is crowded with people, deeply interested in the proceedings. It is in this direction that the successful mother turns, holding her child by the hand. In parting, she looks back at the king in gratitude and proud satisfaction, and even the child seems to wave the good judge a 'Thank you!' And so, there was no work for the Lord High Executioner.

Folio XLVIII *recto*

Ahijah (Achias) the Shilomite (Silonites), a prophet, prophesied to Jeroboam (Hieroboam) that he would rule over the ten tribes of Israel in the beginning of the kingdom.

Jeroboam received the ten rents in his mantle at the hands of Ahijah, the prophet, and fled into Egypt. After Solomon's death he was elected king of the ten tribes. He set up calves of gold at Dan and Naphtali and became an arch idolater. He caused the people of Israel to commit the sin of idolatry, resulting in the dispersion of the entire people of Israel.

The Bible states that in the later years of his reign Solomon did much to displease God; for he had become a despot, and idolater and a lover of many strange women. And God stirred up many adversaries against him and otherwise troubled his closing years. (I Kings 11:1-25) Among these adversaries was one Jeroboam, who raised his hand against the king (I Kings 11:26-32):

And it came to pass at that time when Jeroboam went to Jerusalem, that the prophet Ahijah the Shilomite found him in the way; and he had clad himself with a new garment; and the two of them were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take ten pieces: for thus says the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to you: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.

Hearing of Abijah's prophecy, Solomon saw in Jeroboam, the youthful Ephraimite, an insubordinate spirit, and a usurper of his throne. The relation was strikingly similar to that of Saul and David, except that David did not lift his hand against the king. Realizing his position, Jeroboam fled to Shishak, the king of Egypt; and in that country he remained until Solomon's death. (I Kings 11:40) When Solomon died, after a reign of forty years, his son Rehoboam went to Shechem, a central meeting place for the northern tribes, to make himself king. In the meantime, Jeroboam in Egypt, heard of Solomon's death and the oppressed people called him forth as a leader. And he and the people met Rehoboam at Shechem, demanding relief against the yoke that his father had imposed upon them. But Rehoboam not only ignored their plea, but answered them roughly, promising that he would add to their yoke, and where his father had chastised them with whips, he would chastise them with scorpions. (I Kings 12:1-15) And so the ten tribes rebelled and chose Jeroboam king over all Israel. Rehoboam came to Jerusalem and prepared for war against Jeroboam and vainly attempted to subdue the rebellion. Jeroboam enlarged and fortified Shechem for a royal residence. He feared the return of the house of David to power, and calculating that should the people go up to do sacrifice in the house of the Lord at Jerusalem, they would reaffirm their allegiance to Rehoboam, and kill him. So he took counsel and made two calves of gold, and he said to the people, It is too much for you to go up to Jerusalem: behold your gods, O Israel, which brought you up out of the land of Egypt. And he set up the one in Dan in the northern part of the kingdom, and the other at Bethel (not Naphtali) in the southern, thus catering to the convenience of the people. And he ordained a feast and offered up sacrifices to these new gods at both places. (I Kings 12:20-33)

Shemaiah (Semeias) silenced Rehoboam in the war against Jeroboam, and he also wrote a history of Rehoboam's reign; and he prophesied that Shishak (Sesac) the Egyptian king would do much mischief in the land of Judah, namely in the fifth year of Rehoboam.

Shemaiah was one of the prophets of the age, who, according to the Bible, wielded a great moral power over the king and nation (I Kings 12:22-24):

The word of God came to Shemaiah, the man of God, saying, Speak to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the remnant of the people, saying, You shall not go up and fight against your brothers the children of Israel; return every man to his house; for this thing is from me. They listened therefore to the word of the Lord and returned to depart, according to the word of the Lord.

The prophet's words on this occasion, though doubtless much against the royal will, awed the king into submission. He appeared again in the time of Shishak's invasion, and his ministry was instrumental in averting the possible consequences of that invasion—the destruction of Jerusalem. (II Chron. 12:5-7) He also composed a history of Rehoboam's reign. (II Chron. 12:15)

Abdo the prophet, prophesied against the golden calves; and the hand of Jeroboam withered. And as he was returning to Jerusalem he was killed by a lion. [Jeroboam, having set up the idols, assembled the people to engage in the solemn worship of them; and to show his zeal for the service he officiated at the altar himself. But while he was thus occupied, a mysterious prophet from the land of Judah

(whose name is here given as Abdo, but is nowhere given in the Bible) appeared in the midst of the assembly and uttered a prediction that a man by the name of Josiah should arise and destroy that altar, and should burn upon it the bones of the priests; and to confirm his authority he gave this sign, that the altar should immediately be broken in pieces and the ashes upon it be poured out; and it was so. Greatly provoked by this interference, Jeroboam put forth his hand to seize the prophet; but it was stiffened, so that he could not draw it in. Intimated by this miraculous judgment, and convinced that the man was indeed a prophet of the Lord, he begged him to intercede for him that his withered arm might be restored, which was done accordingly. Jeroboam, however, was not reformed by these miracles, but continued in his idolatries. (I Kings 13:1-6) The incident that the prophet was killed by a lion on his way back to Jerusalem still requires explanation. In sending him on his mission God had commanded him, Eat no bread, nor drink water, nor turn again by the same way you came. He was first tempted to break this mandate by Jeroboam, who invited him to his house to refresh himself and to reward him; but he refused. The purpose of God's command was that he should have no fellowship or communion with the works of darkness of these people, not so much as even to eat or drink with them. He was to deliver his message in passing, so to speak. Yet when "an old prophet" invited him to his house to eat bread, and assured him that he too was a prophet, and falsely represented to him that an angel of the Lord had spoken to him to bring him back into his house that he might eat bread and drink water, he believed him and accepted his hospitality. For this transgression, a lion afterward met him on the way and slew him. (I Kings 13:7-24) In the German edition of the , this paragraph follows that of Baasha and precedes that of Elah].

Nadab, son of King Jeroboam, was the second king of Israel. He began to reign in the second year of Asa (Aza) the king of Judea, and, like his father, he committed much evil. But Baasha (Baasa) slew him and reigned in his stead, according to the prophecy of Ahijah. [Nadab was the son and successor of Jeroboam. His wicked reign of two years was brought to a close at Gibbethon, a city of the Philistines, by the successful conspiracy of Baasha. (I Kings 15:25-28)]

Baasha, of the tribe of Issachar, third king of Israel, also committed evil before the Lord and wandered in all the wicked ways of Jeroboam. He would not listen to Jehu (Hieu), the prophet, who was sent by him, but killed him. However, he himself was killed by Chreone. [Baasha was the third king of Israel and founder of a dynasty, though probably of non-aristocratic birth. (I Kings 16:2) He rose to the throne by his slaughter of Nadab, king of Israel, and all his family, while the king was besieging Gibbethon. (I Kings 15:27) By this cruel act he unwittingly fulfilled the prophecy regarding Jeroboam's posterity. (I Kings 14:10) He followed in the wicked ways of Jeroboam and was visited with the most fearful judgments. The warnings he received through Jehu, the prophet, did not deter him from his wicked course. He reigned 24 years, a period filled with war and treachery, and his family and relatives were cut off according to prediction. (I Kings 16:3-11)]

Hela (Elah) the son of Baasha, was the fourth king of Israel. He and his father's entire house were slain by his servant Zimri (Zambricum), who "left not one that pisses against a wall." [Elah was the son and successor of Baasha, king of Israel. He reigned two years, and was assassinated by Zimri, "captain of half his chariots," while he was "drinking himself drunk in the house of Arza, steward of his house in Tirzah." The record of this king is a repetition of that of Nadab, the son of Jeroboam. As Nadab ended the first, so Elah ended the second dynasty of the Israelite kings].

Zadok (Sadoch), a high priest, began to function at the beginning of Solomon's reign. He was in the line of bishops the eighth.

Achimas (Achimaas), the son of Zadok.

Ahimaaz (Achimas), the ninth high priest of the Hebrews, was renowned and held in the greatest honor by the Jews.

ILLUSTRATIONS

(A) KING SOLOMON'S TEMPLE

The woodcut of Solomon's Temple is intended to amplify the text on the *verso* of the opposite folio. It measures 5-9/16" x 8-3/4". It is a rather inferior piece of work and neither complies with the specifications of that "noble pile" in the Bible, nor is it in accord with the consensus of conjecture as to what the temple really looks like. According to the present artist, it was hexagonal in outline, while the biblical narrative gives it only length and breadth, and a rectangular shape. There is also a lack of balconies and the necessary guardrails. The temple was apparently a three-story structure, but it is not so shown here. The place, to which the temple was after all a mere adjunct, is not in evidence, unless the slender square tower to the left, with the grand staircase, is meant to represent the "great house" of the celebrated king. The minor structures in the foreground to either side of the temple are apparently intended as porches or antechambers to the temple, although they appear in a rather unrelated position.

In the temple court seven persons, probably priests, are promenading about, while an eighth one is upon his knees in front of a flat object that resembles a prayer rug. All is surrounded by a fortified wall with turrets at frequent intervals. All the structures have cupolas, most of which resemble a fair sized and rather ripe squatty tomato. In the distance is a hilly landscape.

(B) PRIESTLY LINEAGE (continued)

The Priestly Lineage is here continued from folio XLI *verso*, where Eli, Phinehas, Ahitub, Ahimelech and Abiathar were portrayed. The present panel contains but two illustrations, the son and grandson of Ahitub:

1. The first of these is a portrait of Zadok (Sadoch), son of Ahitub. Zadok was one of the two high priests in the time of David, Abiathar being the other (II Sam. 8:17). He joined David at Hebron and was always faithful to him, staying behind in Jerusalem at his request during Absalom's rebellion. He subsequently anointed Solomon as king, and was rewarded by him for his faithful service by being made sole high priest.
2. The second is a portrait of Ahimaaz (Achimaz), son of Zadok, and it is a duplicate of the portrait of Bukki in the Priestly Lineage shown at Folio XXXVII *verso*. The line of the priests up to the time of the captivity is to be found in I Chron. 6:3-48.

(C) LINEAGE OF THE ISRAELITE KINGS

Here begins the Lineage of the Israelite Kings, the first four of whom are portrayed in a narrow panel in the usual form. They appear in order of the text: Jeroboam, Nadab, Baasha (Baasa) and Elah (Hela). Neither the Bible nor the Chronicle give these potentates very good characters, and their portraits are about as "tough" as their records. The portrait of Hela is a duplicate of the portrait of Amytias found in Folio XXV *recto*.

(D) THREE HEBREW PROPHETS

The three Hebrew prophets, Ahijah (Achias), Shemaiah (Semeias) and Abdo (the mysterious prophet who remains unnamed in the Bible) are portrayed by three small woodcuts scattered through the text.

Folio XLVIII *verso*

Perusia (now Perugia) is a very ancient and noble city of Etruria; and although formerly the first, it is now the third of all the Etrurian cities. According to Justin [Justin (the English form of his Latin name Justinus) was, like Schedel, also a compiler of sorts. He is the author of (known in English as the , short for the), a work described by himself in his preface as a collection of the most important and interesting passages from the very lengthy , written in the time of Augustus by Pompeius Trogus, but now lost. His date is unknown, except that he must have lived after Trogus. Although the main theme of Trogus was the history of the Macedonian monarchy, Justin permitted himself a certain amount of freedom of digression, and thus produced an anthology instead of a mere summary (the meaning of 'epitome'). Justin's history was widely used in the Middle Ages, during which the author was sometimes confounded with Justin Martyr]. it was built by the Achaeans. It had its beginning at the time the city of Rome was built, although some say that Perusius, the Trojan prince, was its builder, and that it was named Perusium, or Perusiam, after him. More than any other city in Italy, Perugia enjoyed the blessings of good fortune, and that to an incredible degree. This position it maintained, together with the same manners, customs and commercial dealings which it enjoyed before the building of Rome; and these it continued to enjoy when Rome was ruled by kings, consuls, emperors, and tyrants. Yet Perugia suffered from various attacks. After the death of Alexander the Great, it was forced to submit to the Romans, under the power and compulsion of L. Posthumus, the consul. [Posthumus (M. Cassianus Latinus Postumus) is second on the list of the thirty tyrants, enumerated by Trebellius Pollio. He was a man of humble origin and owed his advancement to merit. Valerian nominated him governor of Gaul, and he was specially entrusted with the defense of the Rhenish frontier]. Livy relates that Fabius, the Roman, during the period of unrest and wars in Etruria, slew 4500 Perugians. Later, under the rule of the Roman triumvirate, the city was very unfortunate. The emperor Octavian besieged L. Antonius, the brother of M. Antonius (Mark Anthony), in the city of Perugia, and during that time the forces of Anthony and the Perugians suffered famine to an unheard-of degree. The city was captured and destroyed. When Octavian became sole ruler, he soon rebuilt the city, securing it with forts and turrets, which are still to be seen there. He called the city Augusta (Augusta Perusia), after himself; and to this cubit-high inscriptions on the fortifications testify to this day. The city is so situated, surrounded by sharp peaks and mountains, that it requires no other form of defense. Although there has been much dissension among the people of the city, and they were at times oppressed by tyrants, Perugia is now free and has within it good and highly educated men and laws. Here are to be found mighty churches, and beautifully adorned cloisters for the spiritual, tall palaces for the laity, large hospitals for the poor, a very renowned school, a large market, a beautiful fountain and a park well improved with buildings. Its fields produce oil, wine, saffron and all manner of sweet fruits. Here flourished Baldus [Baldus de Ubaldis, Petrus (1327-1406) was an Italian jurist of the noble Ubaldis family. He studied civil law at Perugia under Bartolus, gaining the doctorate at the age of 17. Federicus Petrus of Siena was his master in the canon law. Baldus taught at Bologna for three years, and then became a professor at Perugia, where he stayed thirty-three years. Later he taught at Pisa, Florence, Padua, and Pavia, when the schools of law in those universities disputed supremacy with Bologna. The extant Treatises of Baldus hardly account for the reputation he enjoyed, due partly to his public career, and partly to the fame of his consultations of which there are five volumes], who was held in high esteem; and he, together with Bartolus Sassoferrato [Bartolus (1314-1357) was an Italian jurist, and the most famous master of the dialectical school. He was a native of Sassoferrato; whence his name Bartolus Saxoferrato. He studied law under Cinus at Perugia and other noted men at Bologna. His reputation was probably due to his revival of the exegetical system of law teaching. His treatises and are his best known works, although his has been sometimes exalted to equal authority with the code itself], were supreme in knowledge of the civil and canon law. Similarly, Angelus and Petrus, brothers. [Angelus and Petrus were brothers of Baldus, and also eminent as jurists]. And Cinus before them was a very skillful lawyer of Perugia. During our time Matheolus, the celebrated physician, was born here, and with his learning and teaching he flourished in the University of Padua. [Perusia (now Perugia) was an ancient city in the eastern part of Etruria. It was one of the 12 cities of the Etruscan confederacy. It was situated on a hill, and was strongly fortified by nature and by art. In conjunction with the other cities of Etruria, it long resisted the Roman power, but at a later period was made a Roman colony. It is memorable in the civil wars as the place in which L. Antonius, the brother of the triumvir, took refuge, when he was no longer able to oppose Octavian in the field, and where he was kept closely besieged by Octavian for some months, from the end of 41 BCE to the spring of 40. Famine compelled it to surrender; but one of its citizens having set fire to his own house, the flames spread, and the whole city was burnt to the ground. It was rebuilt and colonized anew by Augustus, from whom it received the surname of Augusta. In the later

time of the empire it was the most important city in all Etruria, and long resisted the Goths. Part of the walls and some of the gates still remain. Perugia, the capital of Umbria, is the seat of an archbishopric and of a small university founded in 1320. It lies in a group of hills about 1,000 feet above the valley of the Tiber. Of the Etruscan walls that enclosed the old town, over 3,000 yards in length, considerable portions still remain. In the 14th-15th century, Perugia was the most powerful city in Umbria, but in 1370, rent by internal quarrels; it had to surrender to the pope. The struggle for independence was, however, continued under various leaders, notably Braccio Fortebraccio of Montone, who usurped the supreme power in 1416, and later under Giovanni Parlo Baglioni, down to the end of the 15th century. Perugia was famous as the seat of the Umbrian school of painting. Perugino and Pinturicchio lived there. Matheolus, to whom Doctor Schedel refers in the text, was for three years his instructor in medicine at the University of Padua (see folio CCLII *verso*).

ILLUSTRATION

CITY OF PERUGIA

The old Etrurian city of Perusia (now Perugia) is here represented by the same woodcut that at folio XXIII *verso* is used to represent the city of Damascus.

Folio XLIX *recto*

The writings of the religious teachers treating of these times give no consideration to the history of the pagans, perhaps because they are of no service in an understanding of the Holy Scriptures. Some make no mention of intermediate kings up to the time of Sardanapalus, the last Assyrian ruler.

Rehoboam (Roboam), son of Solomon, and third Hebrew king, did not follow the wisdom of his father; he scorned the advice of his elders, and followed the willful inclinations of younger men; and in consequence he depressed the people and retained but two of the tribes. This was called the kingdom of Judah. Because of his sinful conduct he was obliged to endure the violence and persecutions of the Egyptian king. Rehoboam had eighteen wives and thirty concubines, twenty-eight sons, and forty daughters. The kingdom of David was divided in the first year of his reign, and was never reunited.

Jehu (Hyeu), son of Hanani (Anani) the prophet, was sent to Baasha; and he firmly suffered martyrdom unto his death.

Jehu, Eleazar (Eliezer) and Uzziel (Oziel), together with Azariah (Azaria), prophesied for Asa (Aza), Jehoshaphat (Josaphat), and Joram, the kings of Judea.

After Silvius, the son of Aeneas from Lavinia, and third king of the Latins, the succeeding kings were called Silvius. He was called Silvius because he was raised in the woods and was a hunter. He was born after the death of his father. And he is called Postumus because he was born after the burial of his father Aeneas, according to that account of Virgil. By the common people he was called Postumus, and he reigned 29 years.

The German edition of the Chronicle replaces this paragraph with the following sentence: "The successors of Silvius Aeneas, son of the third king of Latium, were called Silvius after him."

All succeeding kings of Alba bore the name Silvius. These mythical kings according to Livy, Ovid and Dionysius, were as follows:

LIVY	OVID	DIONYSIUS
1. Aeneas	Aeneas	Aeneas
2. Ascanius	Ascanius	Ascanius
3. Silvius	Silvius	Silvius
4. Aeneas Silvius		Aeneas Silvius
5. Latinus Silvius	Latinus	Latinus Silvius
6. Alba	Alba	Alba
7. Atys	Epytus	Capetus
8. Capys	Capys	Capys Silvius
9. Capetus	Capetus	Capetus
10. Tiberinus	Tiberinus	Tiberinus
11. Agrippa	Remulus	Agrippa
12. Romulus Silvius	Acrota	Alladius
13. Aventinus	Aventinus	Aventinus
14. Proca	Palatinus	Procas
15. Amulius	Amulius	Amulius

Aeneas, son of said Silvius Postumus, reigned 31 years, and left an heir, Latinus, and died. [Postumia Gens was one of the most ancient patrician family clans at Rome. Its members frequently held the highest state offices. The most distinguished family in the gens was that of Albus or Albinus; but we also find at the commencement of the republic families of the names of Megellus and Tubertus].

Abijah, son of Rehoboam, and fourth king of the Jews, reigned three years. He was wicked before the Lord and followed in the evil ways of his father, and therefore reigned but a few years. Jeroboam, the king of Israel, made war against him, and in that war Jeroboam employed 80,000 fighting men and Abijah 40,000. And although Abijah saw such a great force coming against him, he trusted in God and he easily silenced and overcame it, and he slew 5,000 men in a single battle. [II Chron. 13:1-22.]

Hanani, the prophet, reproved Asa, and was therefore imprisoned. [II Chron. 16:7-10. The German edition of the switches the order of this paragraph and the one that follows it].

Latinus reigned 50 years in the time of David.

Alba Silvius was the son of Aeneas Silvius. He built the city of Alba, after which the kings of the Albans were named.

Atys (Achis) reigned for 24 years in the time of Rehoboam. His son Capys survived him.

Asa, in the beginning of his reign and up to the thirty-sixth year, did what was good before the Lord, and followed in the way of David, his father. He abolished idolatry and defeated the Ethiopians who came against him. [II Chron. 14:1-5]. Finally, he made a league with Benhadad (Benedab), king of Syria. This was a mistake, and the Lord sent the prophet Hanani to him; but Asa imprisoned him. [II Chron. 16:7-10]. For this reason he was diseased in the feet; and from that he died. [II Chron. 16:12-13.] While Asa ruled and all was well with the kingdom and according to the law of God, Zerah (Zara), king of the Ethiopians, attacked him with a vast army. Asa and his forces went forth to meet them. And he called upon the Lord, and the Ethiopians were frightened off, and turned in flight. [II Chron. 14:9-15]. Thereupon Azariah the prophet ran to meet Asa, and he comforted him with the prophecy that Jerusalem would be taken by the Chaldeans. [II Chron. 15:1-8].

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (continued)

The Lineage of Christ is here continued from Folio XLVI *verso*, which there ended with Solomon. We here resume, and add:

- Rehoboam (Roboam), son of Solomon;
- Abijah (Abya), son of Rehoboam; and
- Asa, son of Abijah.

And so we have just another line of kings, with crown, orb and scepter; the portrait of Rehoboam being a repetition of the woodcut called Belus, first king of Assyria at Folio XVII *verso*; while that of Asa stood for Ninus of the same line at the same place. The portrait of Abijah is new, but there is nothing unusual about it.

(B) JEHU, ELEAZER, OZIEL (UZZIEL), AND HANANI, THE PROPHETS.

Jehu, Eleazer and Oziel (Uzziel) are shown in a small triple portrait of no particular interest; while Hanani is found further down the page surrounded by the black letter text. His portrait did service for Rechab at Folio XXXIV *verso*.

(C) LINEAGE OF THE ITALIAN KINGS (continued)

The Lineage of the Italian Kings is continued from Folio XLIII *recto*, and the following are here added:

- Silvius Postumus.
- Aeneas Silvius.
- Latinus Silvius.
- Alba Silvius.
- Atys (Achis) Silvius.

The Lineage of Italian Kings began at Folio XXXV *recto*.

Folio XLIX *verso*

Azariah, son of Obed, was a prophet and flourished at this time. He prophesied from prison. He went forth to meet Asa, the king. The king was encouraged by his words; and he was warned to abolish idolatry from the land of Judah and Benjamin. [He met Asa's

victorious army at Mareshash and urged them to begin religious reform. (II Chron. 15:1-8)]

Zimri (Zamri), a king of Israel, annihilated the house of Baasha; but Zimri was before long himself defeated by Omri (Amri), who afterwards ruled in his place. [Omri was one of the most important kings of Israel and the founder of a dynasty. He was one of the generals of the army under Elah, son of Baasha. This king was assassinated by Zimri, another officer of the army who usurped the throne. Omri was at the siege of Gibbethon at the time, and his troops acclaimed him king in the place of his rival. A civil war of some duration followed. The forces of Omri marched forth to Tirzah, where Zimri resided, and captured it. Zimri set fire to the house he occupied and was consumed. The Israelites were then divided into two parties; but after a short struggle Omri prevailed and for a time occupied the old capital Tirzah. In the sixth year of his reign Omri built Samaria, which thereafter became the capital of the ten tribes. The prophet Micah (Micah 6:16) speaks of the "statutes of Omri," and denounces them. They were probably of an idolatrous character. Omri subdued Moab to Israel. The Assyrians first became acquainted with Israel in the time of Omri, and they called the country "the land of the house of Omri," even after the extinction of his dynasty. The length of his reign is stated to have been twelve years].

Elijah (Helia) the prophet, though prayers brought about a drought of three years upon the land; and he was fed by a raven at the brook Cherith (Carith). The raven brought him meat and bread early and late. He was also fed at Zarephath (Sareptana) by a widow who still had a small quantity of flour, which never grew less. And he raised her son from the dead. [] On Mount Carmel, before the assembled people, he caused the fire of heaven to come down upon the sacrifice, something which the 400 priests of the idolaters could not accomplish; and he slew them. [I Kings 18:19-40]. Therefore Jezebel pursued him, and Elijah fled into the wilderness. An angel appeared to him as he slept under a juniper tree. And the angel awakened him, and urged him to eat the bread which he had brought him; by the strength of which Elijah journeyed 40 days unto Mount Horeb. [I Kings 19:1-8]. And from there he went to Damascus. Thereafter the Lord drew him up into heaven by means of a whirlwind. []

Obadiah (Abdias), one of the twelve prophets, was a steward of the house of Ahab (Achab), king of Israel. Now when the queen, Jezebel (Jezabel) [Jezebel was a daughter of Ethbaal, king of Tyre, and previously high priest of the Tyrian Baal. She was the wife of Ahab, the king of Israel, of the dynasty of Omri. Her influence in the land of Israel, particularly in combating the religion of Yahweh in the interests of Baal worship, was exercised not only during the twenty-two years of Ahab's reign, but also during the thirteen years of the rule of her sons, Ahaziah and Joram. Moreover, this influence extended, though in a less degree, to the Southern Kingdom of Judah, where Athaliah, the daughter of Jezebel, seems to have followed in the footsteps of her mother (II Kings 8:18). In her strength of character, her lust for power, her unshrinking and resolute activity, her remorseless brushing aside of everything and anything that interfered with her plans, she was the prototype of Catherine de Medici. In the Old Testament, the figure of Jezebel is presented in connection with some dramatic episodes—such as the account of the trial of strength between the prophets of Baal and Elijah (I Kings 18:19 to 19:3); the narrative about Naboth and his vineyard (I Kings 21:1-16), and, as illustrating her obstinate and unbending character to the very end—note particularly her words to Jehu in II Kings 9:31, and the story of her death in II Kings 9:30-37], Ahab's wife, slew the prophets of the Lord, Obadiah hid fifty from among them in one cave, and fifty in another; and for this he earned the spirit of prophecy. [I Kings 18:4].

Ahab, the sixth king of Israel, chiefly because of the influence of his wife, Jezebel, exceeded all his predecessors in wickedness. Finally he was wounded in battle, and died. Jezebel was the daughter of the king of Sidon, and a symbol of wrath. She killed Naboth and the prophets of the Lord, but was herself slain by Jehu and eaten by dogs. []

Micaiah or Micah (Micheas), a prophet out of the tribe of Ephraim (Ephrem), often reproved Ahab for his sins, and prophesied to him that he would die; and so in a war against Syria, he was shot to death while alone on a chariot.

Micaiah, or Micah, the son of Imlah, is called by Ahab, at the request of his ally, Jehoshaphat, king of Judah, to prophesy the result of a projected expedition against the Syrians, and he foretells the disaster which will befall them if they go up to Ramothgilead to battle. But Ahab, king of Israel, and Jehoshaphat, king of Judah, nevertheless gave battle there.

And a certain man drew a bow on a whim, and struck the king of Israel between the joints of the harness: and so he said to the driver of his chariot, Turn your hand, and carry me out of the battle; for I am wounded. And the battle increased that day: and the king remained in his chariot against the Syrians, and died in the evening; and the blood ran out of the wound into the midst of the chariot. . . So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according to the word of the Lord which he spoke.

I Kings 22:34-38

Ahaziah (Ochosias), the seventh king of Israel, sent (messengers) to Beelzebub, the local deity of Ekron (Accaron) [Ekron was the most northerly of the five cities of the Philistines, in the lowlands of Judah. It is now called Akir and is on a hill 12 miles south of Joppa], to learn whether he would get well again. But he died as Elijah had prophesied. He began to reign in the seventeenth year of Jehoshaphat, king of Judah, and he left no son. Joram, his brother, succeeded him in the kingdom. ["Ahaziah, the son of Ahab, began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel." (I Kings 22:51) "Then Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick, and he sent for messengers and said to them, Go, enquire of Beelzebub the god of Ekron whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say to them, Is it not because there is not a God in Israel, that you go to enquire of Beelzebub the god of Ekron? Now, therefore, thus says the Lord, You

shall not come down from that bed on which you now are, but shall surely die. And Elijah departed. (II Kings 1:1-4) "So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son." (II Kings 1:17)]

Jonah (Jonas), the son of Amittai (Amathi), was a brilliant prophet, and prophesied many things that are not here related. He was thereafter sent to Nineveh, as is related in his book. While still a child he is said to have been awakened from the dead by Elijah. He was swallowed by a whale. By his dangerous sea voyage he presaged the sufferings of Christ. [Jonah, the prophet, was the son of Amittai. Nothing certain is known of his history except his autobiography, contained in his own book. According to the biblical text bearing his name, he was sent by God to Nineveh, the metropolis of ancient Assyria, to preach repentance, and to announce the city's impending doom. For a reason not mentioned until the conclusion of the Book of Jonah—the fear that God would repent of his purpose—he refused to obey; and in order to escape from the immediate jurisdiction of God, he took passage at Joppa for Tarshish (Tartessus in Spain), in a heathen ship. A great storm arose, and the crew holding him responsible for this misfortune to their craft, cast him overboard. He was swallowed by a whale, but after three days and nights he was spewed up on land].

Jehoram (Joram) was besieged in Samaria by Benhadad; but he was relieved by the efforts of Elisha. He began to reign in the eighteenth year of Jehoshaphat the king, in the place of his brother Ahaziah. But thereafter he followed in the wicked ways of Jeroboam, and was slain, together with all his father's house, by Jehu; although for many years he had observed the laws of God and ruled his subjects justly, and had held Elisha the prophet in honor and respect. The Moabite king made war upon his kingdom and overthrew and plundered it. [Jehoram of Israel, was a son of Ahab, and came to the throne after the brief reign of his brother Ahaziah. The first thing that claimed his attention was the revolt of Moab. This he endeavored to suppress, and with the aid of Jehoshaphat of Judah, he obtained some successes; but in the end the allied forces retreated without having accomplished their purpose. It is probably that the Moabites assumed the offensive, and took some of the Israelite cities. The prophet Elisha was active during the reign of Jehoram, and it is likely that the siege of Samaria, of which there is a graphic account in II Kings 6 and 7, also belongs to this period. Jehoram of Israel is to be distinguished from his namesake of Judah, the son of Jehoshaphat, who came to the throne of Judah during the reign of the other Jehoram in Israel. He was married to Athaliah, the daughter of Ahab and Jezebel (II Kings 8:16-24)].

ILLUSTRATIONS

(A) HEBREW PROPHETS

To the left of this page we see a vertical array of the five Hebrew prophets, all of whom are briefly mentioned in the accompanying text:

1. Azariah (Azarias), who was Abdon at Folio XLI *recto*.
2. Elijah (Helya), who was Hercules at Folio XXXVII *recto*.
3. Obadiah (Abdias).
4. Micaiah (Micheas).
5. Jonah (Jonas).

(B) LINEAGE OF THE ISRAELITE KINGS (continued)

The Lineage of Israelite Kings is here continued from Folio XLVIII *recto* (Jeroboam I, Nadab, Baash and Elah), and the following are added:

1. Zimri (Zamri).
2. Omri (Amri).
3. Ahab (Achab) and Jezebel (Jesabel), a new dual portrait.
4. Ahaziah (Ochosias).
5. Jehoram (Joram).

As noted, the only new woodcut is the dual portrait of Ahab, and his queen Jezebel, both of whom appear with sword in hand, as though ready for any bloody work that might present itself.

Folio L *recto*

Jericho, at one time a royal residence and celebrated city, has now become a little village. It lies in a very beautiful region in the valley of the Jordan. It has about eight houses. All evidence of its holy character has entirely disappeared. The Holy Scriptures state that the Lord did much in Jericho. He miraculously broke down its walls, and caused Joshua to pronounce a curse against anyone who should rebuild them. [Josh. 6:26]. Rahab the prostitute was of this city. [Rahab, Josh. 2:8-23; 6:17-25]. And there Christ was given lodging in the house of Zacchaeus. [Zacchaeus was chief revenue officer of the district. (Luke 19:1-9)] There also bears tore asunder those who mocked Elisha the prophet. In this city the Lord made the blind to see. [Matt. 20:24-34; Mark 10:46-52; Luke 18:35-58]. Near it was a garden of balsams, of whose delights something has been written. This valley with its adjacent mountains which enclose it like a wall, covers an area of 200,000 jugera. [The Latin edition of the uses the word >jugera; the German, morgen. It is a Roman land measure, corresponding to our acre. But the Roman has 28,800 square feet, equivalent to 240 feet in length by 120 feet in width; while the English and American statute acre contains 43,560 square feet, or 4,840 square yards, or 160 square rods. The English and American rod is 5½

yards in length; so the square rod has 30.25 square yards]. Therein is a grove widely renowned for its fruitfulness and its delights. The balsam trees resemble pines, but are lower in stature. [The balsam or balm grows to a height of 12 to 14 feet. It belongs to the evergreen family. The resin that it produces is exceedingly odoriferous. It was anciently found in Judea and particularly in Gilead, from whence the Ishmaelites carried it as merchandise to Egypt. It was reckoned very valuable in the cure of external wounds, and was known as "the balm of Gilead."] They are grown like the vineyards. Although the sun is hottest in this region, the atmosphere is moderated by the shade of these trees. [Jericho is a very ancient city mentioned in the Old Testament as well as the New. It is situated in the valley of the Jordan, about five miles west of the river, and six or seven miles north of the Dead Sea. The portion of the plain on which it stood was noted for its fertility, being watered by a large spring, called the "Fountain of Elisha." Jericho is first mentioned as the city against which the Israelites were encamped before entering the Promised Land. (Deut. 34:3; Num. 22:1; 26:3). The town was of considerable size, strongly fortified, and a royal seat. Spies were sent into the city and received by Rahab the harlot. The wall fell after being encompassed seven days. A curse was thereafter pronounced against anyone who should rebuild it (Josh. 6:26). This curse was fulfilled upon Hiel, 553 years later (I Kings 16:34). In spite of many conquests, Jericho continued to flourish. The city is mentioned 56 times in the Old Testament and 7 times in the New].

As Elijah wandered about with his disciple Elisha, they came to the river Jordan. And as Elijah struck the waters with his mantle, a path was formed, and they went through the middle. Thereupon Elijah asked Elisha to express a wish before he (Elijah) was taken away from him. And he prayed Elijah to give him a double portion of his spirit, that is, to do miracles, and to prophesy. And Elijah said, if you see me when I am taken from you, you shall receive it. And while they thus talked to one another, a fiery chariot appeared, with fiery horses. And Elijah stepped in the chariot, and was taken up into heaven, that is, into the earthly paradise. There he will stay, alive, with Enoch, up to the time of Antichrist. Then he will depart from there to preach. And Elisha cried, my father, my father, the chariot of Israel, and the horsemen thereof, etc. And he took hold of the mantle that had fallen from Elijah, and returned to the Jordan. And he struck it with the mantle a second time; and the waters parted. And he went to Jericho to live there. At the request of the inhabitants he cured the evil waters of the region with a new jar containing salt, which he let down into the waters, making them fresh and good. And he went up from there to Bethel, and the children laughed at him, and said, go up, you bald head. And he cursed them, and two bears came and tore 42 of the children. [] Elijah, the greatest prophet of his time, was, during this period, thus taken away from the people. Nobody saw the end. During his lifetime he worked many miracles; and he was like a burning fire, and his words like a flaming torch. Finally, in the presence of Elisha, he was carried to heaven in a whirlwind, and he left Elisha behind in his stead.

ILLUSTRATIONS

(A) THE CITY OF JERICHO.

Jericho is represented by a woodcut 5"x 8-7/8". The place has the appearance of desolation. Before us are the city walls and gate. In the distance are the ruins of what was probably a castle or fort. Except for a few trees and shrubs, the landscape is barren, the city deserted. The woodcut is here used for the first time.

(B) ASCENSION OF ELIJAH.

(B) The Ascension of Elijah is represented by a woodcut approximately 5-1/4" square. The prophet is leaving the earth in a fiery four-wheeled box-shaped wagon, resembling those used by children at play. The vehicle is rather diminutive in comparison with its load. The horses disappear in a cloud of fire. Elijah looks back at Elisha who has seized the mantle of his master.

Folio L verso

Ben-hadad (Benedab), a son of Tab-rimmon (Tabremmon), a son of Hezion (Ozyon), king of Syria, entered into a league with Baasha, the king of Israel. After breaking this alliance, he entered into a league with Asa the king of Judah; since which time the kings of Syria afflicted the kingdom of Israel, etc. [I Kings 15:16-22]. Ben-hadad, the king of Syria, assembled his forces; and he had thirty-two kings to aid him. He joined in battle with Ahab, the king of Israel. The Lord, through a prophet, prophesied a victory (for Israel) and the defeat of the enemy. And so it happened, for the enemy fled. But the king of Syria at the return of the year strengthened himself with a new army, and he came on to give battle to Israel in the plains, saying that the gods of the hills were the gods of Israel; for which reason they (the Syrians) were formerly defeated. But the Syrian army was again routed, and of their number 100,000 were slain and over 47,000 fled to the city, where they were crushed by the falling of the wall. But Ben-hadad the king of Syria concealed himself; and he sent messengers to Ahab in hairy raiment, and with ashes upon their heads, to plead for mercy. And this Ahab granted, and left him free. For this a prophet, clad in disguise, called him to account by means of the parable of the man who was asked to keep another man prisoner, on pain of losing his own life if he escaped. And as Ahab had released Ben-hadad, who was deserving of death, therefore he prophesied that Ahab would lose his own life for Ben-hadad's and his people theirs in lieu of the lives of Ben-hadad's people. []

Hazael (Asael), king of Syria, was, according to prophecy and by the secret judgment of God, made a king of Syria, to punish the children of Israel. Over him Elisha wept, prophesying that he was a future king of Syria, and would do great evil in Israel. And as a punishment for their sins, the Lord sent him into all the lands of Gilead, Ruben, and Manassa; [Hazael was an officer at the court of Syria, and subsequently its most powerful king. Elijah was to anoint him, but left this duty to Elisha; and so when Hazael was dispatched by the king, Ben-hadad, to Elisha to inquire about the consequences of his affliction, the prophet predicted the elevation of Hazael to the throne of Syria, and that he would fire the strongholds of the Israelites, slay their young men with the sword, dash their children, and rip up their women with child. (II Kings 8:7-13) And so he warred against the kingdom of Israel and Judah. "And he attacked them in all the

coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan." (II Kings 10:32, 33)] and he was a blight all the days of Jehoahaz (Joathas).

Cf. II Kings 13:1-3:

In the three and twentieth year of Joash, the son of Ahaziah king of Judah, Jehoahaz, the son of Jehu, began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the Lord, and followed the sons of Jeroboam, the son of Nebat, which made Israel to sin; and he did not depart from there. And the anger of the Lord was kindled against Israel, and he delivered them into the hands of Hazael, king of Syria, and into the hands of Ben-hadad, the son of Hazael, all their days."

The reign of Jehoahaz was disastrous to Israel. The country was pillaged by the Syrians. The army was reduced to but a shadow. When his troubles multiplied, Jehoahaz sought the Lord whom he had forsaken, and the Lord ultimately raised up a deliverer in the person of Jehoash, or Joash, his son.

But by the grace of the Lord God, Joash (Joas), his son, took the cities from the hands of Ben-hadad, the son of Hazael, after Hazael's death.

Ben-hadad was the son of Hazael. Joash, the son of Jehoahaz (Joachas) and the king of Israel, took from the hands of Ben-hadad the cities that his (Ben-hadad's) father Hazael had won by war from Jehoahaz. For Joash defeated him three times. [Hazael oppressed Israel all the days of Jehoahaz. When Hazael died, Ben-hadad his son reigned in his stead as king of Syria. And Jehoash (Joash), son of Jehoahaz, took again out of the hands of Ben-hadad, son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father, by war. Three times Joash defeated him and recovered the cities of Israel (II Kings 13:22-25)].

Jehoiada (Joiada) was a distinguished man. He prevented Athaliah from ruling over Judah, and placed Joash, the son of Jehoram, in her stead. As one reads, he lived, according to Moses, 130 years. Pursuant to divine will he arranged matters so that Athaliah was slain in the house of the king. [Jehoiada was a high priest of the Jews. He was the husband of Jehosheba. His administration was so important to the civil and religious interests of the nation, that when he died at an advanced age he was buried in the royal sepulchers at Jerusalem. Athaliah was the daughter of Ahab and Jezebel. She introduced Baal-worship into Judah. She advised her own son in his wickedness, and after Jehu had slain him, she resolved to destroy the children of her husband by his former wives, and then take the throne of Judah. But Jehosheba, a half-sister of Ahaziah, secured Joash, one of the children and heir, and secreted him and his nurse for six years. In the seventh year, everything being prepared for the purpose, Joash, the young prince, was brought out and placed on the throne. Attracted by the crowd of people who had assembled to witness the ceremony, and unsuspecting of the cause, Athaliah hastened to the temple. When the people had assembled, and when she saw the young king on the throne, and heard the shouts of the people, and found that all her ambitious designs were about to fail, she tore her clothes and shouted, Treason! Treason! hoping probably to rally a party in favor of her interests. The priest commanded her to be removed from the temple, and she was slain between the temple and the palace. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. (II Kings 11:13-17)]

Rezin (Raasim), the king of Syria, devastated Judah in the time of Ahaz (Achas). For this reason Tiglath-pileser (Teglatphalazar) besieged him at Damascus. He captured the city, and slew Rezin.

Ahaz succeeded his father Jotham as the eleventh king of Judah. He worshipped other gods, and even sacrificed his children to the gods. This course brought upon him and his kingdom severe judgments. God made them flee before their enemies. Their allies often proved unfaithful. Early in his reign, Pekah, king of Israel, and Rezin, king of Syria, who just at the close of Jotham's reign had confederated for the destruction of Judah, invaded the kingdom with a powerful army and laid siege to Jerusalem. The allies, though defeated at Jerusalem, captured Elath, wasted Judah, and carried 200,000 into captivity. Ahaz in his extremity made a league with Tiglath-pileser, king of Assyria, who freed him from his enemies, but at the cost of the Judaic kingdom, which became tributary, and Ahaz sent him all the treasures of the temple and palace, and appeared before him in Damascus as a vassal. His only permanent service to his people was the introduction of the sun dial, which was probably connected with the Assyrian astrology and necromancy.

This paragraph and the next have their order switched in the German edition of the Chronicle.

Zechariah (Zacharias) the son of Jehoiada, was stoned between the altar and the temple at the command of the king because he upbraided the king for leaving the way of the Lord. []

Azariah (Azarias), relying on the laws of God, resisted Uzziah (Ozie), the king of Judah, who was about to sacrifice there, etc. [Azariah was the high priest who in the reign of Uzziah resisted with the eighty priests the king's attempt to perform priestly functions. (II Kings 14:21; II Chron. 26:17-20)]

Naboth, an Israelite, had a vineyard by the house of King Ahab. Ahab attempted to purchase the vineyard, in order to make a garden of it. To this Naboth was opposed. And as Jezebel, the king's wife, saw that Ahab was saddened by this, she comforted him, and so arranged matters that Naboth was accused of blasphemy by false witnesses. Although innocent, he was stoned. When Ahab came to take possession of the vineyard, the Lord sent Elijah, the prophet, to him, to prophesy his extermination and that of his house, because of this sin. [This is substantially the story of Naboth and his vineyard as told in I Kings 21].

ILLUSTRATIONS

(A) PRIESTLY LINEAGE (continued)

The Priestly Lineage is here continued from Folio XLVIII *recto* (where Zadok and his son Ahimaaz were shown); and now are added the following:

1. Azariah (Azarias), the son of Ahimaaz, represented by the woodcut which did service for Ozy at Folio XXXVII *verso*.
2. Jehoiada (Yoyada), represented by woodcut used for Abishua at Folio XXXVII *verso*.
3. Azariah, (designated Asarias).

(B) LINEAGE OF THE SYRIAN KINGS

The Lineage of the Syrian Kings has its inception here with the following:

1. Ben-hadad I (Benedab).
2. Hazael (Asael).
3. Ben-hadad II (Benedab).
4. Rezin (Raasim).

NOTE: There were two Syrian kings named Ben-hadad (I and II), father and son. The first was hired by Asa, king of Judah, to make war on Baasha, king of Israel (I Kings 15:18-22). The second, his son, made war on Ahab, king of Israel (I Kings 20; II Kings 6:27; 7:6; 8:7-15). There was also a Ben-hadad III, son of Hazael, and who was thrice defeated by Joash and lost all his father had gained (II Kings 13).

(C) ZECHARIAS

Zechariah (Zacharias) son of the high priest Jehoiada, branches out from his father into the midst of the text. It was he who was stoned for rebuking Joash for his idolatry (II Chron. 24:21). It is the same woodcut that served for Yepte at Folio XLI *recto*.

(D) NABOTH

Naboth, owner of the vineyard coveted by Ahab and his Jezebel, is represented by a portrait in the lower right side of the page. It is the same woodcut that served for Abymelech at Folio XXXVII *verso* and Achias at XLVIII *recto*.

Folio LI *recto*

Aquileia (Aquileia), a city of Italy, and located beyond Padua, while once the first and mightiest (city), and also the most beautiful, and situated a short distance from the sea, is in our time almost entirely abandoned. It was named after the Trojan, Aquilus, who, with others was driven out of Troy. Then the building of the city began, and from him it has its name. And although a few priests and canons in a small way provide holy services in a decorated and beautiful little church, and a few herdsmen and fishermen reside there, yet a people do not live there now; so that this once magnificent city can hardly be called a citadel now. At present there is the church, just mentioned, and the patriarchal court, the walls about the city, and a convent, and evidences of the work of Peponis, the patriarch. The city began to flourish when the Romans began to raise their hands against the barbarian people living on the Danube. And although the Emperor Augustus Octavianus conducted the war largely through emissaries, yet to be nearer to them he marched (as Suetonius writes) from Rome to Ravenna, Milan and Aquileia. Julia traveled with him, and she was delivered of a child. [This may refer to Julia, the only daughter of Augustus, who was born to him by his wife Scribona]. The Aquileians sided with the Romans against the Maximinians, and were so faithful and ingenious that when there was a scarcity of sinews for bow-strings, they used the locks of their wives and made bow-strings from that. [Maximinus was Roman emperor from 235 CE to 238. He was born in a village on the confines of Thrace, of barbarian parents, his father being a Goth and his mother a German from the tribe of the Alani. Brought up as a shepherd, he attracted the attention of Septimius Severus by his gigantic stature and marvelous feats of strength, and was permitted to enter the army. He eventually rose to the highest rank in the service; and on the murder of Alexander Severus by the mutinous troops in Gaul (235), he was proclaimed emperor. He immediately bestowed the title of Caesar on his son Maximinus. During the three years of his reign he carried on war with success against the Germans; but his government was characterized by a degree of oppression and bloody excesses. The Roman world at length became tired of the monster. The senate and the provinces gladly acknowledged the two Gordiani, who had been proclaimed emperors in Africa; and after their death the senate itself proclaimed Maximinus and Balbinus emperors (238). As soon as Maximinus heard of the elevation of the Gordians he hastened from his winter quarters. Having crossed the Alps, he laid siege to Aquileia, and was there slain by his own soldiers along with his son Maximus. The most extraordinary tales are related of the physical powers of Maximinus. His height exceeded eight feet. The circumference of his thumb was equal to that of a woman's wrist, so that the bracelet of his wife served him for a ring. It is said that he was able to single-handedly draw a loaded wagon, could with his fist knock out the grinders, and with a kick break the leg of a horse; while his appetite was such that in one day he could eat forty pounds of meat and drink an amphora of wine]. Industry and trade in oriental and occidental wares which were brought together there made this city wonderfully and superabundantly rich; for while this city flourished there was no other place on the Adriatic Sea where the people of the

Orient and the Occident could get together for the purchase and sale of their merchandise. And after this city had flourished for a long time, it was finally completely destroyed by Attila. The inhabitants fled to Venice and they augmented the city wonderfully. When the holy evangelist St. Mark was sent to Alexandria by St. Peter, and the ships were being prepared at Aquileia, he converted the Aquileians to the Christian faith. And the gospel, which he wrote with his own hand, is held in great esteem at Venice. The pious Hermagoras (Hermagoras) [Hermagorus, the tutelary and first bishop of Aquileia], who was also converted by the preaching of St. Mark, and in Aquileia by St. Peter, and who was appointed the highest councilor over all Venetia, won over this whole region for our Lord by his conversion to the Christian faith. He and St. Fortunatus were slain with an axe by the Emperor Nero. Chromatius [Chromatius was a Latin writer and bishop of Aquileia. He flourished at the close of the fourth century and the commencement of the fifth. The year and place of his birth are unknown. Though he condemned the writings of Origen, his friendship for Rufinus continued. The latter also dedicated some of his works to him, especially Latin translation of the ecclesiastical history of Eusebius. Jerome showed his regard by inscribing some of his writings to him. He urged Jerome to translate the Hebrew Scriptures into Latin. When Anastasius, the Pope, condemned both Origen and Rufinus, Chromatius was so far from coinciding, that he received Rufinus into the communion of his church. Of his works there are extant his and some tracts on the beatitudes and on parts of the Gospel of Matthew. A few epistles also remain. Several epistles addressed to Chromatius by Jerome are extant among the voluminous works of the latter. Jerome styles him most holy and learned; but he seems to have been a man of judgment and determination rather than of great ability]. of whom the glorified Jerome has written much, was also of Aquileia; also Rufinus (Ruffinus), the priest, so learned in the Latin and the Greek [Rufinus (surnamed Tyrannius or Turranius, or Toranus), was a celebrated ecclesiastical writer. He was born in Italy about 345 CE and was at first an inmate of the monastery at Aquileia. Later he resided for many years at a monastery in Palestine, where he became intimate with Jerome. The two afterwards quarreled, and Jerome attacked Rufinus vehemently because he supported the tenets of Origen. After spending twenty-six years in the east, Rufinus returned to Italy in 397, where he published a Latin translation of Pamphilus' for Origen, as well as Origen's , together with an original tract . In the preface to the , he quoted a panegyric, which Jerome had at an early period pronounced upon Origen. This led to bitter correspondence between the two former friends, which was crowned by the Apologia ('Defense') of the one adversus Hieronymum, and the Apologia of the other adversus Rufinum. Rufinus died in Sicily in 410. He had fled to the island when Alaric invaded Italy]. that we in no small measures esteem his books and interpretations among all the works of the teachers of the church. [Aquileia was located at the very head of the Adriatic, about 60 stadia from the sea. It was founded by the Romans in 182 BCE as a bulwark against the northern barbarians, and it is said to have derived its name from the favorable omen of an eagle (Aquila) appearing to the colonists. Being the key of Italy on the northeast, it was made one of the strongest fortresses of the Romans. From its position it also became a most flourishing commercial center. The Via Aemilia was continued to this town, and from it all the roads to Rhaetia, Noricum, Pannonia, Istria and Dalmatia branched off. It was taken and completely destroyed by Attila in 452 CE, but its inhabitants escaped to the Lagoons, where Venice was afterwards built].

ILLUSTRATION

THE TOWN OF AQUILEIA

Is here represented by the same woodcut that was used for Mainz at Folio XXXIX *verso*.

Folio LI *verso*

Treviso (Taruismum), a city lying in the March of Treviso, was at this period (as Sicardus the bishop of Cremona states) founded by some Trojans. The city is divided by the river Sile that flows out of the mountains nearby, and by this and other rivers, having their sources there; it is watered and rendered productive. Treviso is said to have originated in the time of the Ostrogoths, and was then as it appears today; for the father of Totila, the king, made it his royal seat. Totila was the fifth king of the Ostrogoths, and a very distinguished man. He was born and brought up a Treviso. But thereafter, in the beginning of the Lombard kingdom, Alboin, the king of the same, went into Italy, and Aquileia and other cities surrendered to him. Treviso, however, was slow in doing so, and he decided to plunder and destroy it. Felix, the bishop of the city (as Gregory writes), a wise and fearless man and native of Ravenna, was not to be intimidated by the king's grimness. This city was also graced with another distinguished bishop, named Hermalao, who (as becomes a bishop) was more interested in being useful to his people than in merely lording over them. And while the whole March of Treviso was named after this city, yet I believe this was merely due to awkwardness in the use of the name; for in this region are other large cities like Verona and Padua, which excelled Treviso in reputation, power, and wealth. The Lombards possessed a large share of the lands of Italy and among them were four duchies; but in these their sons and grandsons had no lawful rights of inheritance. These were the Beneventan, Spoletanian, Taurinian and Flaurian regions; also two others, namely the Anconitanian and Trevisian regions, of equal rank with the aforesaid in size and wealth, and held upon condition that whosoever should attain to the kingship with the consent of the king, or through a general assembly of the Lombard people, should have the right and power to pass the lordship on to his sons or other male issue by inheritance. This city, like Padua, did not escape the ravages of Celim and his brother Alberti of Rumano, at whose hands it suffered innumerable troublesome attacks, worries, and sorrows. [The ancient Tarvisium lay off the main roads, and was not often mentioned by the ancients. In the sixth century it appeared to be an important place and was the seat of a Lombard duke. Charlemagne made it the capital of a marquisate. It joined the Lombard league and was independent after the peace of Constance (1183) until in 1339 it came under the Venetian sway. From 1318 it was for a short time the seat of a university. Its walls and ramparts were renewed under the direction of Fra Giocondo (1509). Treviso was taken in 1797 by the French under Mortier (duke of Treviso). In March 1848, the Austrian garrison was driven from the town by the revolutionary party, but in the following June the town was bombarded and compelled to capitulate. The modern Treviso is the Episcopal see of Venetia, and capital of the province of Treviso. It is situated on the plain between the Gulf of Venice and the Alps, and is eighteen miles by rail from Venice, at the confluence of the Sile and the Botteniga. The former flows partly around its walls, the latter through the town, and it has canal communication with the lagoons. It contains many fine works of art].

The ancient city of Travisium (now Treviso) is represented by a woodcut that was used to represent Paris at Folio XXXIX *recto*.

Folio LII *recto*

Jehoshaphat (Josaphat) did good in the sight of the Lord, and one reads of him nothing more deserving of punishment than that he gave assistance to an unworthy king of Israel. He extinguished all men of feminine inclinations from the soil of Judah, destroyed idolatry, observed the laws of the fathers; and by such virtues he overcame all the princes in the vicinity. The Palestinians began to pay him tribute. He lived sixty years, and his body was buried at Jerusalem with great pomp. [Jehoshaphat was the son and successor of Asa, king of Judah (I Kings 15:24; II Chron. 17:1). He came to the throne at the age of thirty-five and reigned 25 years. He was a man of distinguished piety, and his reign was powerful and prosperous (II Chron. 17:3-6). He caused the altars and places of idolatry to be destroyed, diffused knowledge of the law throughout the kingdom, and the place of judicial and ecclesiastical authority to be filled by the best men of the land (II Chron. 17:6-9). His sin in forming a league with Ahab, contrary to the counsel of Micaiah, against Ramoth-gilead was severely censured by Jehu (II Chron. 19:2), and nearly cost him his life (II Chron. 18:31). Later in life he connected himself with Ahaziah, son and successor of Ahab, kind of Israel, in a naval expedition; but this alliance with another wicked king also turned out disastrously; for the fleet was utterly destroyed in a storm (II Chron. 20:35, 37). Again, he involved himself in an alliance with Jehoram, the second son of Ahab, and also with the Edomites, for the purpose of invading the land of Moab; but while they attempted to make their way through the wilderness their water supply failed, and the whole army would have perished with thirst had not a miraculous supply been granted in answer to the prayers of Elisha, who accompanied the army (II Kings 3:6-20). Jehoshaphat had seven sons, one of whom, Jehoram, succeeded him].

Capys (Capis) Silvius built Capua in Campania, and he reigned 28 years and left the kingdom to his son Capetus (Carpentus).

Jehoram (Ioram), the ill-tempered, murdered his brother, and walked in the ways of the kings of Israel. Therefore he was unlucky in all his undertakings and died miserably. Although born of a spiritual father, he was inclined to infidelity and led the sons of Judah to unchaste practices. He followed the unchaste Ahab, whose daughter named Athaliah was his wife, and through her influence he daily committed acts of madness. [Jehoram (Ioram or Joram) was the eldest son of Jehoshaphat, and his successor as king of Judah. He married Athaliah, the daughter of Ahab and Jezebel, and proved himself as wicked as his relatives. One of the first acts of his government was to put to death his six brothers and several of the chief men of the kingdom (II Chron. 21:4). To punish him for this and other abominations of his reign, the Edomites revolted and secured their independence from the throne of Judah (II Chron. 21:8-10). One of his own cities also revolted, and at about the same time he received a writing from Elisha, admonishing him of the dreadful calamities which he was bringing on himself by his wickedness. His territory was overrun by the enemy; the king's palace was plundered, and the royal family, except the youngest son, made prisoners. The king himself was struck with an incurable disease that carried him off unlamented (II Chron. 21:14-20)].

Capetus (Carpentus) [No doubt intended for Capetus, the eighth in the line of the kings of Alba who bore the cognomen Silvius (See note on Silvius, Folio XLIX *recto*, above)]. reigned 30 years after his father, in the time of Jehoshaphat.

Ahaziah (Ochosias), son of Jehoram, and eighth king of Judah, was, like his father, wicked in the sight of the Lord. And soon he was slain by Jehu. Matthew, the evangelist, left this king and the two succeeding ones, namely Joash and Amasias by the wayside. For he wished to mention but three foreigners; or (as Jerome and Augustine state) since Jehoram took to wife the daughter of the most evil Jezebel, therefore his sons to the fourth generation were rejected by the Lord. For Ahaziah walked in the way of Ahab, his maternal ancestor. This Ahaziah, Jehu, the prince of the house of Jehoram, the king of Samaria, exterminated with the entire house of Ahab. His corpse was taken from the city of Megiddo and buried in Jerusalem. [Ahaziah, also called Azariah, was a son of Jehoram and Athaliah. At the age of 22 he succeeded his father as king of Judah (II Kings 8:25). He continued the idolatry of the house of Ahab, and was governed by the advice of his infamous mother. He reigned but one year. He allied himself with his uncle Jehoram, king of Israel, and attacked Hazael, king of Syria, who defeated them at Ramoth-gilead. Jehoram was severely wounded and carried to his palace at Jezreel. There Ahaziah visited him. Israel meanwhile rebelled under Jehu. The two kings went out to meet him, and Jehu killed Jehoram. Ahaziah fled, and was pursued to the pass of Gur, where he was mortally wounded, but escaped, and died at Megiddo].

Tiberius (Tiberius) Silvis reigned nine years, and after he was drowned in the Tiber, formerly called the Albula, the river was named after him. [Albula was the ancient name of the river Tiber (Tibris)]. And so Romulus [Probably Remulus (Agrippa) the royal successor of Tiberinus]. made Tiberius a god, for he believed him to be the ruler of the river Tiber, whose use was very necessary to Rome.

Athaliah, a very vain and proud woman, after the death of her son Ahaziah, brazenly assumed sovereignty over the kingdom; and she slew all the royal seed except Joash (Joas) whom the wife of Jehoiada the bishop, and daughter of Jehoram, nourished in concealment for seven years. After she had reigned seven years Jehoiada cruelly murdered her. [Athaliah, see note on Jehoiada and Athaliah, Folio L *verso*].

Agrippa Silvius, king of the Albans, or Italians, reigned for 40 years after his father, the aforesaid Tiberinus. [Agrippa (Silvius), so called by Livy and Dionysus, but called Remulus by Ovid. See note on the Silvian kings of Alba, Folio XLIX *recto*].

Jonadab, son of Rechab, was a highly renowned man, in whom the very pious line of the Rechabites originated. When Jehu determined to slay the priests of Baal, Jonadab prophesied to him; for he and his sons were zealous lovers of divine honor, great moderation, and piousness. [The Rechabites were a tribe of Kenite or Midianite origin, descendants of Jehonadab or Jonadab and named from his father or ancestor Rechab. They were worshippers of the true God, though not fully identified with Israel. Jonadab aided Jehu in exterminating the idolatrous house of Ahab (II Kings 10:15-23). He laid an injunction on his posterity not to drink wine, build houses, sow seed, plant vineyards or hold lands, but to dwell in tents (Jer. 35:6-7). These rules were obeyed by his descendants, and their nomadic life and simple habits may have facilitated their escape from the Assyrians, who carried captive the Israelites of the northern kingdom, in which Jonadab had dwelt. Nearly 300 years after Jonadab's day, the Rechabites took refuge in Jerusalem on Nebuchadnezzar's invasion of Judea in the reign of Jehoiakim. Jeremiah was commanded by God to invite them into the temple and offer them wine to drink, that their refusal and filial obedience might rebuke the Jews for their disobedience to God's commands. A divine promise of continued existence was conveyed to the Rechabites by Jeremiah (Jer. 35:1-19) and was undoubtedly fulfilled though it may not now be possible to distinguish them, as some claim to do, among the tribes of Central Arabia]. And mark that the sons of Rechab, by command of their father, lived in the tabernacle as pilgrims and guests upon the earth, isolated from all mankind. They built no house, sowed no seed, and drank no wine.

During the time of Jehoram (Joram), king of Judah, the roof of the temple and its furniture, which had become old and neglected during the reign of Athaliah, were repaired with funds which were collected at the command of the king; for up to this time the priests had neglected to repair such things, although they had received the full measure of necessary funds from the people.

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (continued)

The Lineage of Christ is here continued from Folio XLIX *recto*, which there ended with the portrait of Asa. To this we now add:

1. Jehoshaphat (Josaphat), son and successor of Asa as king of Judah. Same portrait as was used for Rehoboam (Roboam) at Folio XLIX *recto*, and for Belus at Folio XVII *verso*.
2. Jehoram (Joram), eldest son of Jehoshaphat, and his successor as king of Judah. Same woodcut as Pharaoh Anefre, Folio XXVII *recto*.
3. Ahaziah (Ochozia), son and successor of Jehoram.

(B) ATHALIAH

Athaliah (Athalia), infamous daughter of Ahab and Jezebel. This woodcut is used here for the first time. The subject appears crowned, scepter in her right hand, sword in her left.

(C) JONADAB

Jehonadab (Jonadab), was a son or descendant of Rechab. He was a chief among the descendants of Rechab, but not a king, and therefore he appears without royal accessories.

(D) LINEAGE OF THE ITALIAN KINGS (continued)

The Lineage of Italian Kings is here continued from Folio XLIX *recto*, where the Mythological kings of Alba (with the cognomen of Silvius) began. We now add the following, all of the same surname:

1. Capys (Capis) Silvius, alleged founder of Capua.
2. Capetus (Carpentus Silvius), son and successor of Capys.
3. Tiberius Silvius.
4. Agrippa Silvius.

Folio LII *verso*

Lycurgus, according to Eusebius, was a distinguished and highly renowned man. He made the laws for the Lacedaemonians. Although a pagan, he made very just laws, equally applicable to natural and divine rights. He ordained nothing for which he himself had not furnished a precedent. He refused to tolerate the use of gold and silver, or any other material that might become an instrument of wantonness. He divided the land equally among all the people, so that the inheritance of one person would not be larger than that of another. In order that riches might not be secreted, he ordained that all transactions should be public. To each youth he permitted but one outfit of dress per year. No one was to go about more elegantly dressed than another, nor to dine more sumptuously. He also made certain regulations, not for the sake of money, but to facilitate exchange. He decreed that children of sufficient age should not be placed in trade, but upon the farms, to spend their early years in work and labor, and not in wantonness and luxury; nor were they to employ any bedding on which to sleep. They were to live on vegetables alone, and were not to frequent the cities until they had become grown-up men. He also decreed that maidens were to be married without a dowry, so that wives would not be chosen for money alone, and so that

the men would take their courtship more seriously and without money as the incentive. The greatest honors were accorded to the aged, and not to the rich and mighty. But as these and other laws, contrary to the loose customs of the people and difficult of observance, met with opposition, Lycurgus assured the people that he had secured them from the Delphian Apollo, a pagan god. To give these laws permanence, Lycurgus obligated the people by an oath to observe them, and not to make any changes in these divine commandments until he returned home; in the meantime he would pay another visit to Apollo to inquire what could be done about these laws. But instead, he went to the island of Crete, to which he voluntarily exiled himself for the remainder of his life. He made provision that in the event of his death his remains be placed in a lead casket and thrown into the sea; for should his body be brought home, the Lacedaemonians might interpret his return as releasing them of their obligation. [According to the Spartan tradition preserved by Herodotus, Lycurgus was a son of Agis I and brother of Echestratus. On the latter's death he became regent and guardian of his nephew Labotas (Leobotes), who was still a minor. Other accounts give him a different origin, and make him regent of Charillus. According to Herodotus he introduced his reforms when he became regent; but the generally accepted story is that after being regent for some time, and spending several years in travel, he returned to Sparta and carried through his legislation when Charillus was king. He is said to have visited Crete, Egypt, and Ionia, and some versions even took him to Spain, Libya and India. In any case, details of his career are almost entirely mythical. Herodotus derives his constitutional ideas from Crete, but there is a fifth century tradition ascribing them to the initiative of Delphi. Herodotus says that Lycurgus changed all the customs; that he created the military organization, and instituted the ephorate and the council of elders. To him also are attributed the foundation of the apolla (the citizen assembly), the prohibition of gold and silver currency, the partition of the land into equal lots, and in general, the characteristic Spartan training. It is said that some of these statements are false. The council of elders and the assembly are not peculiar to Sparta; the ephorate is generally not considered to be his, and the partition of land never seems to have taken place at all—it is probably an attempt to give traditional sanction to the ideas of Agis and Cleomenes in the third century. Tradition presented him as finding Sparta the prey of disunion, weakness and lawlessness, and leaving her united, strong, and subject to the most stable government that the Greek world had ever seen].

Jehu (Hieu), son of Jehosaphat, king of Judah, and the tenth king of Israel, anointed by Elisha, slew Jehoram with the entire house of Ahab, and destroyed the house of Baal, putting all its prophets to death. But he did not leave the calves of gold at Bethel and Dan; for which reason Azahel, the king of Syria, as a visitation from the Lord, slew many in Israel. And he himself died there in the 28th year of his reign. [Jehu (Hieu), "son" of Jehoshaphat, a general in the army of Joram, slew his master and usurped the throne of Israel. He reigned 28 years. His history is to be found in I Kings 19:16-17 and II Kings 9:10. And although he slew Jezebel and zealously destroyed the priests of Baal, the Bible states that his heart was not right with God; for his "zeal for the Lord" was really a zeal for himself; for he continued the worship of the golden calves, and Jehovah began to cut Israel short. The Syrians took his eastern frontier, and his dynasty was extinguished in the fourth generation. (Hos. 1:4)]

Isaiah (Ysayas), a noble prophet, is said by the blessed Jerome to be more evangelist than prophet. Alone during the reign of four kings in those times was he considered famous on account of the clarity of his prophecy. [This paragraph does not appear in the German edition (though, surprisingly, the image of Isaiah does!). Isaiah is one of the major prophets of the Hebrew scriptures, and is considered the most important Old Testament prophet by Christians. Jerome, in the preface to his translation of Isaiah in the Vulgate said that Isaiah "should be called an evangelist rather than a prophet."]

Jehoahaz (Joachas) was, together with all his people, almost entirely dispersed by Hazael (Azahel), king of Syria; and so he called on the Lord, and was somewhat comforted. [Jehoahaz I was a son and successor of Jehu, king of Israel. He reigned 17 years. In punishment for his sins and those of his people, Israel was invaded and reduced to great extremities by the Syrians under Hazael and Ben-hadad. The king humbled himself before God, and deliverance came by the hand of Joash, his son].

Hosea (Osee) the prophet, first of the twelve sent against the ten tribes, was a son of Beer, although we find no prophecy by Beer. Hosea prophesied in the time of Jeroboam, king of Israel, the son of Joash, and the same, who with Uzziah (Osia) the king of Judah, reigned for fourteen years. In Judah were four kings – Uzziah (Osia), Jotham (Joathas), Ahaz (Achaz) and Hezekiah (Ezechias); and under these Hosea prophesied. [Hosea was probably the first of the prophets in chronological order exercising his office from the early part of Uzziah's long reign – which coincided with the last 14 years of Jeroboam II of Israel (II Kings 14:23; 15:1) – until sometime in Hezekiah's reign].

Joash (Joas) defeated the Syrians three times, according to the prophecy of Elisha (Helizei), and he took the cities from the power of Ben-hadad, son of Hazael (Azahel), and brought them back into his own kingdom. He also punished Amaziah, and not willfully but involuntarily, humbled him. He began to reign in the 37th year of Joash, king of Judah. [Joash, or Jehoash, here first referred to, was the son and successor of Jehoahaz, king of Israel. He had great regard for the prophet Elisha, and visited him on his deathbed, where by a divine oracle he was assured of three victories over the Syrians. He was also victorious when forced to give battle to Amaziah, king of Judah, when he broke down the north wall of Jerusalem and despoiled the temple. Although one of the best kings of Israel, worship of the golden calf continued during his reign. The other Joash here mentioned was the seventh king of Judah, only son of Ahaziah not slain by Athaliah].

Joel (Johel), the second of the twelve prophets of Judah, prophesied his own future tribulation. [Joel, one of the 12 minor prophets, lived in Judah at a time when the temple and temple worship still existed (Joel 1:14; 2:1, 15, 32; 3:1). He prophesied in the reign of Uzziah, nearly 800 BCE].

Jeroboam was a very warlike and successful man. He drove off the king of Syria, and restored the kingdom of Israel to its former status; and he also took Damascus. [Jeroboam II, here referred to, was the 13th king of Israel, and was the son and successor of Joash. He was

the 4th of the five kings of Jehu's dynasty, which was the 4th in the northern kingdom, and his reign was the most prosperous of all. It continued for 41 years. He followed up his father's successes over the Syrians, took Hamath and Damascus, and all the region east of the Jordan down to the Dead Sea, and advanced to its highest point the prosperity of that kingdom. After him the kingdom rapidly declined, and his own dynasty perished within a year, fulfilling the prediction of Jonah. (II Kings 14:23-29; 15:8-12)] Mark how unsteady is the status and rule of kingdoms. Israel was dispersed and humbled in the end; and the Syrians were elevated; but now they in turn were miraculously oppressed by misfortune. He who was on top is now underneath. Then again he who was at the bottom rises up, only to fall again thereafter. This is the revolving wheel of time. Therefore it is not to be wondered that but few of the world are taken up by the Lord, and that the understanding and considerate men of the human race flee with all their might from participation in such uncertainties. Compare what Augustine says in many places in his City of God: If good men rule many men they do good, and the opposite if evil men etc. [This last sentence has been deleted from the German edition].

ILLUSTRATIONS

(A) LYCURGUS

Lycurgus, the great lawgiver of Sparta, is represented by a woodcut which represented Franco at Folio XXXVIII *recto* and Naashon (Naason) at Folio XXX *recto*.

(B) ISAIAH, HOSEA AND JOEL

Isaiah, who is not mentioned in the text; Hosea, first minor prophet of Israel; Joel (Johel), second minor prophet of Israel. Note the early pair of eyeglasses held by Joel (scholars believe that the first pair of eyeglasses were invented in Italy sometime between 1285-1289).

(C) LINEAGE OF ISRAELITE KINGS (continued)

The Lineage of the Israelite Kings is here continued from Folio XLIX *verso*, which there ended with Jehoram (Joram) and is now resumed as follows:

1. Jehu (Hieu).
2. Jehoahaz (Joachas).
3. Joash (Joas).
4. Jeroboam (II).

Folio LIII *recto*

Jonas (in the Year of the World 4306) [This parenthetical phrase is not found in the German edition], when seven years of age, was set up as a king of Jehoiada, the bishop; and he did good in all the days of Jehoiada. After the latter's death, however, Joash was softened by the flattery of the mighty, and his heart became evil; and so it remained to the end. He caused Zecharias (Zacharias), son of Jehoiada, the highest bishop, to be stoned between the temple and the altar in next to the last year of his reign. [This Joash, or Jehoash, was the seventh king of Israel (878-838 BCE). He was the only son of Ahaziah who was not slain by the usurping Athaliah. How he came to be saved and raised to the throne has already been told in the joint note on Jehoiada and Athaliah at Folio L *verso* (see also II Kings 11:16). While Jehoiada lived, for a period of twenty-three years, Joash served God and prospered. Idols were banished and the temple was repaired. But later Joash followed less wholesome counsel. Idolatry revived. How Zecharias was stoned when he rebuked the guilty people has already been told (Folio L *verso*, and note; see also II Chron. 24:20-22). Misfortunes soon multiplied. The king was repeatedly humbled by the Syrians under Hazael, and he gave them the temple treasures as a ransom. A loathsome disease embittered his life, which was soon cut short by a conspiracy of his servants (II Kings 11:12; II Chron. 23:24)].

Aremulus (Romulus Silvius) reigned nineteen years in the time of Joash, king of Judah, and he laid the foundation of Alba between the hills where Rome is now located. His sons, Julius and Aventinus, survived him. [Romulus Silvius was the twelfth mythological king of Alba. See note, Folio XLIX *recto*].

Amaziah (Amasias) (in the Year of the World 4346) [This parenthetical phrase is not found in the German edition]. made a bad end of a good beginning; which has been lamentably and commonly true of the mighty up to our own time. He also crushed many worthy officials, of which there are many examples today. [Amaziah, ninth king of Judah, son of Joash, began to reign at the age of 25, and he ruled 29 years in Jerusalem. The Bible states that he did good in the sight of the Lord, but not with a perfect heart. Having established himself on his throne and slain the murderers of his father, he mustered a host of 300,000 men of Judah and hired 100,000 of Israel for a war on Edom; but the latter he reluctantly dismissed at the command of God, who gave him victory without their aid. Yet he carried home the idols of Edom and set them up as gods. For this he was threatened with destruction by a prophet of the Lord. Soon after he made war with Joash, king of Israel, but was defeated, taken to his own capital a prisoner, and obliged to ransom himself. 15 years later he was slain by conspirators (II Kings 14:1-20; II Chron. 25)]. He also worshipped the gods of Seir (Seyr). [Seir probably refers to a chief of the Horites, who early occupied the mountainous region later possessed by the Edomites (Gen. 36:20; comp. Gen. 14:6; Deut. 2:12)].

Aventinus Silvius reigned 37 years; and for him the Aventine Hill at Rome was named after he was buried there. [Aventinus was one of the seven hills of Rome].

Procas (Prochas), son of Aventinus, ruled 33 years, and whose praises eulogized Vergil extols in this verse: Next is Procas, the glory of the Trojan nation. [The quote is from Virgil's 6.776. The German edition of the removes the poetic citation and simply states that Virgil praised him in his works]. Two sons survived him, Amulius and Numitor, father of Rhea, the mother of Romulus and Remus (Rhemus). [For Proca (Procas = 's Prochas) and Amulius, see table of Silvian kings, Folio XLIX *recto* and note].

For 13 years after the death of Amaziah, Judah was without a king. This one must infer by adding together the years of the kings of Israel and Judah; for Amaziah began to reign in the second year of Joash, king of Israel, and Uzziah (Ozias), the son of Amaziah in the 27th year of Jeroboam, king of Israel. This time covers a period of 41 years, and if the years of Amaziah are deducted from that, 13 years remain, during which Uzziah was small and incompetent to rule. However, the Seventy Interpreters and many historians do not have this; they compute it otherwise. In such a manner the matter must be made clear or you will be confused in reckoning the years.

Naaman, a general of the court of Syria, was a leper. To be cured he traveled with letters of recommendation to the king of Israel. When he came to the house of Elisha the prophet, Elisha told him that if he bathed seven times in the river Jordan, he would be cured. And although at first he did not want to do so, yet on advice of his retinue he went there and he bathed, and was cleansed of the leprosy. Then he returned to Elisha, and begged him to accept a present; but Elisha would have nothing. After Naaman had departed, Gehazi (Giezi), Elisha's disciple, came after him and asked a present on Elisha's account. And this he brought back to his house. Elisha discovered his disciple's sinful conduct, and therefore Gehazi was smitten with leprosy.

Naaman was a distinguished Syrian general, but a leper. Hearing through a captive Jewish girl who waited on his wife of the fame of the prophet Elisha, he set out on a journey to Israel with letters from his sovereign to the king of Israel. When the latter read them he was filled with apprehension, probably fearing that the king of Syria intended to find a pretext for a quarrel in his ability to cure his general. In this predicament, Elisha dispatched word to the king to give up his fears, and to send the distinguished stranger to him. Naaman received from Elisha's messenger the prescription to bathe seven times in the Jordan. The leper at first disdained the remedy. It was too simple, and attributed to the Jordan a virtue that he knew Abana and Pharpar, rivers of his own land, did not possess. His retinue wisely advised him not to spurn the remedy. Following their counsel, he bathed seven times in the Jordan and his "flesh became again like the flesh of a child." In gratitude Naaman offered the prophet a present, but he would not take it. Subsequently Gehazi, by uttering a falsehood, secured it, but in turn received Naaman's leprosy.

This paragraph on Naaman and the one that follows it on Amulius are switched in the German edition of the Chronicle—most probably to place the text about Naaman directly above the woodcut illustrating the text.

Amulius deposed his brother Numitor from the kingdom, and killed his son Lausus. In order to destroy all hope of inheritable issue, he gave his daughter Rhea to the goddess Vesta as a perpetual virgin, on the pretense of thus conferring an honor upon her. But after he had reigned seven years Rhea begot twins, Remus and Romulus. After they grew up they slew Amulius, and Numitor was restored to the kingship; for he was their ancestor. [Romulus, founder of Rome, was the figure around whom the Roman people credit their origin. The legend is this: At Alba Longa there reigned a succession of kings descended from Julius, son of Aeneas. One of the last of these kings left two sons, Numitor and Amulius. The latter, who was the younger, deprived Numitor of the kingdom, but allowed him to live in the enjoyment of his private fortune. Fearful, however, lest the heirs of Numitor might not submit so quietly to his usurpation, he caused his only son Lausus to be murdered, and made his daughter Sylvia one of the vestal virgins. Sylvia was raped by the god Mars, and in the course of time gave birth to twins. Amulius doomed the guilty vestal and her babes to be drowned in the river. In the Anio, Silvia exchanged her earthly life for that of a goddess, and became the wife of the river god. The stream carried the cradle in which the children were lying into the Tiber. It was stranded at the foot of the Palatine, and overturned on the root of a wild fig tree. A she-wolf that had come to drink of the stream carried the children into her den and suckled them. There they were discovered by the king's shepherd. He took them to his own house. They were called Romulus and Remus, and were brought up with the other shepherds on the Palatine Hill. A quarrel arose between these shepherds and the herdsmen of Numitor. Remus was taken by stratagem, during the absence of his brother, and carried off to Numitor. This led to the discovery of the parentage of the twins, who now slew Amulius and placed their grandfather Numitor on the throne.]

This (referring to the woodcut opposite) is Elisha (Heliseus) the prophet, who divided the Jordan with the mantle of Elijah; who with salt made the waters sweet; who cursed 42 children who mocked him and were torn by bears; who supplied the hosts of three kings with sufficient water; multiplied the widow's oil, awakened the son of the Shunamite (from the dead); improved the bitter (soup of) colocynth (colloquintidas); [The wild gourd of which the noxious soup was made is a poisonous plant, conjectured to mean the colocynth (colloquintidas), which has a cucumber-like vine, with several branches, and bears fruit of the size and color of an orange, with a hard woody shell, within which is the white mast or pulp, exceedingly bitter, and a drastic purgative (II King's 4:39). It was very inviting to the eye, and furnished a model for the carved and molten "knops" in Solomon's temple (I Kings 6:18; 7:24). According to Hasting's , (Gourds), the wild gourds were either the common squirting cucumber, one of the most drastic of known cathartics, or more probably the colocynth (citrullus colocynthis), a trailing vine-like plant with rounded gourds, intensely bitter to the taste and an irritant poison.] multiplied the loaves of barley for the multitude; cleansed Naaman; made Gehazi (Giezi) and his descendants leprous; blinded the hosts of Syria; prophesied the relief of Samaria from siege and starvation; placed Hazael on the throne of Syria and Jehu on the throne of Israel; prophesied that king Joash would three times defeat the Syrians; awakened the dead, etc. [Prophecies and miracles of Elisha: (1) dividing the Jordan with Elijah's mantle, (II Kings 2:14); (2) sweetening of spring waters (II Kings 2:19-22); (3) cursing children for

irreverence, (II Kings 2:23-25); (4) supplying water sufficient for the hosts of three kings, (II Kings 3:16-20); (5) increase of widow's oil, (II Kings 4:1-7); (6) raising the Shunammite's son from the dead, (II Kings 4:18-35); (7) healing the noxious soup, (II Kings 4:38-41); (8) multiplying the barley loaves, (II Kings 4:42-44); (9) cleansing Naaman the leper, (II Kings 5:1-19); (10) making Gehazi and his issue leprous, (II Kings 5:20-27); (11) blinding the hosts of Syria, (II Kings 6:18); (12) prophesying the siege and relief of Samaria, (II Kings 7); (13) placing Hazael on the Syrian throne, (II Kings 8:7-13); (14) placing Jehu on Israel's throne, (II Kings 9:1-6); (15) prophesying three victories for Joash, (II Kings 13:18); and (16) awakening the dead, (II Kings 13:20)].

Numitor was restored to the kingship, and soon thereafter was slain by Romulus.

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (continued)

The Lineage of Christ is here continued from Folio LII *recto*, which there ended with Ahaziah (Ochozia). We now add:

1. Joash (Joas), son of Ahaziah, called Ozias in Matthew 1:8, 9.
2. Amaziah (Amasias), son and successor of Joash.

(B) LINEAGE OF ITALIAN KINGS (continued)

The Lineage of the Italian Kings is continued from Folio LII *recto*, which there ended with Agrippa Silvius. We now continue with:

1. Romulus (Aremulus) Silvius.
2. Aventinus Silvius.
3. Proca (Prochas) Silvius, son of Aventius.
4. Amulius.
5. Numitor, brother of Amulius.

(C) ELISHA AND NAAMAN

Elisha and Naaman. By a woodcut 3½" x 3-3/8" the first meeting of Naaman with Elisha is depicted. The prophet stands before the door of his house. Naaman, mounted on a horse and clad in pilgrim's raiment, has just arrived. In his left hand he holds the idle reins of his frisky steed. In his right he holds up an object which may be a leper's rattle, or clapper, and which lepers carried to mark their coming and to warn the healthy from their path. A like object appears in the hands of Rembrandt's "Leper". In some cases the afflicted used a horn or bell. Lepers also work masks to hide their deformities, and it will be noted that the lower part of Naaman's face is covered, probably for the same reason. Leprosy as a public menace did not die out in Europe until the end of the sixteenth century, almost one hundred years after the Chronicle was first published.

In the distance appears the river Jordan, and in it a person holding his hands in an attitude of prayer is seen immersed to the waist. Above him is the inscription "Sirus," probably meaning Syria, or Syrian. This may be one of those unusually sophisticated pictures in which two actions by the same person are depicted. This may represent Naaman after he has finally agreed to try the prophet's remedy.

Folio LIII verso

Here the kingdom of Israel was without a king for 33 years, as is discovered by adding together the kings of Judah.

Amos was the third among the twelve prophets, and he prophesied against many peoples, particularly the ten tribes. [Amos, third of the minor prophets, was a herdsman of Tekoah, a small town of Judah, about twelve miles from Jerusalem. He prophesied concerning Israel, at Bethel, in the days of Uzziah, king of Judah, and Jeroboam II king of Israel, about 800 to 787 BCE. He was a contemporary of Hosea and Joel, first and second of the minor prophets. The first two chapters of Amos contain predictions against the surrounding nations, enemies of the people of God. But the ten tribes of Israel were the chief subject of his prophecies. Their temporary prosperity under Jeroboam led to gross idolatry, injustice and corruption, for which sins he denounced the judgment of God upon them. His boldness in reproving sin drew upon him the wrath of the priests who labored to procure his banishment. (Amos 7:10-17)]

Obadiah (Abdias) was the fourth of the twelve prophets. He prophesied against Edom. He was quite old when he died, and was buried in the grave of Elisha. [Obadiah (Abdyas), fourth of the minor prophets, is supposed to have prophesied about 587 BCE. He was probably contemporary with Jeremiah and Ezekiel, who denounced the same dreadful judgments on the Edomites, and foretold the ultimate triumph of Zion (v. 17-21). The prophecy, according to Josephus, received its initial fulfillment about five years after the destruction of Jerusalem].

During this time the Spartans or Lacedaemonians roved about in wars for a hundred years, and they wrote their wives to take other husbands so that the race would not die out.

Jonah (Jonas), one of the twelve prophets, was sent to the people of Nineveh, who heard him. [Jonah was the fifth of the minor prophets. See Jonah, text and note, Folio XLIX verso].

Micah (Micheas) was the sixth of the twelve prophets. [Micah, or Micaiah. See text and note, Folio XLIX verso].

Nahum (Naum) was the seventh of the twelve prophets. [Nahum, the seventh of the twelve minor prophets, was a native of Elkosh, probably a village in Galilee. His prophecy consists of three chapters, in which he foretells the destruction of Nineveh. Opinions are divided as to the time in which he prophesied, but probably in the time of Hezekiah, after the war of Sennacherib in Egypt, mentioned by Berosus. Isaiah and Micah were his contemporaries. Nineveh perished about 100 years later in 606 BCE; and its exhumed remains well accord with his description of it].

Here the entire imaginary history of Tobias is given.

Tobit (Tobias) died at the age of 102 years. He was a holy man, of good works, and illustrious in the spirit of prophecy; for before the destruction of Jerusalem and the temple, he prophesied that future event with a certainty as though it had presently happened. Soon after his death his wife died also. And after the young Tobit (Tobias) with his children left Nineveh, it was destroyed. [The Book of Tobit or Tobias is one of the most interesting of the Apocrypha of the Old Testament. Tobit, or Tobias, was a Naphtalite who remained faithful to the temple service amidst the defection of his countrymen; but, notwithstanding, he shared with them in their misfortunes and was carried to Nineveh by Shalmanezzer. His wealth and position at court gave him opportunity to help his people and thus win their regard, and for a time his life was enviable. But a change of rulers changed his fortune. When Sennacherib came to the throne, he was compelled to flee from the king's wrath because he buried the Jews whom the king had killed. All his property was confiscated, but on the entreaty of a nephew, the new king who succeeded Sennacherib allowed him to return to Nineveh. Soon thereafter he lost his eyesight through an injury his opened eyes received from warm swallow's dung which fell upon them, causing albugo, that is, white, hard flakes on the eyes, which are of greater or less extent and not transparent. A quarrel with his wife about a young goat led to reproaches, under which he wept grievously and prayed in sorrow. At this point, the episode of Sarra of Ecbatana, in Media, is introduced. She was the wife of seven men who were successively killed on their wedding night by Asmodaeus. Her prayer for death was made at the same time with Tobit's prayer for the same, "and Raphael was sent to heal them both" – that is, to scale away the white spots from Tobit's eyes" – and "to give Sarra for a wife to Tobias, the son of Tobit, and to bind Asmodaeus the wicked demon." This was brought about thus: Tobit sent his son to Media to recover some money lent out in the days of his prosperity. He improved the occasion to give his son some good advice. The angel Raphael in the guise of "Azarias, son of Ananias the great," saluted Tobias and made the journey in his company. The capture of a fish put in Tobias' hands the means of curing his father and ridding Sarra of the demon. His journey was eminently successful. He recovered the money loaned, married Sarra, to whom Raphael introduced him, and returned home with these treasures, greatly to the delight of Tobit, who had begun to be a little fearful for his safety. The book ends with the restoration of Tobit's eyesight and prosperity, his consequent psalm of gratitude (perhaps the best piece of writing in the book), and mention of the death of Tobit and Tobias].

Zechariah (Zacharias), the king of Israel, began to reign in the 38th year of Uzziah (Ozia), king of Judah. He did evil, as his forefathers had done. He was the fourth (king) after Jehu. [Zechariah, the 14th king of Israel, was the last member of the house of Jehu to come to the throne and he occupied it only six months. His assassination begins the period of virtual anarchy with which the history of Israel comes to an end (II Kings 14:29; 15:8-12). The name Zechariah, or Zachariah, is a very common one in the Old Testament. There were at least thirty different individuals so named]. He was slain by Shallum (Sellum), who then ruled in his stead. [Shallum I murdered Zechariah, king of Israel, and usurped his throne in 772 BCE. He reigned only one month, and was killed in Samaria by Menahem (II Kings 15:10-15). Shallum was a son of Jabesh, and his murder of Zechariah fulfilled what the Lord had told Jehu, that his children should sit on the throne of Israel to the fourth generation. (II Kings 14:29; 15:8-11)] The latter was soon thereafter slain by Menahem (Manahem), who deprived him of the kingship and of his life.

Menahem began to reign in the 39th year of Uzziah (Ozia) king of Judah. He did evil before the Lord; wherefore God gave him up to the king of Assyria, who required of him a tribute of a thousand talents of silver. [Menahem, the 16th king of Israel, was previously general of the army of Zechariah. When he heard of his master's murder, he immediately marched against the usurper Shallum, who had shut himself up in Samaria. He captured and slew him, and ascended the throne, reigning ten years in Samaria. He was a tyrannical and cruel idolater. Pul, king of Assyria, having invaded Israel during the reign of Menahem, obliged him to pay a tribute of a thousand talents, which he raised by a tax of 50 shekels per head on all his rich subjects. He apparently died a natural death].

Pekahiah (Phaceya) was slain by Pekah (Phacee), who then reigned in his stead. [Pekahiah, son and successor of Menahem, was also a wicked prince, and he reigned but two years. Pekah, son of Remaliah, conspired against him and slew him in his own palace (II Kings 15:22-25)].

Pekah (Phacee) was slain by Hoshea (Ozee), who then reigned in his stead. He (Pekah) formed an alliance with Rezin (Raasin) the king of Syria, and ravaged Judah; wherefore Tiglath-pileser (Theglathphalazar), the king of the Assyrians, crushed him and carried three of the tribes into Assyria. [Pekah was a general of Pekahiah, king of Israel. He conspired against his master, slew him, and reigned in his place twenty years (II Kings 15:25-28). In the latter part of his evil reign he formed an alliance with the Syrians of Damascus, and early in the reign of Ahaz, Pekah and Rezin invaded Judah and besieged Jerusalem (II Kings 16:1-6). Though unable to take the holy city, the allies killed many warriors of Judah, and took many prisoners (II Chron. 28:5-8), but the Israelites were divinely ordered to restore their captives. Ahaz, seeking the aid of Assyria, Tiglath-pileser defeated Syria and Israel, and deprived Pekah of the country beyond the sea of

Galilee. Later Pekah was slain by Hoshea. He was the last of the four kings of Israel assassinated in the troubled times of the prophet Hosea].

Hoshea (Ozee) was the last king of Israel. He was made prisoner by Shalmaneser (Salmanazar), king of the Assyrians, who carried the Israelites into captivity in Assyria. [Hoshea, 19th and last king of Israel, slew Pekah, and after a 9 years' interregnum usurped the throne (II Kings 15:30). When his land was invaded by Shalmaneser, Hoshea became tributary to Assyria. Because he formed a secret alliance with Egypt, Shalmaneser ravaged Israel and besieged Samaria, and his successor Sargon, more than two years later took the city, imprisoned Hoshea, and carried the Israelites as captives to Assyria and Media].

Israel is taken over by the Assyrians.

In the eleventh year of Hoshea, which was the 3,151st year of the world, and of the Fourth Age of the World the 261st, the kingdom of Macedonia began. There Cararius, or Carnaus, first reigned, and for a period of 28 years. This kingdom endured until the time of Alexander the Great, through 24 kings. Carnaus began to rule in the 3530th year of the world, and he reigned 12 years and 6 months. After his death the kingdom was largely taken over by the Babylonia. [Caranus (the misspells his name as Carnaus) was a Heracleid (descendant of Heracles) of the family of the Temenidae, and according to some accounts, the founder of the Argive dynasty in Macedonia about the middle of the eighth century. The legend tells that he led into Macedonia a large force of Greeks, and, following a flock of goats, entered the town of Edessa in the midst of a heavy rain storm and a thick mist, unobserved by the inhabitants. Remembering the oracle that had desired him "to seek an empire by the guidance of goats," he fixed here the seat of government; and he named the place Aegae (after the Greek word for 'goat') in commemoration of the miracle].

ILLUSTRATIONS

(A) PRIESTLY LINEAGE (continued)

The Priestly Lineage is here continued from Folio L *verso*, which there ended with Azariah (Azarias), as follows:

1. Amariah (Amarias), son of Azariah, the father of Ahitub (I Chron. 6:11). This high priest is not to be confused with Amariah, son of Meraioth, a descendant of Aaron in the line of Eleazar, and who also had a son named Ahitub, and a grandson named Zadok (see Folio XL *verso*).
2. Ahitub (Ahitob), son of Amariah, and father of Zadok, is not to be confused with Ahitub, son of Phinehas and grandson of Eli (see Folio XLI *verso*).
3. Zadok (Sadoch), son of the above Ahitub, is not to be confused with another Zadok, son of another Ahitub and father of Ahimaaz (see Folio XLVIII *recto*).
4. Shallum (Sellum) the last portrait in the priestly lineage, was the husband of Huldah (Olda), the prophetess (see Folio LV *verso*, post), who ranked with Deborah and Hannah among the women prophets of the Old Testament.

NOTE: The author of the Chronicle has avoided considerable responsibility and confusion by total silence as to this portion of the priestly lineage. It is difficult to follow these names through the Bible. They may refer to the same person or to many persons.

(B) MINOR PROPHETS OF ISRAEL (continued)

The Twelve Minor Prophets of Israel began at Folio LII *verso* with Hosea and Joel. We now add Amos, Obadiah, Jonah, Micah and Nahum, respectively the third, fourth, fifth, sixth and seventh minor prophets:

1. Amos, third of the minor prophets of Israel.
2. Obadiah (Abdias).
3. Jonah (Jonas), fifth minor prophet.
4. Micah or Micaiah (Micheas), sixth minor prophet.
5. Nahum (Naum), seventh minor prophet.

(C) TOBIT AND TOBIAS

Tobias or Tobit (Thobias), the apocryphal prophet, is represented by the same woodcut which has already been used for Jair (Yair) at Folio XXXVII *verso*.

(D) LINEAGE OF THE KINGS OF ISRAEL (concluded)

The Lineage of the Kings of Israel is here concluded with the following:

1. Zechariah (Zacharias), the fourteenth king of Israel, who was slain by Shallum.
2. Shallum (Sellum), the fifteenth king of Israel, who slew Zechariah and was in turn slain by Meneham.
3. Meneham (Manahen), the sixteenth king of Israel, who was taken prisoner by the Assyrians and compelled to ransom himself with 1000 talents of silver.
4. Pekahiah (Phacee), the seventeenth king of Israel, who was slain by Pekah.
5. Pekah (Phacee), the eighteenth king of Israel, who slew Pekahiah, and was in turn slain by Hoshea.
6. Hoshea (Ozee), the nineteenth and last king of Israel, who lost himself and his kingdom to the Assyrians.

Folio LIII *recto*

Arbaces, by birth a Mede, and formerly a vicar or satrap under Sardanapalus, founded the Median Empire in the sixth year of Hoshea.

Sardanapalus was the last king of the Assyrians, and of him Diodorus Siculus has written much in his Greek histories. Justinus has also mentioned him. He was more depraved and lewd than any woman. When Arbaces, his vicar, found him in the company of villainous women, spinning costly silk on a distaff, and clad in female apparel, he became provoked; and he prevailed upon the nobility to enter into an alliance against him; and so the king was defeated in battle. [Arbaces, according to Ctesias, founded the Median Empire. In conjunction with Belesis, he is said to have taken Nineveh, and to have destroyed the old Assyrian empire in the reign of Sardanapalus in 876 BCE. Ctesias assigns 28 years to the reign of Arbaces, and makes his dynasty consist of eight kings]. Thereupon Sardanapalus went to his royal funeral pyre, which he himself had built, ignited it and burned himself and his countless treasures, and (as Tullius states) he ordered these words to be written at the place of his cremation: The things I had, I made; as well as those which have been produced by consummate licentiousness. [Sardanapalus was the last king of the Assyrian empire of Ninus or Nineveh, according to Ctesias, who states that the Assyrian empire endured 1306 years; that the first king was Ninus, who was succeeded by Semiramis, and she by Ninyas, and that he was followed by thirty kings, sons succeeding fathers without interruption; that all these kings from Ninyas downward were sunk in luxury and sloth, till their degradation became climaxed in Sardanapalus, who passed his time in his palace, unseen by his subjects, dressed in female apparel, surrounded by concubines, and indulging in every species of licentiousness and effeminacy. When Arbaces, satrap of Media, saw this, he resolved to throw off his allegiance to so worthless a monarch. Supported by Belesis, noblest of the Chaldean priests, he advanced against Sardanapalus with a formidable army. But suddenly the latter threw off his luxurious habits, placed himself at the head of his troops, and twice defeated the rebels; but at length he was worsted and obliged to shut himself up in Nineveh. There he was besieged for two years and when his condition became intolerable, he collected all his treasures and women, and placing them on an immense pyre, set it on fire and thus destroyed himself and them. The enemies then obtained possession of the city. The whole narrative of Ctesias is purely mythical, and cannot be reconciled to genuine history. The legend of Sardanapalus, effeminate at one time and heroic at another, probably arose from him being equated with the aged god Sandon who was worshipped in Asia both as a heroic and a female deity. "Then, a little above the sea (one comes) to Anichiale, which, according to Aristobolus, was founded by Sardanapalus. Here, he says, is the tomb of Sardanapalus, and a stone figure which represents the fingers of the right hand as snapping together, and the following inscription in Assyrian letters: "Sardanapalus, the son of Anacyndarxes, built Anichiale and Tarsus in one day. Eat, drink, be merry, because all things else are not worth this," meaning the snapping of fingers. Choerilus also mentions this inscription: and indeed the following verses are everywhere known: "Mine are all that I have eaten, and the delights of love that I have enjoyed; but those numerous blessings have been left behind." The whole of the epigram, as found in some of the MSS, is as follows: "Well aware that you are by nature mortal, magnify the desires of your heart, delighting yourself in merriment; there is no enjoyment for you after death. Mine are all the food that I have eaten, and my loose indulgences, and the delights of love that I have enjoyed; but those numerous blessings have been left behind. This to mortal men is wise advice on how to live." (Strabo, 14:5.9)] And so this greatest of empires after a long time came to an end and was taken over by Media after 1305 years (as Augustine states in book 8 chapter 22 of his City of God); and so also the time of Belus [Belesis, here called Belus, was a Chaldean priest at Babylon, who is said, in conjunction with Arbaces, the Mede, to have overthrown the old Assyrian empire. Belesis afterward received the satrapy of Babylon from Arbaces]. the first king, is reckoned. Under the Medes the empire endured 128 years, for he turned this monarchy, or the rule of the East (as Justinus states) over to the Medes with expectations and not by deeds. This was afterward accomplished by Darius. Yet there were kings in Assyria after Sardanapalus (although they were not actually rulers or monarchs) up to the time of the destruction of Nineveh. Media is a country in Asia Minor, bordering on Assyria and Persia, and on the Caspian (Hyrcanian) Sea; and in it are said to be four regions. Medus, son of Media, built the city of Media in honor of his mother, and there he also founded the empire of Media, named for himself. The government of this country and the rule of the East were at that time in his hands. Although the empire attained to greatness and renown under Astyages the king, [Astyages, son of Cyaxares, last king of Media, ruled from 594 to 559 BCE. Alarmed by a dream, he gave his daughter Mandane in marriage to Cambyzes, a Persian of good family; but another dream induced him to send Harpagus to destroy the offspring of this marriage. The child, future conqueror of the Medes, was given to a herdsman to expose, but he brought it up as his own. Years later, circumstances arose which brought the young Cyrus to the notice of Astyages, who then discovered his parentage. He inflicted a cruel punishment on Harpagus, who waited his time for revenge. When Cyrus had grown up, Harpagus induced him to instigate the Persians to revolt, and, having been appointed general of the Median forces, he deserted with a great part of them Cyrus. Astyages was taken prisoner and Cyrus mounted the throne. He treated the captive monarch with mildness, but confined him until his death]. as stated in the first chapter of the Book of Judith, yet Cyrus the Persian king wiped it out and made it a part of Persia. After the Persians the Medes appear to have been subject to the Macedonians, and later to the Parthians. [Media was an important country of western Asia, occupying the extreme west of Iran. It was fertile, very productive, well populated, and altogether one of the most important provinces of ancient Persia. The early history of Media is involved in obscurity, and Herodotus and Ctesias (in Diodorus) give different chronologies for its early kings. The last king, Astyages, was dethroned by a revolution, which transferred the supremacy to the Persians, formerly a subordinate people in the united Medo-Persian Empire. Media/Persia fell to Alexander two centuries later. Then it formed part of the kingdom of the Seleucids, from whom it was taken by the Parthians].

Caranus (Carnaus), the Macedonian, founded Macedonia, for he was quick of perception and active with his hands. After countless wars, which he conducted with great vigor against his nearest neighbors, the land of his origin became subservient to him, and there he set up his throne. As Eusebius states, he began to reign in the 12th year of Hoshea, and he reigned 28 years. [Caranus of Argos, a descendant of Hercules, and a brother of Phidon, is said to have settled at Edessa in Macedonia with an Argive colony about 750 BCE, and to have become the founder of the dynasty of Macedonian kings]. But they say that Macedonia is a part of Europe, and we find that it was first named after Macedon, the son of Osyridis (Osiris?). [Macedonia, a country in Europe, north of Greece, is said to have derived its name from an ancient king Macedon, a son of Zeus and Thyia, a daughter of Deucalion]. According to Solinus, this land is bounded on the east by Thrace, on the south by Epirote Thessaly, on the west by Dardania and Greece, and on the north by Paphlagonia. The empire was small in the beginning, but by the might, power, and strength of its kings, the ambition of its people and its oppression of its neighbors, it became so great (as Pliny writes) that it embraced 150 peoples. Although the various parts of the empire were known by different names, it is now, like a single body, called by the single name Macedonia. The Macedonian empire, particularly in the time of Alexander the Great, was a splendid and powerful one; but in the time of Onie, [Probably Onias. There were four high priests of this name]. the bishop

of the Jews, it was destroyed. In that empire, indeed, we read that a certain memorable deed took place when the Illyrians and the Thracians, after gathering together, tried to destroy their neighbors, the Macedonians. After the battle had been engaged, the Macedonians were forced to flee. They brought the infant son of their dead king in his cradle, placed him next to the line of battle, and renewed the fight more fiercely, as if they had been defeated before because the fortune of their king of future victory was not with the soldiers fighting. Finally, with great slaughter, they routed the Illyrians, revealing to their enemies that in the earlier battle it was not courage that was lacking to the Macedonians, but their king, whose name, indeed, is unknown.

Here Hartman Schedel (the author/compiler of the Chronicle) paraphrases ever so slightly—but also somewhat awkwardly—Justin's *Epitoma Historiarum Philippicarum libri XLIV* (7.6-12):

6 Sed Macedonibus adsidua certamina cum Thracibus et Illyriis fuere quorum armis, ueluti cotidiano exercitio, indurati, gloria bellicae laudis finitimos terrebant. 7 Igitur Illyrii infantiam regis pupilli contemnentes, bello Macedonas adgrediuntur. 8 Qui, proelio pulsus, rege suo in cunis prolato et pone aciem posito, acrius certamen repetiuit, 9 tamquam ideo uicti antea fuissent, quod bellantibus sibi regis sui auspicia defuissent, 10 futuri uel propterea uictores, quod ex superstitione animum uincendi ceperant; 11 simul et miseratio eos infantis tenebat, quem, si uicti forent, captiuum de rege facturi uidebantur. 12 Conserto itaque proelio, magna caede Illyrios fudere, ostenderuntque hostibus suis priore bello regem Macedonibus, non uirtutem defuisse.

The Macedonians had perpetual contests with the Thracians and Illyrians, and, being hardened by their arms, as it were by daily exercise, they struck terror into their neighbors by the splendor of their reputation for war. The Illyrians, however, despising the boyhood of a king under age, attacked the Macedonians, who, being worsted in the field, brought out their king with them in his cradle, and, placing him behind the front lines, renewed the fight with greater vigor, as if they had been defeated before, because the fortune of their prince was not with them in the battle, and would now certainly conquer, because, from this superstitious fancy, they had conceived a confidence of victory; while compassion for the infant, also, moved them, as, if they were overcome, they seemed likely to transform him from a king into a captive. Engaging in battle, therefore, they routed the Illyrians with great slaughter, and showed their enemies, that, in the former encounter, it was a king, and not valour, that was wanting to the Macedonians.

(Translated by the Rev. John Selby Watson; London, 1853)

And Macedonia, at that time, took possession of an empire of those lands that extend between two seas, the Aegean and the Adriatic. Its south flank touched the backs of Thessaly and Magnesia, while Paeonia and Paphlagonia were on its northern part, regions themselves which afterwards yielded to the power and authority of the Macedonians and were added to Macedonia. Also Epirus and the Illyrian land, the first south, the other north of Macedonia, extending to the Adriatic shore. [A large block of text, from the sentence that begins "In that empire, indeed, we read that a certain memorable deed..." to the end of this paragraph, has been deleted from the German edition].

ILLUSTRATIONS

Crown, orb, and scepter, differently arranged in two groups, are here used as paragraph divisions in the manner of Folio XLV *recto*, Folio XXIV *recto*, Folio XVIII, *recto* and *verso*. Where these designs occur, empires and kingdoms are treated of in the text.

Folio LIIII *verso*

Ardisius, or Ardis, a native of Greece, and a man celebrated and renowned for his magnanimity, founded the empire of Lydia, and in the 48th year of the kingdom of Hoshea (Ozie) he began to rule over the Lydians. According to Eusebius, he reigned 26 years. Lydia is a district in Asia Minor, and is now in part called Morea. And, as Pliny would have it, it was formerly called Maeonia (Meonia); but thereafter it was called Lydia after Lydus, son of king Atys (Athis) and brother of Tyrrhenus (Tyrrenus). For as the two brothers by reason of the meagerness of the kingdom were not able to get along, Tyrrhenus went away to a district in Italy, by the lower sea. This he called Tyrrhenia (Tyrrenam) after himself. But Lydus stayed at home, and he called the land of Maeonia, Lydia, after himself. In it were the cities of Ephesus, Colophon, Clazomenae, and Phocaea. But this kingdom was not renowned or celebrated, for it was overthrown by the Persians under King Croesus (Cresius), who gave assistance to the Chaldeans against the Persians. This kingdom endured for 230 years under nine kings, whose names and times are as stated:

- | | | |
|----|----------------------|--|
| 1. | Ardisius | 36 years |
| 2. | Aliates (Aliaces) | 14 years |
| 3. | Meles | 12 years |
| 4. | Candaules | 17 years |
| 5. | Gyges (Gigius) | 36 years |
| 6. | Ardys (Ardis) | 37 years |
| 7. | Sadyattes (Sadyates) | 15 years |
| 8. | Alyattes (Aliactes) | 49 years |
| | | 15 years [Lydia is a district in Asia Minor, in the middle of the west side of the peninsula between Mysia on the north, and Caria on the south, and between Phrygia on the east and the Aegean Sea on the west. Its boundaries varied from time to time. In early times the country had another name, Maeonia, by which alone it is known to Homer. In the mythical legends the common name of the people and country, Lydi and Lydia, is derived from Lydus, the son of Atys, the first king. The Lydians appear to have been a race closely connected |
| 9. | Croesus (Cresus) | |

with the Carians and the Mysians, with whom they observed a common worship in the temple of Zeus Carius at Mylasa. They also practiced the worship of Cybele, and other Phrygian customs. Lydia was a very early seat of Asiatic civilization, and it exerted a very important influence on the Greeks. The Lydian monarchy, which was founded at Sardis before the time of authentic history, grew up into an empire under which the many different tribes of Asia Minor, west of the river Halys, were for the first time united. Tradition mentions three dynasties of kings: the Atyadae, which ended about 1221 BCE; the Heraclidae, which reigned 505 years, down to 716; and the Mermnadae, 160 years, down to 546. Only the last dynasty can be regarded as historical, and the fabulous element has a large place in the details of its history. The names and computed dates of its kings are as follows: (1) Gyges, 716-678; (2) Ardys, 673-629; (3) Sadyattes, 629-617; (4) Alyattes, 617-560; (5) Croesus, 560 (or earlier) – 546. Under these kings the Lydians appear to have been highly civilized, industrious, and wealthy people, engaged in agriculture, commerce, and manufacturing, and acquainted with various arts. Among the inventions that the Greeks are said to have derived from them were weaving and dyeing; various processes of metallurgy; the use of gold and silver money, and various metrical and musical improvements. After being conquered by the Persian King Cyrus, they were forbidden to carry arms, and gradually they became known as a byword for effeminate luxuriousness. Under the Persians, Lydia and Mysia formed the second satrapy. After the Macedonian conquest, Lydia belonged first to the kings of Syria, and next (after the defeat of Antiochus the Great by the Romans) to those of Pergamus, and so passed by the bequest of Attalus III, to the Romans, under whom it formed part of the province of Asia].

Olympiad (Olimpias) is a period of four years that the Latins and Greeks at times used in their histories and narratives, just as we now calculate our dates according to the year of Hoshea (Ozie), and it was instituted for the practice of games of war. From the capture of Troy to the first Olympiad was a period of 406 years. The first Olympiad was held in the second year of Aeschylus, judge of the Athenians. In the games of this same Olympiad Coroebus (Chorebus) of the city of Elis (Heliensis) was the victor. Those of the same city in the fifth year played games in which princes were leaders. These Olympiads were first instituted by Iphitus (Iphirus), son of Praxonidis or Hemonis. Some state that Hercules in the eighth year of Jair, a judge of Israel, first instituted such Olympiads among the Greeks on Mount Olympus, in honor of Jupiter; and he desired that those after the fifth year should take place every five years; from which time to the present is reckoned 405 years. But after the Greeks became accustomed to holding the games every fifth year, they also appointed princes for four years; and they called this period an Olympiad. The games occurred every fifth year as they might be forgotten if postponed longer. On the other hand, if they were held oftener than every four years, the cost would have been burdensome. Therefore an Olympiad includes four full years. Our Lord Jesus Christ is said to have been born in the 193rd Olympiad. From this time on it is said that the Greek histories are authentic; but before then they were contradictory. [An Olympiad, in Greek chronology, was a period of four years, used as a method of dating for literary purposes. The four years were reckoned from one celebration of the Olympian games to another. The first Olympiad began with 776 BCE, the last with 394 CE, when they were abolished during the reign of Theodosius the Great. The system was regularly used by the Sicilian historian Timaeus. The Olympia, usually called the Olympic games, was the greatest of the national festivals of the Greeks. It was celebrated at Olympia in Elis, the name given to a small plain to the west of Pisa, which was bounded on the north and northeast by the mountains of Cronius and Olympus, on the south by the river Alpheus, and on the west by Cladeus, which flows into the Alpheus. Olympia does not appear to have been a town, but rather a collection of temples and public buildings. The origin of the Olympic games is buried in obscurity. The legends of the Elean priests attributed the institution of the festival to the Idaean Heracles, and referred it to the time of Cronus. According to their account, Rhea committed her newborn Zeus to the Idaean Dactyli, also called Curetes, of whom five brothers, Heracles, Paeonaeus, Epimedes, Iasius and Idas, came from Ida in Crete, to Olympia, where a temple had been erected to Cronos by the men of the golden age; and Heracles the eldest, conquered his brothers in a foot-race, and was crowned with the wild olive tree. Heracles then established a contest, which was to be celebrated every five years, because he and his brothers were five in number. There are other legends as to the origin of these games. Strabo rejects all these legends, and says that the festival was first instituted after the return of the Heraclidae to the Peloponnesus by the Aetolians, who united themselves with the Eleans. Though these traditions are contradictory, they show that religious festivals had been celebrated at Olympia from the earliest times. The first historical fact connected with the Olympic games is their revival by Iphitus, king of Elis, who is said to have accomplished it with the assistance of Lycurgus, the Spartan lawgiver, and Cleosthenes of Pisa. The celebration of the festival may have been discontinued in consequence of the Dorian invasion, and we are told that Iphitus was commanded by the Delphic oracle to revive it as a remedy for intestine commotions and for pestilence, with which Greece was then afflicted. Iphitus therefore induced the Eleans to sacrifice to Heracles, whom they had formerly regarded as an enemy, and for this the games were regularly celebrated. The interval of four years between each celebration was called an Olympiad; but the Olympiads were not employed as a chronological era till the victory of Coroebus in the footrace 776 BCE. The most important point in the renewal of the festival by Iphitus was the establishment of a sacred armistice, the formula for proclaiming which was prescribed. The proclamation was made by peace heralds, first in Elis and afterwards in the other parts of Greece. It put a stop to all warfare in the month in which the games were celebrated. The territory of Elis itself was considered especially sacred during its continuance, and no armed force could enter it without incurring the guilt of sacrilege. When the Spartans on one occasion sent forces against the fortress Phyrum and Lepreum during the existence of the Olympic truce, they were fined by the Eleans, according to the Olympic law, 2000 minae, being two for each hoplite. No women were allowed to be present or even to cross the Alpheus during the celebration of the games under penalty of being hurled down from the Typaeon rock. Only one instance is recorded of a woman having ventured to be present, and she, although detected, was pardoned in consideration of her father, brothers and sons having been victors in the games. The number of spectators at the festival was very great; and these were drawn together not merely to see the games, but also because it afforded opportunity to do business with persons from distant places. The contests consisted of various trials of strength and skill, which were increased in number from time to time. There were 24 contests in which men took part, and 6 in which boys engaged, though they were never all exhibited at one festival, since some were abolished almost immediately after their institution, and others after they had been in use but a short time. The activities included foot races, chariot races, boxing, wrestling, horse racing, etc. The only prize given to the

conqueror was a garland of wild olive, which, according to the Elean legends was the prize originally instituted by the Idaean Heracles. According to another account the olive crown was not given as a prize upon the revival of the game by Iphitus, and was first bestowed in the seventh Olympiad with the approbation of the oracle of Delphi. This garland was cut from a sacred olive tree, which grew in the sacred grove of Altis in Olympia, near the altars of Aphrodite and the Hours. Heracles is said to have brought it from the country of the Hyperboreans, and to have planted it himself in the Altis. A boy, both of whose parents were still alive, cut it with a golden sickle. The name of the victor and that of his father and of his country were then proclaimed by a herald before the representatives of assembled Greece. The festival ended with processions and sacrifices, and with a public banquet given by the Eleans to the conquerors in the Prytaneum].

[Note: The "Origin of the Spartans," the text that follows the paragraph on the Olympiad in the Latin edition of the Chronicle on folio LIV *verso*, does not exist in the German edition].

ORIGIN OF THE SPARTANS

The origin of the Spartan race also itself was at this time. When Alcumene (Alcamenes? [The text seems fundamentally corrupt here (see also the following note). There is no King Alcumene in ancient Greece, nor a people known as the Lacedaeniums. King Alcamenes, however, is a name that appears in Sparta's king lists as a member of the Agiad dynasty, and he in fact is said to have ruled c. 740-700 BCE, exactly at the time when Sparta waged a long but ultimately successful first war against their neighbors to the west, the Messenians].), the king of the Lacedaeniums (Lacedaemonians?) died, and their kingdom was destroyed, Justinus, in the third book of his Epitomes

Schedel's compilation skills are here quite suspect (perhaps accounting for the editorial decision in the 'revised' German edition published six months later in 1493 to delete this paragraph?), for either he himself, the typesetter, or the scribe responsible for the text of Justin in Schedel's library made a mistake by substituting 'Partheniai' for 'Spartanoi' in the following passage (Justine, Epitome of the Philippic History of Pompeius Trogus 4.1-16):

Under such a state of manners, the city acquired, in a short time, such a degree of strength, that, on going to war with the Messenians for offering violence to some of their maidens at a solemn sacrifice of that people, they bound themselves under a severe oath not to return till they had taken Messene, promising themselves so much either from their strength or good fortune. This occurrence was the commencement of dissension in Greece, and the origin and cause of a civil war. But being detained in the siege of this city, contrary to their expectation, for ten years, and called on to return by the complaints of their wives after so long a widowhood, and being afraid that by persevering in the war they might hurt themselves more than the Messenians (for, in Messene, whatever men were lost in the war, were replaced by the fruitfulness of their women, while they themselves suffered constant losses in battle, and could have no offspring from their wives in the absence of their husbands), they in consequence selected, out of the soldiers that had come, after the military oath was first taken, as recruits to the army, a number of young men; whom they sent back to Sparta with permission to form promiscuous connexions with all the women of the city, thinking that conception would be more speedy if each of the females made the experiment with several men. Those who sprung from these unions were called Partheniae (Virgins), as a reflection on their mothers' violated chastity; and, when they came to thirty years of age, being alarmed with the fear of want (for not one of them had a father to whose estate he could hope to succeed,) they chose a captain named Phalantus, the son of Aratus, by whose advice the Spartans had sent home the young men to propagate, that, as they had formerly had the father for the author of their birth, they might now have the son as the establisher of their hopes and fortunes. Without taking leave of their mothers, therefore, from whose adultery they thought that they derived dishonour, they set out to seek a place of settlement, and being tossed about a long time, and with various mischances, they at last arrived on the coast of Italy, where, after seizing the citadel of the Tarentines, and expelling the old inhabitants, they fixed their abode. But several years after, their leader Phalantus, being driven into exile by a popular tumult, went to Brundisium, whither the former inhabitants of Tarentum had retreated after they were expelled from their city. When he was at the point of death, he urged the exiles "to have his bones, and last relics, bruised to dust, and privately sprinkled in the forum of Tarentum; for that Apollo at Delphi had signified that by this means they might recover their city." They, thinking that he had revealed the destiny of his countrymen to avenge himself, complied with his directions; but the intention of the oracle was exactly the reverse; for it promised the Spartans, upon the performance of what he had said, not the loss, but the perpetual possession of the city. Thus by the subtlety of their exiled captain, and the agency of their enemies, the possession of Tarentum was secured to the Partheniae for ever.

(Translated by Rev. John Selby Watson; London, 1853)

, reports that the Spartans began in this way. The Lacedaemonians undertook a ten-year war against the Messenians. After a few years they were called back by the complaints of their wives after so long a widowhood. Afraid that they would lose the hope of future offspring through this never-ending war, they passed a law that their virgin daughters should sleep promiscuously with the young men left at home, supposing that pregnancy would occur sooner if each one of the women should try it with many men. Those born from these women were called Spartans, on account of the disgrace caused by their mother's shame; and, when they arrived at the age of thirty, being alarmed by the fear of poverty (for not one of them had a father to whose estate he could hope to succeed), they chose Phalantus, the son of Aratus, as their leader. And so, without taking leave of their mothers from whose adultery they believed they had had become dishonorable, they set out to seek another place to live, and being tossed about a long time, and suffering various misfortunes, they at last arrived on the coast of Italy, where, after besieging the citadel of the Tarentines, and driving out the original inhabitants, they established their homes in that place. Afterwards the Egyptian kings and the Jews eagerly sought their friendship, as the Books of the Maccabees [There are five separate texts listed under the name 'Books of the Maccabees,' but the use of that phrase invariably means only the first two: 1 Maccabees and 2 Maccabees. These deuterocanonical texts, perhaps written c. 100 BCE, describe the revolt of a Jewish faction from the rule of Antiochus IV, the Macedonian ruler of much of what is now known as the Middle East, in

the years 175-134 BCE. Nowhere in either text is it mentioned that the Egyptian kings (i.e., the Ptolemaic rulers of Egypt) sought an alliance with the Spartans, although Ptolemy III around 228 BCE did form an alliance with Sparta. The attempt by the Jews to make the Spartans (not the Partheniai!) their ally in their revolt from Antiochus IV occurs in 1 Maccabees 12:2ff]. bear witness. But several years later, their leader Phalantus, being driven into exile by a political uprising, went to Brundisium, where the former inhabitants of Tarentum had retreated after they were expelled from their city.

ILLUSTRATION

Crown, orb and scepter appear at the head of the page as usual in the case of empires and kingdoms, as was previously done at Folio XLV *recto*, XXIV *recto* and XVIII *recto* and *verso*.

Folio LV *recto*

Uzziah (Ozias) (in the Year of the World 4388), son of Amaziah (Amasia) and twelfth king of Judah, was a very gentle and worthy man, who did good before the Lord; except that he usurped the office of priest, in this, that he himself, although Azariah was the priest, presumed to make a burnt offering on the altar of incense. Therefore he was smitten with leprosy. [] And an earthquake occurred, in consequence of which half a mountain was torn asunder and the royal garden was sunk. [Amos 1:1; Zech. 14:5]. Yet Uzziah defeated the enemies all about him and beautified Jerusalem; and he rebuilt the walls that Joash (Joas) destroyed. Because of his leprosy he was removed from the city, and Jotham (Joatham) reigned in his stead. Upon his death Uzziah was buried in the sepulcher of the kings of Jerusalem.

Sardanapalus (Sardanapallus) was a depraved, unchaste, and effeminate man. He first introduced the use of the cushion or pillow. He associated with brazen women; and for these reasons loss and death followed him and divided his realm as previously related. [See Folio LIV *recto*, and note on Sardanapalus]. Terrible times came and these continued almost to the birth of Christ, during which period human blood was spilled like water throughout the world.

Pul (Phull), [Pul was king of Assyria about 765 BCE, when Assyria is first mentioned in the Bible after the time of Nimrod. He invaded Israel but was induced to retire by a present of 1000 talents of silver. (II Kings 15:19, 20; I Chron. 5:26)] the king of the Assyrians, and his successor endeavored to restore the monarchy; and in consequence they distressed the country in no small degree.

Jotham (Joathan) in the Year of the World 4440. [This sentence does not appear in the German edition].

Tiglath-pileser (Thleglathpalazar) captured the countries of Naphtali (Neptalim) and Galilee (Gallilea) and the lands beyond the Jordan, incorporating these into Assyria. Later, at the behest of Ahaz (Achas) he besieged Damascus and slew Rezin (Raasim), the king of Damascus. [Tiglath-pileser II was king of Assyria in the time of king Ahaz (747-729 BCE), Tiglath-pileser I having begun to reign about 1130 BCE, but not being mentioned in the Bible. The latter king, early in his reign, about 741 BCE, made a campaign against Pekah, king of Israel, overran all the northern part of the kingdom, carried away captive many inhabitants of the cities and placed them in various parts of his own kingdom (II Kings 15:29). Some years later the allied kings of Israel and Syria, Pekah and Rezin, having made war against Judah, Ahaz foolishly applied to Tiglath-pileser for assistance. The Assyrian army captured Damascus and slew Rezin (II Kings 16:9). It then ravaged Israel, chiefly east of the Jordan, carried off many captives, and exacted a very heavy tribute from Ahaz and greatly distressed him (I Chron. 5:26; II Chron. 28:16-21). Tiglath-pileser II reigned about nineteen years, and was succeeded by his son Shalmaneser IV].

Shalmaneser (Salmanasar) besieged Samaria and added Israel to Assyria. The kingdom of Israel ended after enduring for 282 years. [Shalmaneser, king of Assyria, reigned from 727 to 722 BCE, coming between the reigns of Tiglath-pileser and Sargon. He invaded Israel. Hoshea the king had revolted, but he conquered him and exacted a tribute. (II Kings 17:3) He then returned home, but as Hoshea revolted a second time and allied himself with the king of Egypt, Shalmaneser returned; and he ravaged Samaria, besieged Hoshea in his capital; and after three years the city fell. However, during his period a rebellion headed by Sargon broke out in Assyria, and Shalmaneser was deposed.]

Ahaz (Achas) (in the Year of the World 4466) [The phrase in the parenthesis does not occur in the German edition]. reigned in Judah after the death of his father Jotham (Joathan). He was the most evil, and zealously addicted to idolatry. Pekah (Phacee) came against him, and in a single day slew in battle 120,000 fighting men of Judah, and carried off 20,000 children, maidens and women as captives. But these he sent home again on the advice of the prophets. [Ahaz, son of Jotham, was the 11th king of Judah. He ascended the throne in his twenties, and reigned 16 years. He was a polytheist and held God in contempt. He made his own children pass through the fire to idols. He introduced the Syrian gods into Jerusalem, altered the temple after the Syrian model, and even closed it altogether. He met various repulses at the hands of Pekah and Rezin. The Edomites revolted and the Philistines harassed him. He sought the aid of Pul, king of Assyria, and in consequence became tributary to him and to his successor Tiglath-pileser. Ahaz was reduced to great extremities in buying off the Assyrians; and yet he became still more infatuated with polytheism. He died in at 36, and was refused burial with the ancestral kings. (II Chron. 28)] At this time Rome was built. [This paragraph and the one that follows it (on Hezekiah) are switched in the German edition].

Hezekiah (Ezechias) (in the Year of the World 4472) [The phrase in the parenthesis does not occur in the German edition], son of Ahaz (Achab) and 15th king of Judah, was the best and most pious, and he led the people back to the service of God. During his time the

kingdom of the ten tribes declined and though Shalmaneser, the king, became part of Assyria. Sennacherib, king of Assyria, overran Hezekiah and his kingdom and besieged Jerusalem; but in answer to prayer and penance on the part of Hezekiah and Isaiah (Ysaye), the angel of the Lord in one night slew 285,000 men of the hosts of Sennacherib; and thus was Hezekiah relieved. Now, because of his boastful pride, or by reason of his ingratitude, Hezekiah was taken deathly ill; but through remorse and atonement he was restored to health. And as a sign of the cure the course of the sun was reversed by ten degrees. To the messengers of the king of Babylon he displayed all his riches; whereupon Isaiah prophesied to him that these same riches would be carried off by the Babylonians.

Hezekiah was a distinguished king of Judah, the son and successor of the apostate Ahaz. He ascended the throne at the age of 25 and ruled 29 years, till 697 BCE. During his reign the temple was repaired, and the Passover celebrated. A proclamation was sent from Dan to Beersheba inviting the tribes to Jerusalem to keep the Passover, and as a result of the convocation a national religious zeal broke out. Hezekiah held Isaiah in high esteem and frequently consulted him. He warred against the Philistines, and regained what his father had lost. He rebelled against the domination of Assyria. Sennacherib invaded his kingdom with an immense army, but was miraculously defeated. In the events of his private life, one is to be noted of peculiar significance. The king became sick to death, and Isaiah uttered his doom, telling him that he must die (II Kings 20:1-11):

Then he (Hezekiah) turned his face to the wall and prayed to the Lord. . . And it came to pass, before Isaiah had gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus says the Lord, the God of David, your father, I have heard your prayer, I have seen your tears: behold, I will heal you. . . And I will add to your days fifteen years; and I will deliver you and your city out of the hand of the king of Assyria. . . And Isaiah said, Take a lump of figs. And they took and laid it on the boil and he recovered. And Hezekiah said to Isaiah, What shall be the sign that the Lord will heal me. . . And Isaiah said, This sign shall you have of the Lord, that the Lord will do the thing that he has spoken: Shall the shadow go forward ten degrees or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: No, but let the shadow return backwards ten degrees. And Isaiah the prophet, cried to the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Thus as a sign of the cure the dial was made to go back ten degrees. Another event of note in Hezekiah's life was the punishment pronounced upon his house by Isaiah for the display he made of his riches to the messengers of the king of Babylon, who had come to congratulate him upon his recovery (II Kings 20:15). Hezekiah died in honor and was buried in the "highest of the sepulchers of the sons of David."

Sennacherib (as already stated) disgracefully fled; and he came to Nineveh and tortured the Jews and Tobias. He was finally slain by his own sons. [Sennacherib was the son and successor of Sargon. Judah had paid tribute to Assyria, but under Hezekiah it revolted; and so Sennacherib determined to take revenge on Judah. And so he invaded Palestine on two occasions, on the first of which he was pacified by a tribute. When Hezekiah revolted a second time, Sennacherib sent an embassy demanding submission. In response to which Hezekiah prayed to God for deliverance. In consequence, the Bible claims, 185,000 Assyrians died of the plague in a night, the siege was raised and Sennacherib returned to Nineveh (II Kings 19:35). About twenty years later, while worshipping in the house of his god, Sennacherib was slain with the sword by his own sons. He had reigned twenty-two years, and brilliantly. He crushed the revolt of Babylon, attacked Sidon, made many cities tributary, and as Sargon had done, laid a heavy hand on the neighboring nations. His palaces were large and beautiful, and his monuments exist in unexpected places].

Manasseh (Manasses) (in the Year of the World 4501) [The phrase in the parenthesis does not occur in the German edition], son of Hezekiah, reigned after him in Judah for 55 years. He was a very evil man and inclined to idolatry and superstition. He slew the prophets, and Isaiah in particular he ordered to be cut apart with a wood saw. He was taken captive to Babylon, but upon his repentance and humility he received pardon and mercy, and was restored to his kingdom. After him reigned Amon, his son, who followed in the footsteps of his father in matters of sin, but not in repentance. He was slain by his relatives. [Manasseh, successor of Hezekiah, as king of Judah, ascended the throne at the age of twelve. The early parts of his reign were distinguished by acts of impiety and cruelty, and he succeeded in drawing his subjects away from the Lord to such an extent that the only kind of worship not allowed in Judah was that of Jehovah (II Kings 21:2-9). In the end he did much to repair the evils of his former life. (II Chron. 33:1-20)]

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (Continued).

The Lineage of Christ is here continued from Folio LIII *recto*, where it ended with Amaziah (Amasias). It is here resumed as follows:

1. Uzziah (Ozias), son of Amaziah, and twelfth king of Judah.
2. Jotham (Joathan), successor of Uzziah as king of Judah.
3. Ahaz (Achas), son and successor of Jotham as king of Judah.
4. Hezekiah, son of Ahaz, and fifteenth king of Judah.
5. Manasseh (Manasses), son and successor of Hezekiah.

(B) LINEAGE OF THE ASSYRIAN KINGS (Continued).

The Assyrian Lineage is here continued from Folio XLII *verso* (which there ended with Thineus) and is here resumed as follows:

1. Sardanapalus (Sardanapallus) is represented by a woodcut that is rather distinctive. The portrait is youthful and clean-shaven,

with flowing locks of hair. The other two clean-shaven individuals on this page are Uziah (Ozias) and Pul (Phull), both of whom are of rather portly individuals who have clearly reached (and surpassed) middle age. The remaining portraits are of older, bearded individuals who stereotypically represent the idea of 'king.'

2. Pul (Phull) is represented by a woodcut that gazes diagonally across the page to his physical counterpart, Uziah (Ozias), the only other middle-aged clean-shaven heavy-set figure, who, in turn, looks back at him.
3. Tiglath-pileser (Theglathphalazar).
4. Shalmaneser (Salmanasar).
5. Sennacherib.
6. Esar-haddon (Assaradan).

Folio LV verso

Zephaniah (Sophonias), the ninth of the twelve prophets, was a son of Cushi (Chus), noblest of men. To the Hebrews he prophesied the destruction and rebuilding of Jerusalem. [Zephaniah, ninth of the minor prophets, was the son of Cushi, and lived in the days of Josiah. His prophecy was uttered in the early part of the ministry of Jeremiah and was mainly designed to excite the Jewish nation to repentance, in view of threatened judgments, and to comfort the people of God with promises of the final triumph of righteousness. The description of the judgment in 1:14, 15, "The great day of Jehovah is near" (in the Latin version, *Dies irae dies illa*) has furnished the key note to the sublimest hymn of the Middle Ages, the *Dies irae*, traditionally attributed to Thomas of Celano (c. 1250)].

Uriah (Urias), the prophet, was slain by king Jehoiakim (Jeconia). [Uriah or Urias, son of Shemaiah, a faithful prophet in Judah in the time of Jehoiakim, confirmed the prediction of Jeremiah against Judah; and having fled to Egypt for refuge from the enraged king, and having been sent back by Pharaoh-necho on demand, he was wickedly slain and dishonorably buried (Jer. 26:20-23)].

Minor Prophets

Habakkuk (Abacuck), tenth among the prophets, full of the spirit of prophecy, and held in esteem in Judah, prophesied against Nebuchadnezzar (Nabuchodonosor) and Babylonia. He also brought food to Daniel while in the lion's den in Babylonia. [Habakkuk, or Habbakkuk (Abacuck) was one of the twelve minor prophets of whose birth we know neither time nor place. He lived in the reign of Jehoiakim, or of Josiah. The prophecy of Habakkuk relates chiefly to the invasion of Judaea by the Chaldaeans, and the subsequent punishment of the Chaldaeans themselves, ch. 2. The passage, 2:4, "the just shall live by his faith," furnished Paul the text for his Epistle to the Romans (Rom. 1:17). The Book of Habakkuk consists of three chapters, which all constitute one oracle. The first foretells the woes which the Chaldaeans would soon inflict on his nation; the second, the future humiliation of the iniquitous conquerors; in the third the prophet implores the aid of Jehovah in view of his mighty works of ancient days, and expresses the most assured trust in him.]

Baruch was the scribe of Jeremiah the prophet. He made a prophetic book, and in it predicted the return from captivity. [Baruch was the secretary of the prophet Jeremiah, and came of a distinguished Jewish family (Jer. 32:12). His friendship for Jeremiah was strong and constant. At his dictation Baruch wrote the prophecies. These he read before the princes, who rehearsed them to Jehoiakim the king, having previously deposited the writing in one of the offices of the temple. The king ordered the writing to be read in his presence, and he became so exasperated that he destroyed the manuscripts and gave orders to arrest both the prophet and his secretary, but they had concealed themselves. Jehovah, however, repeated the prophecies to Jeremiah with some additions, and Baruch wrote them down a second time. Baruch was falsely accused of influencing Jeremiah in favor of the Chaldaeans, and they were both imprisoned until the capture of Jerusalem in 586 BCE. They were afterward forced to go down to Egypt (Jer. 43:6-7). The Book of Baruch is one of the Apocrypha of the Old Testament, of uncertain date and authorship].

Jeremiah, the holiest of the prophets, sanctified from his mother's womb (of a race) of priests, began to prophesy against Jerusalem and the temple, when he was still a child and but twelve years of age. And he prophesied for forty years, not including the years during which he prophesied in Egypt. And there, after many daring predictions, he was stoned by the people at Tahpanhes and buried in the same region; and after he drove out the snakes, he was honored.

Jeremiah was one of the four major prophets, the other three being Isaiah, Ezekiel, and Daniel. He was the son of Hilkiah, of Anathoth, in the land of Benjamin, (Jer.1:1) and lived under various kings from Josiah to the Captivity. As Professor Plumptre observes, "there is no one in the 'goodly fellowship of the prophets' of whom, in his work, feelings and sufferings, we have so distinct a knowledge, although it is derived almost exclusively from his book. He is the great example of the prophetic life. It is not to be wondered at that he should have seemed to the Christian feeling of the early church a type of Him in whom that life received its highest completion." He was not only the prophet of sorrow and public calamity, but also of a new and better covenant of the heart. Jeremiah was very young when called to his prophetic office, and for 42 years he persisted in this arduous service with diligence and fidelity, in the midst of the severest trials and persecutions. It was probably owing to his youth at the time, and his residence in Anathoth, that when the book of the Law was found in the house of the Lord, the king sent to Huldah the prophetess, instead of to him, to inquire of the Lord (II Kings 22:14). During all this time Jerusalem was in a distracted and deplorable state and the prophet was calumniated, imprisoned, and often in danger of death. But nothing could deter him. His exhortations to the king and rulers were to submit at once to the arms of Nebuchadnezzar, for by that means they would preserve their lives, while continued resistance would bring certain and dreadful destruction on Jerusalem. At this time the city swarmed with false prophets who contradicted Jeremiah and flattered the king and his courtiers that God would rescue them from the impending danger; and after the city was taken and part of the population carried to Babylon, these prophets confidently

predicted a speedy return. On the other hand Jeremiah predicted that their captivity would be a long one and would endure for seventy years.

The prophecy of Jeremiah is a reflection of his sad and tender character and the calamities of his age. It embraces a period of 40 years. Jeremiah entered upon the office of prophet in the thirtieth year of Josiah, and his prophecy relates to the judgments that were to come in consequence of the gross idolatry and corruption of the people. His end is uncertain. There are indications that he may have reached extreme old age. On the other hand there is the tradition that the long tragedy of his life ended in actual martyrdom, and that the Jews at Tahpanhes, irritated by his rebukes, finally stoned him to death. Most commentators on the New Testament find an allusion to this in Hebrews 11:37.

This paragraph and the one that follows it (on Saraiah) are switched in the German edition of the Chronicle.

Seraiah (Sarayas) was slain by Nebuchadnezzar at Riblah with other advisers of Zedekiah. [Seraiah is the high priest who in the reign of Zedekiah was taken captive by Nebuchadnezzar and killed at Riblah (II Kings 25:18-21; I Chr. 6:14; Jer. 52:24-27)].

Huldah (Olda), the prophetess, was the wife of Shallum (Sellum) the high priest. She was illustrious and prophesied for Josiah (Josia), and particularly concerning the destruction of Jerusalem and the captivity of its people. [Huldah (Olda), a prophetess, wife of Shallum, keeper of the wardrobe under Josiah, and who dwelt in the suburbs, was the most noted person of prophetic gift in Jerusalem while Jeremiah was still at Anathoth. Josiah had recourse to her when Heliish found the Book of the Law, to procure an authoritative opinion on it (II Kings 22:14; II Chron. 34:22)].

These six (referring to portraits of Mizahel, Hananiah (Ananias), Azariah (Azarias) Daniel (the text incorrectly reads David), Ezekiel (Ezechiel), and Merodach (Mardocheus) below the text) all yet children, were, together with Joachim, the king, carried to Babylonia in captivity. Nebuchadnezzar set up a golden image, 60 cubits high, in a field, and ordered all princes to attend upon its dedication and for the worship thereof. And the herald called out: You shall worship the image, and you who do not do so, will in this same hour be sent to the oven of the blazing fire. And they all worshipped it, except the servants of Daniel. For this they were accused before the king. Whereupon an oven was lighted sevenfold; and in it they were thrown, bound and fully clad. But the flames killed the men who put them into the oven. And the angel of the Lord entered the oven like a blowing wind of mist, and refreshed them. Thereupon the three children praised and sanctified the Lord God, as with a single mouth. [In the reign of Jehoiakim, king of Judah, Nebuchadnezzar made war on Judah, taking the king prisoner. He besieged and took Jerusalem and carried off many of the people as captives, including Daniel, Hananiah, Mishael and Azariah, all of the royal family. He caused these four to be carefully educated in the language and learning of the Chaldeans, so they might be employed at court. They were also given Chaldaean names: Daniel was called Belteshazzar; Hananiah, Shadrach; Mishael, Meshach; Azariah, Abed-ego. Their education completed, the king communed with them, finding them superior to all the magicians and astrologers of the realm. (Dan. 1:1-20) He made Daniel ruler of the whole province of Babylon, and chief of the governors over all the wise men of Babylon. At Daniel's request the other three were set over the affairs of the province of Babylon; but "Daniel sat in the gate of the king." (Dan. 2:48-49) And Nebuchadnezzar made a golden image threescore cubits in height and set it up in the plain, calling on all the princes, governors, etc, to come together and worship it, under pain of death in a fiery furnace for failure to obey. And at a given sign the multitudes fell down and worshipped; but certain Chaldeans made complaint against Shadrach, Meshach and Abed-ego for not having done so. Before the king they admitted the charge and told him they would neither serve his gods nor worship his image. The king ordered the furnace to be heated "one seven times more than it was wont to be heated." The accused were thrown into it. The terrific heat killed the men who threw them in, but they themselves remained unscathed, and while in the midst of the flames sang the praises of the Lord (Dan. 3:1-30). The king recognizing the power of their God and released them].

Jehozadak (Iosedech), the priest, a son of Seraiah (Azaria), was, when the Lord through Nebuchadnezzar destroyed Judah and Jerusalem by force, taken captive with others to Babylonia. Some say he was Ezdra, the writer and priest, or, perchance his brother. [Jehozadak was the son of the high priest Seraiah, who was murdered by Nebuchadnezzar (II Kings 25:21). He was carried into captivity and never became high priest, but his son, Jeshua, attained to this office, and his descendants held it until Alcimus. He is more frequently called Jozadak or Josedech].

ILLUSTRATION

(A) THE PRIESTLY LINE (Continued).

The Priestly Line is here continued from Folio LIII *verso*, which there ended with Shallum (Sellum, misprinted "Bellum"). We resume:

1. Hilkiah or Helkias (Elchias), who is not mentioned in the text, was high priest in Josiah's reign. He found "the Book of the Law," the sacred copy of the Pentateuch in the temple, and aided Josiah in his reformation. He was probably an ancestor of Ezra (II Kings 22:8-23, 25; II Chron. 34:14-35). This portrait represented Azariah (Azarias) at Folio L *verso*; Phinehas (Phinees), at Folio XXXVII *verso*.
2. Azariah (Azarias), son of Hilkiah, upon whom the text is also silent. This name was very common among the Jews and was born by many briefly referred to in the Scriptures. Three of them were high priests (I Chron. 6:9, 10; II Chron. 26:17-20; 31:10, 13). This portrait represented Uzzi (Ozy) at Folio XXXVII *verso*.
3. Seraiah (Sarayas), referred to in the text, was a son of the above named Azariah, and is here represented by a woodcut that served for Jehoiada (Yoyada) at Folio L *verso*; for Zadok (Sadoch), at Folio XLVIII *recto*; and for Abishua (Abysue) at Folio XXXVII *verso*.

4. Jehozadak or Jozadak (Josedeck) is mentioned in the text, and represented by a portrait used for Azariah (Azarias) at Folio L *verso*; for Achimas at Folio XLVIII *recto*; and for Bukki (Boos or Buuzz), at Folio XXXVII *verso*.

(B) THE PROPHETS (Continued)

The prophets are resumed from folio LIII *verso*:

1. Zephaniah (Sophonias), the ninth prophet, was Azariah (Azarias) at Folio XLIX *verso*, and Ibzan (Abesson) at Folio XLI *recto*.
2. Uriah or Urias, a prophet, was Tola (Thola) at Folio XXXVII *verso*.
3. Baruch, the secretary or scribe of Jeremiah.
4. Habakkuk (Abacuck), the 10th prophet, was Eli (Hely) at Folio XLI *verso*.
5. Jeremiah (Hieremias) was Obadiah (Abdyas) at Folio XLIX *verso*, and Ahijah (Achias) the prophet, at Folio XLV *recto*.
6. Huldah (Olda), the prophetess, was Juno at Folio XXXV *recto*, and Ceres at Folio XXXV *recto*.
7. Daniel (mislabelled as 'David') is portrayed by a woodcut here used for the first time. He is represented as a young man, with long flowing curls, and in medieval robe. He is apparently in the act of prophesying. As he stands waist deep in the cup of a flower, he is gesturing, as is the custom of most of the characters illustrated in the Chronicle.
8. Ezekiel (Ezechiel), the prophet, also a new woodcut. The subject is an elderly man with long hair and flowing beard. He wears a cap and medieval cloak. He is gesturing, apparently to emphasize some prophecy.
9. Murdoch (Mardocheus) is also represented by a new woodcut, and appears as a middle-aged medieval character, attired in cap and robe, standing in the cup of a flower and gesticulating.

(C) THE MEN IN THE FIERY FURNACE.

The Men in the Fiery Furnace--Mizahel, Hananiah (Ananias), and Azariah (Azarias)--are here depicted in the blazing oven or furnace, which among the Chaldaeans was a device used for capital punishment (Jer. 29:22; Dan. 3:19-26; Rev. 1:15; 9:2). Although the intended victims had attained to manhood before they were obliged to undergo this ordeal, they are here represented as three children, neatly clad as choir boys, no doubt to indicate that (according to the text of the Vulgate) they sang the praises of the Lord amidst the flames (see Text and Note, above).

Folio LVI *recto*

Rhea, who was also called Ilia, daughter of Numitor the king, was at this time still a virgin. After her father was deposed by her uncle Amulius, she was placed among the virgins of the Vesta, the goddess of the fire, in order to compel her to remain a perpetual virgin. But when she became of full age and was moved by unchaste desires, she submitted to the most unworthy embraces of an unknown man. By him she became pregnant, and bore the twins Romulus and Remus. Because of this she was buried alive at the command of Amulius, her uncle. Thereafter he ordered the twins to be thrown into the Tiber at Rome. But when the servants could not get to the banks of the river itself because of the abundance of overflowing water, they placed the twins on the shore; and so Romulus and Remus were not done away with as Amulius had ordered. When the water receded, a she-wolf heard the cries of the children; and she left her young and followed the crying of the children. And she mothered them. Faustulus, the king's shepherd, found the children beside a tree and carried them home. He brought them up among the shepherds, according to their coarse peasant life. Some say they were the children of the pagan god Mars because they were born in the forest of Mars, or were nourished by a she-wolf (who is under the protection of this same Mars). As they grew up among the shepherds, they grew in size and fighting strength and waywardness from day to day. And when they became of age they murdered their uncle the king, and reinstated Numitor, their ancestor, as king. But in the following year he was deposed. And so were extinguished the names of the Latin or Albanian kings, a line of twenty-one kings, who had reigned six hundred and twenty-three years.

Remus, son of the Vestal Virgin Rhea, in this year, together with his brother Romulus, began the building of a city, which is now Rome. And as they were twins and equal heirs, they agreed to determine by means of bird augury which one was to rule and to name the city after him, Remus (who was in possession of the Aventine hill) first saw six vultures; and thereafter Romulus (who possessed the Palatine hill) saw twelve vultures. This, Romulus interpreted to mean that as he saw the greater number of birds, he should be the ruler of the city, and that the city according to the omen of the bloodthirsty birds of prey, would be a fighting one. Now, it was reckoned that an embankment which was thrown up, should be sufficient to protect the city. Remus laughed at that, and ridiculed Romulus. For this he was slain (some say at the behest of his brother, others say at the request of Fabius, the captain of the horse of Romulus). And he was buried outside the city because he had overstepped the marks or limits of the future wall of that city. This was the first sacrifice, by means of which he sanctified the fortification of the new city by his blood. [The story of Romulus and Remus was touched upon in connection with the mention of their uncle Amulius at Folio LIII *recto* and the note there, which brought the narrative to the point of assassination of Amulius and the restoration of Numitor to the throne. But, as stated by the chronicler, Numitor was again deposed in the following year, and the twins were his successors in equal right. Romulus and Remus loved their old abode and therefore left Alba to found a city on the banks of the Tiber. But they could not agree where the city should be built and after whom it should be named. Romulus wished to build it on the Palatine, Remus on the Aventine. They agreed to decide the question by augury; and each took his station on the top of his chosen hill. The night passed, and at dawn Remus saw six vultures; but at sunrise, when these tidings were brought to Romulus, twelve vultures flew by him. Each claimed the augury in his own favor; but the shepherds decided for Romulus, who proceeded to mark out the pomoerium, or line for the wall of his city, and to raise the wall itself. Remus, who still resented the wrong he had suffered, leaped over the wall in scorn; whereupon he was slain by his brother].

BEGINNING OF THE ROMAN EMPIRE

Romulus, first king of the Romans, at the age of twenty-one years and in the three hundred and twenty-fourth year of David's kingdom (when Numitor was slain and the Latin kingdom became disrupted), together with his brother Remus and by the assistance of a number of shepherds, built a little village on unprotected ground; and he named it for himself. There (as Eusebius writes) he began to reign in the same year, and he reigned 38 years. Although Romulus was of doubtful origin, as Plutarch states, his natural manners and characteristics were not servile. He carried himself with royal dignity and courage, and gave promise of a ready and warlike disposition. He was a very eloquent speaker, and of civic renown; and therefore he attained high honors. After Rome was built he singled out those who had arrived at a sturdy age, and established military ranks for the practice of war. The rest of the inhabitants he called the people (*populus*). Therefore he created senators whom he called fathers (*patres*), his own progeny he called patricians. But as there was a dearth of inhabitants, he provided a forest in the vicinity, free to the general public; and to it came a great many people from many places; and thus was made up the Roman population. Therefore Romulus decreed that alleged games should be held: and many maidens living in the vicinity came to see the games, and were captured by the Romans and married. This was the cause of much war. The strength of the city being soon increased, this most wise king made the following arrangement in the state; that the young men, divided into tribes, should be ready, with horses and arms, for any sudden demands of war. When he had thus regulated matters, and was holding an assembly of the people at the lake of Caprea, near the city, he was suddenly snatched out of their sight. and once upon a time, outside the city, near a pool there, he was suddenly withdrawn from humankind.

This section is taken from Florus' *Epitome de T. Livio Bellorum omnium annorum DCC Libri duo* (1.1). Florus, a Roman historian living at the time of the emperors Trajan and Hadrian, made a very abridged compilation of Roman history taken mainly from Livy. It was a beloved text in the Middle Ages, perhaps because of its 'rhetorically enhanced' (even bombastic) shaping of Roman historical events.

Romulus found the people too few in numbers. The city had become filled with men, but they wanted women. Romulus therefore tried to form treaties with the neighboring tribes in order to obtain connubium, or the right of legal marriage with his citizens; but his offers were met with disdain, and he resolved to obtain by force what he could not gain by entreaty. Four months after the foundation of the city, he proclaimed that games were to be celebrated in honor of the god Consus, and invited his neighbors, the Latins and the Sabines, to the festival. Suspecting no treachery, they came in numbers, with their wives and children. But the Roman youths rushed upon their guests and carried off the virgins. The parents returned home and prepared for vengeance. Three of the Latin towns took up arms, but were successively defeated by the Romans. At last the Sabine king advanced with a powerful army and desperate battles were fought. At length when both parties were exhausted by the struggle, the Sabine women rushed in between them, and prayed their husbands and fathers to be reconciled. Their prayer was heard; the two people not only made peace, but agreed to form a single nation. Finally, Romulus ruled alone over both Romans and Sabines. He reigned 37 years, and was at length taken away from the world. One day as he was reviewing his people in the Campus Martius, near the Goat's Pool (Caprea), the sun was suddenly eclipsed, darkness overspread the earth, and a dreadful storm dispersed the people. When daylight returned, Romulus had disappeared, for his father Mars had carried him up to heaven in a fiery chariot.

As Romulus was regarded as the father of Rome, its most ancient political institutions and the organization of the people were ascribed to him. Thus he is said to have divided the people into three tribes which bore the names Ramnes, Tities, and Luceres. The Ramnes were supposed to have derived their name from Romulus, the Tities from Titus Tatius, the Sabine king, and the Luceres from Lucumo, an Etruscan chief who had assisted Romulus against the Sabines. Each tribe contained ten curiae, which received their names from the thirty Sabine women who had brought about the peace. Each curia contained ten gentes, and each gens 100 men. Thus the people, according to general belief were originally divided into 3 tribes, 30 curiae, and 300 gentes, which mustered 3000 men, who fought on foot, and were called a legion. Besides those there were 300 horsemen, called Celeres. To assist him in the government of the people Romulus is said to have selected a number of aged men in the state, who were called Patres or Senatores. The council itself, which was called the senatus, originally consisted of 100 members, but this was increased to 200 when the Sabines were incorporated into the state. In addition to the senate, there was another assembly, consisting of the members of the gentes, which bore the name of comitia, because they voted in it according to their division into curiae.

ILLUSTRATIONS

RHEAM REMUS AND ROMULUS

Here we have the beginning of a new genealogy:

1. Rhea (also called Rhea Silvia, or Ilia), the virgin who bore Romulus and Remus. She is represented by a woodcut portraying her as a crowned queen with scepter in hand; but instead of an orb, she holds in the other hand a branch that proceeds to Remus and from there to Romulus. This woodcut is here used for the first time.
2. Romulus is represented by appears as a king, with crown, orb and scepter. In the German edition of the Chronicle, Remus appears here, and the phrase that precedes Romulus' name in the Latin edition, *Regnu(m) roma(n)oru(m)* ('Of the Roman Kings') does not appear in the German edition.
3. Remus appears as a king, with crown, orb and scepter. In the German edition of the Chronicle, Romulus appears here.

Numa Pompilius, second Roman king, succeeded Romulus in the 27th year of the kingdom of Hezekiah; and he reigned 41 years. Because of his piety he was elected king by the Sabine people. He taught spiritual exercises and the worship of the immortal gods, and instituted a priesthood of flamens, prophets, and others. He divided the year into twelve months, and ordered and prescribed the days of work and the holidays. All these things he ascribed to the goddess Egeria so that the rabble would more readily accept them and the uncivilized people brought to obedience. And so with justice and piety he ruled over a land that he had acquired by stealth and injustice. Later he died of a slight illness at the age of eighty years. [Numa Pompilius (715-672 BCE), second legendary king of Rome, was a Sabine, and his wife was the daughter of Titus Tatius, the Sabine colleague of Romulus. He was elected by the Roman people at the close of a year's interregnum, during which the sovereignty had been exercised by the members of the senate in rotation. Nearly all the early religious institutions of Rome were attributed to him. He set up the worship of Terminus (the god of landmarks), appointed the festival of Fides ('Faith'), built the temple of Janus, reorganized the calendar and fixed days of work and holidays. He instituted the flamens or sacred priests of Jupiter, Mars and Quirinus; the virgins of Vesta, to keep the sacred fire burning on the hearth of the city; the Salii, to guard the shield that fell from heaven; the pontifices and augurs, to arrange the rites and interpret the will of the gods. He also divided the craftsmen into nine guilds. He derived his inspirations from his wife, the nymph Egeria, whom he met by night in her sacred grove. After a long and peaceful reign, during which the gates of Janus were closed, Numa died and was succeeded by the warlike Tullus Hostilius. No single legislator can really be considered responsible for all the institutions ascribed to Numa. They are essentially Italian, and older than Rome itself. Even Roman tradition itself wavers; e.g. the fetiales are variously attributed to Tullus Hostilius and Ancus Marcius].

Tullus Hostilius, third Roman king, was elected by the Romans in the thirty-ninth year of the reign of Manassah, and he reigned 31 years. The sovereignty was voluntarily turned over to him in view of his virtue and ability, although he was of vulgar peasant origin. His cradle was (as Eutropius writes) a rustic hut [This clause is not found in the German edition of the . Also, Schedel is incorrect here, for it is not Eutropius who comments on the rustic hut as Tullus' cradle, but Valerius Maximus (3.4.1)], and he herded cattle in his youth but finally wore the purple and the crown jewels. He enlarged the city of Rome so as to comprehend the Caelionian hill (Mons Caelius). After a long period of peace, he warred against the Albans, defeated them and sent them to Rome, and destroyed their city, except the temples. When he had reached his greatest glory in war, he and his entire house were finally destroyed by a flash of lightning. [Tullus Hostilius (672-640 BCE), third legendary king of Rome, conducted successful wars with Alba, Fidenae and Veii, which mirror the earlier conquests of Latin territory and the first extension of the Roman domain beyond the walls of Rome. During his reign the combat between the Horatii and Curiatii, the representatives of Rome and Alba, took place. He is said to have been struck dead by lightning as punishment of his pride. He is simply the duplicate of Romulus. Both were brought up among shepherds; carried on war against Fidenae and Veii; doubled the number of citizens; organized the army, and disappeared from the earth in a storm. As Romulus and Numa represent the Ramnes and Tities, so, in order to complete the list of the four traditional elements of the nation, Tullus was made the representative of the Luceres, and Ancus, the founder of the Plebs. The distinctive event of his reign is the destruction of Alba, which may be regarded as an historical event. But when and by whom it was destroyed is uncertain – probably by the Latins].

Ancus (Anchus) Marcius, born of Numa's daughter, the fourth Roman king, received the Roman kingdom in the fourth year of the reign of Josiah (Josia), and reigned 25 years. Among his ancestors he was not the least in the arts and in renown for peace and war. He surrounded the battlements with a wall, and added the Aventine and the Janiculum hills to the city. He threw the first bridge over the Tiber, and built the city of Ostia (Hostia) by the sea, 16 miles from Rome. Finally he was seized by the plague and exchanged life for death. [Ancus Marcius (640-616 BCE.), was the fourth legendary king of Rome. Like Numa, his reputed grandfather, he was a friend of peace and religion, but was obliged to make war to defend his territories. He conquered the Latins, and some of them whom he settled on the Aventine formed the original Plebs. He fortified the Janiculum, threw a wooden bridge across the Tiber, founded the port of Ostia, established salt-works and built a prison].

Tarquinius Priscus, the fifth Roman king, was elected in the twenty-seventh year of the reign of Josiah (Josia) and reigned 37 years. And although he was a native of the city of Corinth in Greece, nevertheless, by reason of his valor and distinction, he was elevated to the Roman throne. He revived Greek learning and Italian art, and enlarged the number of senators by three hundred. He was better qualified for war than for peace. By force of arms he subdued twelve peoples of Tuscany, and celebrated his triumph in a golden chariot drawn by four horses. Finally, after many strenuous deeds he was slain by the Sons of Ancus. [Tarquinius Priscus, Lucius, (616-578 BCE), fifth legendary king of Rome, is said to have been the son of a Greek refugee who moved from Tarquinii, in Etruria, to Rome. He was appointed guardian of the sons of Ancus Marcius, but supplanted them on their father's death. He laid out the Circus Maximus, instituted the great games, built the great sewers (cloacae), and began the construction of the temple of Jupiter on the Capitol. He successfully warred against the Sabines and subjugated Latium. He was the first to celebrate a roman triumph, after the Etruscan fashion, in a robe of purple and gold, and was born on a chariot drawn by four horses. He was finally assassinated by the instigation of the sons of Ancus Marcius].

At this time the kings still used lances instead of a diadem, which the Greeks called scepters. From the beginning the ancients honored the lance as a symbol of the immortal gods; and on account of the memory of this religion, lances are added to the images of the gods.

Phalaris (Phaleris), tyrant and orator of Agrigentum, flourished at this time. To him came secretly from Athens an ingenious artisan. And as this artisan was familiar with the gruesomeness of this tyrant, he made for him, in order to please him, a brazen bull. In its side he made a door by which evil-doers were locked inside it; and they were punished by placing a fire under the bull. The cries of the victims were to imitate the bellowing of the bull. When the artisan asked compensation for his work, the king ordered him locked within the bull. Thus he became the first victim of his own invention. Ovid writes: There can be no more even justice than that one should suffer the same penalty, which by artifice he has prepared for others. And such was the answer of Phalaris to the Athenians who complained to

the king of the handiwork of their own artisan.

Phalaris, tyrant of Agragas (Agrigentum) in Sicily, c. 570-554 BCE, was entrusted with the building of the temple of Zeus Atabyrius in the citadel, and took advantage of his position to make himself despot. Under his rule Agrigentum seems to have attained considerable prosperity. He supplied the city with water, adorned it with fine buildings, and fortified it with walls. On the northern coast of the island the people of Himera elected him general with absolute power, in spite of the warnings of the poet Stesichorus. According to Suidas he succeeded in making himself master of the entire island. He was finally overthrown in a general uprising, headed by Telemachus, the ancestor of Theron (tyrant c. 488-472) and burned in his brazen bull.

Succeeding ages have held up Phalaris to infamy for his excessive cruelty. In his brazen bull, invented, it is said, by Perillus of Athens, the tyrant's victims were shut up, and a fire was kindled beneath, and they were roasted alive, while their shrieks represented the bellowing of the bull. Perillus himself is said to have been the first victim.

Later tradition, however, represents Phalaris as a naturally humane man and a patron of philosophy and literature. Plutarch, though he takes the unfavorable view, mentions that the Sicilians gave to the severity of Phalaris the name of justice and a hatred of crime.

This paragraph is switched in order with the one that follows it (on the Erythraean Sibyl) in the German edition of the Chronicle.

The Erythraean (Erithrea) Sibyl, the most celebrated of them all, was a native of Babylonia, and lived at this time. She was dressed in the garb of a monk, wore a black veil, and carried a naked sword in her hand. She was not very old but her countenance was moderately sorrowful. Under her feet was a golden circle set with stars in likeness of the heavens. She speaks thus: In the final age God will be humbled; the divine seed will become mortal; the Godhead will become obedient to mankind; the Lamb will lie in the hay and will be nourished by attendant virgins.

ILLUSTRATIONS

(A) LINEAGE OF THE ROMAN KINGS (Continued).

The Lineage of the Roman Kings is here continued from Folio LVI *recto*, where Rhea, Remus, and Romulus appeared.

(B) THE ERYTHRAEAN SIBYL.

The Erythraean Sibyl (Sibilla Erithea) is represented by a woodcut of special design. She wears a monkish robe and black veil; carries the naked sword in one hand and the golden ring studded with stars, in the other. She is a middle-aged woman and rather sad of countenance—all in accordance with the marks given her by the chronicler.

Folio LVII *recto*

Rome, a city celebrated throughout the world, mistress of all things in Italy, and lying beside the Tiber, was named after Romulus its builder. It was built by him in the eleventh year of Hezekiah (Ezechie), king of Judah, and in the second year of the eighth Olympiad. Although many writers speak of the size of the city, Flavius Vopiscus (Vopistus), [Flavius Vopiscus, a native of Syracuse, and one of the six *Scriptores Historiae Augustae*, flourished about 300 CE. His name is prefixed to the biographies of 1. Aurelianus; 2. Tacitus; 3. Florinus; 4. Proves; 5. The four tyrants, Firmus, Saturninus, Proculus, Bonosus; 6. Caius; 7. Numerianus; 8. Carinus; at this point he stops, declaring that Diocletian, and those who follow, demand a more elevated style of composition]. among others, states that the emperor Aurelius enlarged the city to a circumference of thirty thousand paces. However, the measurements of the ancients are not comparable with our own. The Tiber flows into the city from the north and out again on the southern side in the direction of the city of Ostia, leaving the hills of Vaticanus and Janiculum beyond the river, on the right. On the left the municipal boundaries comprehend seven hills. Pliny states that the city had thirty open gates and seven which were closed. [The number of gates is uncertain, and the position of many of them is doubtful. Pliny, indeed, states that their number was 37; but it is almost certain that this number includes many mere openings made through the walls to connect different parts of the city with the suburbs. The walls and gates of the city are generally classified into three divisions: those originally erected by Romulus; secondly, the walls of Servius Tullius; and thirdly, those erected by Aurelian]. But as the city increased from time to time, the gates of the last enclosure lost their identity or form; and the city was later destroyed, we will not undertake to discover them all. The first gate was called Porta Flumentana; the second, Pinciana; the third, Salaria (Solaria); the fourth, Viminalis, now St. Agnes, or Nomentana (Numentana); the fifth, Esquilina (Exquilina), now St. Lawrence; the sixth, Naevia (Nenia); the seventh, Asinaria (Asmaria), now named St. John, but called Caelimontana (Celimontana) by the ancients; the eighth, now enclosed in an angle, is called the Porta Metrovia (Metrodori) and was known to the ancients as Cabiusam, and later as the Porta Latina. One called Appia, formerly Capena; the last, in the region of the Tiber, erstwhile Ostiensis and called St. Paul; for it leads to his church and toward Ostia. There is yet another in the region of the Tiber, called Carmentalis. Lastly, Triumphalis, or the Gate of Victory, the most celebrated of all, and which in our own time is the one through which triumphs and victory games proceed. There one may see the great buildings on the outer shores of the Tiber; also a bridge leading to the Hospital of the Holy Spirit; also the way which is called the field of victory, which, together with its appurtenances is called the Vatican, so named after the hill that lies by St. Peter's Church, and which is visited more zealously and is regarded as more holy than any other place because of the relics of St. Peter and because of its High Church and the Papal Palace founded by Pope Nicholas II. It has a large pleasure garden, enclosed by a wall. The Janiculum is a quarter beyond the Tiber. Pope Leo IV first fortified the Vatican with a wall, and after him it was called the Leonine City. Rome has seven hills, the Capitoline, Aventine, Palatine, Caelian, Esquiline, Viminal, and the Quirinal; and after these

Rome was called the City of the Seven Hills. Capitoline means a chief, or head mount or hill; for when the foundations were dug for the Temple of Jove, a human skull was found there. Previously it was called the Tarpeian Rock, after Tarpeia, the vestal virgin. [Tarpeia was the daughter of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline. She was tempted by the gold in the Sabine bracelets and collars to open a gate of the fortress to Tatius and his Sabines. As they entered, they threw upon her their shields, and thus crushed her to death. She was buried on the hill, and her memory was preserved by the name of the Tarpeian Rock which was given to a part of the Capitoline. A legend still exists at Rome that the fair Tarpeia ever sits in the heart of the hill, covered with gold and jewels and bound by a spell]. On this hill was the celebrated Temple of Jove, the great pagan god. The adornments of this entire hill even excelled the wonderful works of the Egyptians, and it was called the Golden Capitol, or abode of the gods. Beside it were two markets, one of oxen and the other of fish. Although this hill once had a remarkable number of small churches and temples, there is at present no church there except the Ara Caeli of the Franciscan Brothers. The Aventine Hill is so called after the people who came there, or after Aventinus Albanus, the king, who was buried there. On this hill many altars and temples were erected to gods and goddesses. Here also was a laurel wood, and a scattering of houses. At present the cloisters of St. Sabine and St. Boniface are located there. The rest of the hill is covered with buildings in a ruinous state, and with vineyards, except for the monastery of St. Alexius, and this appears to be very ancient. The Palatine Hill derived its name from Pallantians, who came to Rome with Evander, [Evander was the son of Hermes by an Arcadian nymph, called Themis or Nicostrata, and in Roman traditions Carmenta or Tiburtis. About sixty years before the Trojan war, Evander is said to have led a Pelasgian colony from Pallantium in Arcadia into Italy and there to have built a town, Pallantium, on the Tiber, at the foot of the Palantine hill, which town was subsequently incorporated with Rome. Evander taught his neighbors milder laws, and arts of peace and social life, and especially the art of writing, with which he himself had been acquainted by Hercules, and music. He also introduced among them the worship of the Lycaean Pan, of Demeter, Poseidon, and Hercules. Virgil represents Evander as still alive at the time Aeneas arrived in Italy, and as forming an alliance with him against the Latins. Evander was worshipped at Pallantium in Arcadia, as a hero. At Rome he had an altar at the foot of the Aventine]. the king of Arcadia, and who (according to Cornelius Tacitus) gave Rome its beginning by building on the same hill. On this hill, kings and senators, and later the emperors, had their official seats and residences. Here also was the Temple of Victory. [Templum Victoriae ('Temple of Victory'), on the summit of the Palatine, or the Clivus Victoriae above the Porta Romanula and the circus, in which the statue of the mother of the gods was at first preserved]. To it (as Pliny writes) was brought the great mother of the gods of Greece. There was also the Temple of Febris, [Febris, the goddess and averter of fever, had three sanctuaries at Rome, in which amulets were dedicated, to be worn by people during a fever]. and the Temple of the emperor Augustus, which was later destroyed by fire. [Templum Augusti ('Temple of Augustus') was founded by Tiberius and completed by Caligula, on the slope of the Palatine in the direction of the Via Nova. It stood before the temple of Minerva from which it was probably separated by the Via Nova]. The emperor Caius Caligula (C. Calpurnia) by means of a bridge over the temple joined the Palatine and Capitoline hills. The emperor Augustus here erected the Temple of Apollinis, [Templum Apollinis ('Temple of Apollo'), which was erected by Augustus, stood between the Circus Maximus and the Theater of Marcellus near the Porticus Octaviae, where the senate often assembled]. and added to it a structure with a Latin and Greek library. In the same region the ancients often held their councils. The same building was adorned with wonderful work. Although this greatly celebrated hill was once upon a time the site of magnificent and costly structures, as the ruins still testify, yet there is no building upon the hill now other than St. Nicholas Church built by Calixtus, the pope, but which is no longer entire. Now there was in this region of the Palatine (Pallacii), toward the north, looking in the direction of the triumphal arch of Constantine, the site of the statue of the goddess Minerva. And here also are remarkable buildings, in a ruinous state,

Folio LVII verso

with dual gates of marble. There also, enclosed by the surrounding wall, is the church of St. Andrew de Pallara. The remaining area is covered with vineyards and is surrounded by a high wall. The Caelian Hill is named for the Duke Caelius Iubonnius (Iubaenius), who came to the assistance of Romulus against Latium. This hill was added to the city when Tullus Hostilius destroyed the city of Alba (Longa); and thereafter he himself lived there, building a palace which he called Hostilia. [Alba Longa was the most ancient town in Latium. It is said to have been built by Ascanius. It was called Longa because it stretched in a long line down the Alban Mount toward the Alban Lake. It was destroyed by Tullus Hostilius, and never rebuilt. Its inhabitants were removed to Rome. At a later time the surrounding country, highly cultivated and covered with vineyards, was studded with the villas of the Roman aristocracy, each of which was called an Albanum, and so a new town grew up also called Albanum (Albano), ruins of which are extant]. On the same hill Vespasian built the temple of Claudius. In this same region were many houses of the gods, temples and altars; the great slaughter-house; the cave of the Cyclops, the houses of prostitution; the society of the five watchers or wardens; the tents of the pilgrims, and the cattle sheds. In the middle of its ridge are two aqueducts, one of which is very tall. Now, however, this hill is adorned with Christian churches. In the region lying against the Palatine hill is the monastery of St. Gregory, built there upon his father's land; and St. John's and St. Paul's church. And there is the hospital of Salvator, and the church of St. Mary in Dominica; also Stephen's church, which was later adorned by Pope Simplicius. To the left of the same hill is the church of the four crowns, and St. Erasmus monastery. The latest building on the hill is a pilgrim's refuge, called Lateranese (Lateranense). At the extreme end of the hill there is now the Lateran Church, so called because it was built on the soil of the most noble Lateran people. This worthy church contains the heads of the apostles and other holy relics. It is very tall, and renowned throughout the world. It was given to Pope Sylvester by the Emperor Constantine, and was called the Church of Constantine. This church was the first seat of the Roman bishops, and they had their residences there. Now, however, most of the palaces about the church are in ruins. Near this hill is the great gate of Naevia, and the half-destroyed theater. Some call this the castle of wonders. There also is the church of the Holy Cross of Jerusalem, built by Helena, mother of Constantine, on the site where the Temple of Venus and Cupid formerly stood. Beside it is a Carthusian monastery. On the hill called the Esquiline, which is the largest, is the church called St. Mary Maggiore. On this hill were many wonderful buildings; and firstly,

Folio LVIII recto

upward of the tower of the nobility, are the ruined buildings of the baths of the Emperor Constantine, and the great marble pillars of a half-naked age. Not far removed from it are marble horses with half-naked riders, wonderful works of art; also the vaulted baths of Diocletian—very wonderful and beautiful; and also many residences of celebrated persons. There too was a slaughterhouse, and St. Vitus Church. Adjoining this is the triumphal arch of Galicenus; and so there are many churches and innumerable other things. The hill, called Viminal, derived its name from Jove Vimineus, whose buildings are there. And although many houses were erected on this hill, a number are no longer there, except three of the most beautiful palaces in the whole city, namely those of M. Crassus, Q. Catullus, and C. Acquilius. The hill of Quirinal was named after the temple of Quirinus. Varro the teacher, called those elevations hills because they are small. Livy writes that Servius the king added the nearest two hills to the city in order to enlarge it; and in order to give this region prestige, he lived there himself. He surrounded the city with a wall and moat. Rome is closed on the east by the hill Tarquinius, where now stands the church of St. Mary of Popolo. A water, which is called virgin, flows through the recesses of the Quirinal hill, and now by its own force flows from the outer waters to the city of Rome. In the neighborhood of this hill is the Campus Martius, lying between the city and the Tiber. [Campus Martius, the "Plain of Mars," was in its widest significance, the open plain at Rome, outside the city walls, lying between the Tiber and hills Capitoline, Quirinal, and Pincius; but more commonly it signified the northwest portion of the plain lying in the bend of the Tiber, which nearly surrounds it on three sides. The Campus Martius, it is said, originally belonged to the Tarquins and became the property of the state. It was consecrated to Mars on the expulsion of the kings. Here Roman youths performed their gymnastic and warlike exercises, and here the comitia of the centuries was held. At a later time it was surrounded by porticoes, temples, and other public buildings. It was enclosed within the city walls by Aurelian]. Some wonderful buildings were located there; but of these only the ruins are to be seen. There also is the Church of St. Mary in Ecuria; and the Temple of Isis (Isidis). [Isis, though an Egyptian divinity, was extensively worshipped in Greece. Her worship was introduced into Rome in the time of Sulla; and although the Senate made many attempts to suppress her worship, and ordered her temples destroyed, yet the new religious rites took deep root at Rome and became very popular. In 43 BCE the triumvirs courted the popular favor by building a new temple to Isis and Serapes. Augustus forbade any temple to be erected to Isis in the city; but his prohibition was later disregarded; and under the early Roman emperors the worship of Isis and Serapes became firmly established. The most important temple to Isis at Rome stood in the Campus Martius, whence she was called Isis Campensia. The priests and servants of the goddess wore linen garments, from which she herself is called linigera ('linen-wearing'). Those initiated into her mysteries wore masks which represented the heads of dogs in the public processions. In works of art Isis appears in figure and countenance like Hera. She wears a long tunic and her upper garment is fastened on her breast by a knot. Her head is crowned with a lotus flower and her right hand holds the sistrum]. Here is also a memorable monument, where the elections of Roman senators took place. In Rome there were also twelve caves, wonderful structures, and aqueducts. [The word aqueduct is a term specially applied to the magnificent structures by means of which Rome and other cities of the Roman Empire were supplied with water. Aqueduct may be described in general terms as a channel, constructed as nearly as possible with a regular declivity from the source whence the water was derived to the place where delivered, carried through hills by means of tunnels and over valleys upon a substruction of solid masonry or arches. According to Strabo this device was neglected by the Greeks, and first brought into use by the Romans. The city of Rome by this means received an abundance of pure water from the hills which surround the Campagna. The Romans at first had recourse to the Tiber, to springs and to wells sunk in the city, and it was not until BCE 313 that the first aqueduct was constructed. Their number gradually increased to 14 in the sixth century of the Christian era]. And so one sees and reads about many triumphal arches through which the Roman emperors were escorted after their victories over the enemy. Some of these have been destroyed, some buried in ruin, and others replaced by new buildings; and thus the old has been removed from the sight of man. And so are seen the sights of different buildings and famous ruins. Therefore with these we leave the description of Rome. [This sentence and the one that precedes it are not in the German edition of the chronicle].

Rome, it delights me to gaze upon your ruins. From its fall ancient glory is made clear. But your people today have baked hard marble dug up from its ancient walls into the pliancy of lime. If this impious people should live three hundred more years, there will be no sign left of its nobility.

This paragraph, which is an epigram (known as Carmina 1.51 De Roma) composed by Aeneas Silvius (1405-1464, and later Pope Pius II, r. 1458-64) is not in the German edition of the chronicle. In verse it appears thus:

Gibbon cites this epigram as a footnote in his *The History of the Decline and Fall of the Roman Empire*, in support of the following comment (Chapter LXXI, section III): "A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement. Since the arrival of Poggius, the temple of Concord, and many capital structures, had vanished from his eyes; and an epigram of the same age expresses a just and pious fear, that the continuance of this practice would finally annihilate all the monuments of antiquity."

Folio LVII verso and LVIII recto

ILLUSTRATION CITY OF ROME

The City of Rome is represented by a special woodcut (9" in height) extending across the *verso* and *recto* of Folios LVII and LVIII. From the standpoint of direction and the location of the various places of interest, this pictorial map involves considerable guesswork. We cannot get our bearings by assuming any particular compass-point. The upper part of the woodcut is certainly not north; nor will it submit to the test of being any one of the other three cardinal points. Both Republican and Imperial Rome were situated to the east of the Tiber, which although irregular in its course, has a general direction from north to south. But let us begin in the lower right-hand corner.

1. Porta de Populo, a gate in the formidable wall at the lower end of the woodcut, is probably the old Portia Flaminia, by which the city was entered from the extreme north by the Flaminian Way.
2. The Church of Santa Maria del Populo, to the left of this gate in the woodcut, is actually located beside the Porta Flaminia, and no doubt the gate has taken its name from the old church.
3. Porta Pinciana, like the Porta Flaminia, also pierces the old Aurelian Wall and also gives access to the city from the north, but at a more easterly point. It was located on a hill of the same name, and such a hill is indicated in miniature, back of the gate, in the woodcut. It appears in the lower extremity of the illustration and to the left of the gate by which we decided to enter. Still further on to the left is another gate; but it remains unnamed.
4. Porta Portula (Portese?), another gate, enters the wall at the upper center of the illustration. This I have not been able to identify with any of the gates listed by Smith.
5. Castle St. Angelo (Castellum S. Angeli), the circular structure to the right, just across the Tiber (Tiberius Fluvius), is one of the massive remains of Imperial Rome, and none other than the Mausoleum of Hadrian, by which name it may be identified on the maps of the ancient city. In actuality it stands to the north of a bend in the Tiber where that river veers to the east for a short distance. It is located on the site where once were the gardens of Domitia, overlooking the undulating plains of the Campagna in its rear. The structure is surmounted by a bronze figure of the Archangel Michael, poised as if he had just alighted with outspread wings and flowing mantle, and had paused there in the act of sheathing his sword. The woodcut suggests this figure, but it has given the Archangel a more militant attitude. His wings are outspread, but his sword is in action as thought about to strike.

Beneath this forbidding edifice flow the troubled waters of the Tiber into which it has cast its wavering reflection for over eighteen centuries. The structure leading to it across the river is the ancient Aelian Bridge, which has also changed its name and is now the Ponte St. Angelo.

The Mausoleum was built by Hadrian in the latter part of the second century. It was constructed of brick work and square blocks of peperino-stone laid with such care and exactness that lightning, war and earthquake have failed to shake its perfect solidity. Inside and out it was faced with courses of Parian marble. The basement was a square of about 340 feet each way and about 75 feet in height. This is not indicated in the woodcut. Above this rose a circular tower of some 235 feet in diameter and 140 feet high, divided into two or three stories and ornamented with columns. Above the circular tower there was originally a dome or curvilinear roof, which must have risen to a height of some 300 feet. Apparently the roof was originally crowned by a colossal group representing Hadrian in a chariot drawn by four horses. Rich friezes girded the building around. On each of the four sides of the basement was a massive door of gilt bronze, and at each of these doors were four horses. Between the doors were large tablets to be inscribed with the names and titles of the emperors who were to be buried within it. The walls were of immense thickness and of solid workmanship. In the center were two chambers in the shape of a Greek cross, one above the other, and here the ashes of the emperors were deposited.

The magnificent Aelian Bridge, resting on massive arches, formed the avenue by which the Mausoleum was approached by the funeral processions that bore the ashes of the dead emperors to their final resting place. But after Severus no emperor was buried in this Mausoleum, his successors being interred in the tombs of their families.

For centuries we have no glimpse of the Mausoleum in history, and as the curtain lifts, it is no longer a tomb but a fortress. We know that by the 6th century it had become part of the city's fortification, and was joined to its wall. As such it was assaulted and defended for centuries, and so we may readily understand how its character changed from Mausoleum to Castle.

In 846 the Saracens invaded Italy, and Leo IV, a Roman by birth, undertook the fortification of Rome, and enclosed it with a wall that portion of it surrounding the Vatican, which has ever since been called after him the Leonine City. The wall commenced at the Castle St. Angelo, enclosed St. Peters, and extended into the river below the gate of Sancto Spirito ('Holy Spirit'). The chronicler makes a brief reference to these facts in the text.

How the Mausoleum received the name St. Angelo is another story. In the year 590 Gregory the Great was elected Pope. Rome was then at its lowest ebb of suffering and disgrace at the hands of the Goths under Totila. Its population had shrunk and it was no longer the seat of empire. Earthquakes and floods had added to the work of destruction. And now came famine and pestilence in the wake. Vainly the people implored the mercy of Heaven. It was in the midst of these horrors and calamities that, as Gregory was passing the Mausoleum at the head of a penitential procession, he looked up and beheld hovering over it the figure of the archangel Michael, who paused in the act of sheathing his flaming sword. This vision he interpreted as a token from heaven that the pestilence should cease. And so the plague diminished, and finally ceased altogether; and in celebration of that a chapel was later erected on the top of the Mausoleum by Boniface the Ninth, which was dedicated to St. Michael, and received the name of St. Angelo. It is from this course of events that the structure itself became henceforth known as the Castle of St. Angelo.

Just how the Castle looked in the days when the Chronicle was written may be seen from a curious and interesting painting by Vittore Carpaccio, in the Academy of Fine Arts in Venice. It represents the pope as coming forth with his train of cardinals from the Castle to receive Saint Ursula and her virgins, accompanied by the son of the King of England, who was betrothed to her. The span of Carpaccio's life was from 1465 to 1522, his artistic career covering the range from 1490 to 1519. In this picture is given a careful representation, by way of background, of the Castle St. Angelo as it was at this period. Above the circle of the

ancient tomb rises a high machicolated square tower occupying almost its entire diameter, and again above this is a second and smaller tower, also machicolated, on the top of which is the figure of the winged angel, the whole surrounded by massive walls, with round towers at each corner. And so it appears in this woodcut.

Just how Hadrian, his horses and chariot, left their dizzy height does not seem to be recorded. It would seem that after the vision of Gregory a great marble angel was actually placed there instead; for it is related that on October 29, 1497, four years after the Chronicle was published, a flash of lightning struck one of the magazines of the Castle, instantly exploding it, shattering to fragments the upper part of the fortress, blowing into the air the great marble angel on the top, and flinging pieces of it a considerable distance. Sixty persons were wounded by this explosion, but no one was killed. Under the pontificate of Clement II some improvements were made in the Castle. To replace the angel that had been thus blown to pieces another statue of marble was made by Raphael, representing the same subject. This was placed on the summit of the square tower. But as already stated, the present incumbent of the "high place" is of bronze, the work of the Flemish sculptor Verschaffelt. (It was set up in 1752 in the place of the marble angel of the 16th century.)

The terrible history of human baseness, tyranny, hypocrisy, arrogance and misery which this once ancient tomb, originally intended as a final resting place, witnessed after it became a fortress, it is not possible to relate in this brief note. History will ever record the tragic story of Beatrice Cenci so closely connected by tradition with the Castle St. Angelo.

6. The Antonine Column (Columna Antoniana). Let us return via the Ponte St. Angelo to this side of the Tiber, and proceed to the left. Here we find a huge column, inscribed by the woodcutter as parenthetically noted above. Although such columns were used chiefly to support buildings, either within or without, single columns were also erected in Rome commemorate persons or events. More often they were a monument to the dead. They varied in size even as monuments do in our day. They were surmounted with a statue of the deceased, and the pedestal was equipped with a door which led to a spiral staircase ascending to the summit. Light was admitted through various apertures in the column. Frequently a spiral bas-relief runs about the pillar pictorially recording the victories and other events in the life of the deceased.

This particular column was erected to the memory of the emperor Marcus Aurelius, in the Campus Martius, and is still in existence. It is located to the east of the Tiber and almost due east of the Mausoleum of Hadrian, and not to the west as would appear by the woodcut. It will be found noted on any map of Imperial Rome. A similar column and in the same vicinity was erected to Antoninus Plus after his death. There is an interesting relationship between the three men under discussion. Hadrian, weary with the affairs of state, formally adopted Antoninus and passed the empire on to him upon condition that Antoninus would in turn adopt Marcus Aurelius and name him as his successor. And in that order these men followed one another as heads of the Roman state.

7. The Colosseum (Coloseus), or Flavian amphitheater, appears at the extreme left of the woodcut, although in fact located a considerable distance to the east, and not to the west, of the Tiber. It was begun by Vespasian, on the site of part of Nero's famous Golden House, and inaugurated by Titus in 80 CE. It consisted originally of three arcaded stories of stone and an upper gallery, originally of wood, which was rebuilt of stone in the present form some time in the third century. The Colosseum probably seated between 40,000 and 50,000 people. It is elliptical in plan with its long axis 615 feet, and its short axis 510 feet. Its arena is 281 feet long and 177 feet wide. Its total height to the top of the third century stone screen wall is about 160 feet.
8. The Papal Palace (Palatium Pape), appears in the far distance on a high elevation, and in its immediate vicinity St. Peter's is indicated.
9. In the left foreground, beside the Antonine Column, appears the church of Santa Maria Rotunda (Maria Rotu(n)da), originally the Roman Pantheon begun by Agrippa in 27 BCE, probably as a rectangular building of the ordinary temple type. It was completely rebuilt by Hadrian, in its present circular form (110-125), the columns of the present front porch being probably those of the earlier building. Under Septimus Severus repairs and alterations were made; it is likely that at this time the rectangular coffers were cut on the inside face of the dome. The Roman Pantheon is remarkable, not only for its size, the dome being 144 feet in diameter, and for its elaborate brick construction, but also for its perfect preservation and the fact that for almost 2,000 years it has served continuously as a place of worship, having been dedicated in 609 CE as the church of Santa Maria Rotunda; and so it is designated on the woodcut, but no description of it is given in the text.

The Pantheon was originally erected as a temple to 'all gods' (the meaning of the Greek word 'pantheon'), but its present form is almost certainly due to Hadrian. The porch has no very close relation to the rotunda, the entablature stopping short. Its high gable and large pediment are in strong contrast to the flattened Byzantine dome. The porch has sixteen great Corinthian columns. As has been observed, from the strictly aesthetic point of view the porch might have been dispensed with altogether. The dome, paneled in a receding perspective, soars upward to the saucer of light that is the sky, and a single shaft of light completes the artistic unity of the interior composition. The dome was likened by the Romans themselves to the vault of heaven. Niches in the interior contained great statues of the gods, who have been replaced by the tombs of the Renaissance, including the Tomb of Raphael, and by decorations which signal the conversion of the place into "Santa Maria Rotunda."

10. Proceeding further to the left we note Castor and Pollux, leading their horses over a hill in the direction of the Coliseum. Castor and Pollux, according to Greek and Roman mythology, were the twin sons of Leda, who conceived them by Jupiter in the form of a swan. They were also known as the Dioscuri (Greek for "offspring of Zeus"), for such they were. Of the Temple of Castor and Pollux there remain but three beautiful Corinthian columns, with a piece of the entablature. The twin gods were adopted by

the Romans in gratitude for their assistance at the battle of Lake Regillus, fought against Tarquin and the Latins in 496 BCE. Hardly any event in early Roman history has been more disguised by poetical embellishment and fiction, and it is impossible to decide what amount of historical character may be attached to it; but there is no reason to doubt the existence of the lake that was assigned as the scene of the combat. It is expressly described by Livy as situated in the territory of Tusculum. The twins brought the news of the victory to Rome, and watered their horses at the Fons Iuturna. The demolition of the church of S.M. Liberatrice, in 1900, brought to light the original spring between the Temple of Vesta (the virgins being the custodians of water as well as fire) and the Temple of Castor and Pollux. In it was found a marble altar, with reliefs on the four sides of the Dioscuri (Castor and Pollux), Jupiter, Leda and the Swan, and a goddess, perhaps Vesta, and the fragments of two life-size marble horses of the best Greek workmanship.

11. In the central background is indicated the Church of St. Peter. The Emperor Constantine I gave freedom to the Church in 313, and according to tradition, he began the construction of a splendid basilica on the Vatican hill over St. Peter's tomb. This was not completed until 349, in the reign of Constantius. Nothing unfortunately remains of Constantine's basilica, or of the splendid monuments with which it was adorned in the course of nearly twelve centuries, with the exception of a few remains preserved in the crypts of the present basilica. The church had the form of a structure that the Greek name ('basilica') implies. It had five naves, and its walls were adorned with painting and mosaic, that were much admired by pilgrims. Its five doors opened on a great square atrium called Paradisus, which was surrounded by a colonnade and in which there gradually accumulated the tombs of all the popes, emperors, kings, and princes who expressed a wish to be buried near St. Peter's tomb.

In the course of time this venerable edifice became so damaged that Pope Nicholas V determined on its reconstruction. The structure leaned so much to one side that it was deemed best to demolish it altogether, and to build a new one on the same site. On April 11, 1506 Pope Julius II laid the first stone of the new basilica; and it was not until 1603 that this was completed, according to the original plan in the form of a Greek cross. Just how the church looked in 1493 we do not know, but its appearance as vouched for by the present woodcut is confirmed by Breydenbach (Journey to the Holy Land, 1483-4). This view is almost identical with that of Breydenbach. It may be that in common with the earliest authentic view of Rome (that in P. Bergomensis, Suppl. Chronicarum, Venice, 1490), both examples were adapted from a woodcut, drawing, or painting earlier than 1490, not now in existence. Reconstructions of the Church of St. Peter, as it appeared in the Middle Ages, have been attempted, and good examples will be found in *Die Stadt Rom zu Ende der Renaissance*, by Ludwig von Pastor (Herder & Company, Freiburg im Breisgau, 1925). The illustration at pages 14-15, a reconstruction by Brewer and Crostarosa, shows a striking resemblance to the façade of St. Peter's in the woodcut before us.

12. Almost in the center of the woodcut, slightly to the right, on the banks of the Tiber, appears the Hospital di Santo Spirito, so named in the Breydenbach woodcut of the city of Rome, but left unnamed here. Its colonnade very much resembles that of St. Peter's. It is a memento of Anglo-Saxon piety. Anglo-Saxons, converted by Gregory the Great, were among the earliest and most devout of pilgrims. Among these were the Saxon king Ceadwald (689). He was followed by Conrad of Mercia, and Offa, who cut off and consecrated their long hair at the tomb of St. Peter. Ina, King of Wessex, came in 717, and endowed there the Schola Anglorum, a hostel for the shelter, and school for the education, of his countrymen. The whole district between the Castle Angelo and St. Peter's was under the control of the Anglo-Saxon colony, and obtained the name of Burgus Saxonum, whence the word Borgo. In 847 occurred the great fire in the Borgo, when the portico of St. Peter's and the Saxon buildings were destroyed. This event was depicted by Raphael in the fresco of the Sala dell Incendio in the Vatican.
13. In the upper right hand corner of the panorama of Rome, just within the walls, and on a high eminence, is the Belvedere, the name applied to the northern galleries of the Vatican Palace, which appears to the left. Why this was called the Belvedere is clear from the Latin derivation of the word (bellus = 'beautiful'; videre = 'to see').

Folio LVIII verso

Genoa (Genua), mistress and queen of the Ligurians, and also called Janua, is a very renowned city in Italy, situated on the shores of the Ligurian Gulf. [Gulf of Genoa. Liguria is an ancient district in Italy between the Po and the Gulf; now Genoa and Porto Maurizio provinces. The Ligurians served as mercenaries in the Carthaginian armies, and later became engaged in war with the Romans; but it was many years after the second Punic War before they were finally defeated]. It was built by Genuo, son of King Saturn, and was named after him. Paulus Perusinus says that the city derived its name from Genuinus, the associate of Phetontis. Others write that it was built by Janus, the Italian king, and was enlarged after (the fall of) Troy, and that the image of Janus was there first revered. However, some state that no mention of the city occurs before the time of the African War. [Probably the Punic Wars]. Livy says that the rule of Lucretius was postponed until he had rebuilt the city of Genoa, which Mago, the Poeni, [Synonymous with Carthaginian; root of the word Punic]. had destroyed. Thereafter the Romans availed themselves of the friendship of the Ligurians and Genoese, who aided them with men and material useful in their wars. From this it appears that Genoa was well favored by its natural position and its wealth in shipping. Charlemagne and his son Pepin, a king of Italy, and their Frankish successors, ruled this and other Italian cities with great righteousness and goodness, appointing dukes (called counts) to administer their affairs. Genoa was also a market for this entire region; and it prospered so tremendously that by reason of its attainment of great power and strength in ships, and its tall buildings and various adornments, it now excels all other Italian maritime cities except Venice. Genoa became so proficient in naval warfare that for many years it ruled the seas and protected them against murderous pirates. But after the time of Charlemagne the city suffered under such gross tyranny that it was obliged to invoke foreign masters; while on account of internal dissension it lost its maritime power. Both East and West were so astounded by its frequent transformations, that Genoa remained helpless and without counsel or advice; and the power which she had exercised far and wide became exhausted. It lost the city of Pera, [A suburb of Constantinople, north of the Golden Horn; what used to be known after the conquest of the city by the Ottoman Turks as the Christian part of the city]. near Constantinople; also

Mytiline; [The name given to the ancient island of Lesbos by Greek writers, from its chief city of that name. It is the largest and most important island in the Aegean Sea along the coast of Asia Minor. The ancient capital of Mytilene is in ruins, and near the old site sprang up the modern chief city of Kastro or Castro]. Famagusta, capital of the island of Cyprus; the island of Chios, and other Greek islands and places that she had captured from the Turks and other peoples, or had compelled to pay tribute. But this city is blessed by the ashes of the forerunner of the Lord, and with the precious smaragdine Sacro Catino, a bowl or basin from which (as they say) the Lord Jesus Christ and his disciples partook of the Paschal Lamb at the Last Supper.

Genoa (Italian Genova) was from earliest times the chief maritime city of Liguria, situated on the Gulf of Genoa, known as the Ligurian Sea, but in ancient times called Sinus Ligusticus. Its situation, rising above the sea in a wide semicircle, and its numerous palaces have earned it the name of La Superba. The old town is a network of narrow and steep streets, lined with many-storied buildings. At a very early period Genoa was the chief city on the Ligurian coast, and the principal emporium of trade in this region of the Mediterranean, an advantage which it naturally owed to the excellence of its port, combined with the facility of communication with the interior through the valley of the Portiere. Its name is not mentioned until the second Punic War, but it then appears at once as a place of considerable importance. Hence, when the consul P. Scipio abandoned the pursuit of Hannibal up the Rhone, he at once returned with his fleet to Genoa, with the view of proceeding from thence to oppose the Carthaginian general in the valley of the Po. At a later period of the war, when Mago (son of Hamilcar Barca, and youngest brother of Hannibal) sought to renew the contest in Liguria and Cisalpine Gaul, it was at Genoa that he landed, making himself master of that city in the first instance. After holding the town for two years he destroyed it and quit the country, and on this account we find the Roman praetor Sp. Lucretius charged with the duty of rebuilding it. From this time Genoa is rarely mentioned, and its name only occurs incidentally during the wars of the Romans with the Ligurians and Spaniards. It afterward became a Roman municipium, and Strabo speaks of it as a flourishing town.

No ancient authority supports the orthography of Janua, or Genua, which appears to have come into vogue in the Middle Ages for the purpose of supporting the fabulous tradition that ascribed the foundation of the city to Janus. This form of the name is first found in Liutprand, a Lombard writer of the tenth century. It is believed by some to have derived its name from the fact that the shape of the coast here resembles that of a knee (genu).

The history of the city during the Dark Ages is but the repetition of the general history of the Italian communes. The patriotic spirit and naval prowess of the Genoese, developed in their defensive wars against the Saracens, led to the foundation of a popular constitution and to the growth of a powerful marine. From the necessity of joining an alliance against the common Saracen foe. Genoa united with Pisa early in the eleventh century in expelling the Moslems from the island of Sardinia. But this island soon furnished occasions of jealousy to the conquering allies, and there commenced between the two republics the long naval wars that terminated fatally for Pisa in the battle of Meloria, in 1284. From this disaster Pisa never recovered, and Genoa now obtained the supremacy over the western islands, Corsica, and nominally over Sardinia also. At a still earlier period Genoa had participated in the Crusades, and secured to herself great trade advantages with the Levant. The seaports wrested at the same period from the Saracens, along the Spanish and Barbary coasts, became important Genoese colonies, while in the Levant, on the shores of the Black Sea, and along the banks of the Euphrates were erected Genoese fortresses of great strength. She also possessed settlements at Constantinople and in the Crimea, in Syria and Cyprus, at Tunis and Majorca. Her commercial and naval successes during the Middle Ages are the more remarkable, because unlike her rival, Venice, she suffered unceasingly from internal discord – the Genoese commons and nobles fighting against each other, rival factions among the nobles striving to grasp the supreme power of the state, nobles and commons alike invoking the arbitration and rule of some foreign prince as the sole means of obtaining a temporary truce. And so Genoa was soon drawn into the vortex of the Guelph and Ghibelline factions; but its recognition of foreign authority – German, Neapolitan, and Milanese – gave way to greater independence in 1339, when the government assumed a permanent form with the appointment of the first doge, an office held at Genoa for life, in the person of Simone Boccanegra. Alternate victories and defeats of the Genoese and Venetians were at length terminated by a decisive victory gained by the Venetians in 1380.

The internal history of the city was no less checkered than the external. The admiral of Emperor Charles V, Andrea Doria, at length restored peace by the establishment of a new oligarchic constitution in 1528. But the power of Genoa was on the wane. The Turks conquered its eastern possessions one after another. In 1684 Genoa was taken by the French. In 1805 it was formally annexed to the empire of France, and in 1815 to the Kingdom of Sardinia. Its later history is beyond the scope of our subject.

Although the city of Genoa possesses a number of celebrated ecclesiastical edifices such as the cathedral of San Lorenzo, dating back to the tenth century, and the venerable church of San Matteo, to which Oberto in 1266 brought the bell from Canea, and in which the seal and great standard of Pisa were placed after the battle of Meloria, the chronicler does not mention either one of these buildings, nor any other of the structures in existence during his time. He does state that the city is blessed with "the ashes of the forerunner of the Lord, and with the precious smaragdine Sacro Catino, a bowl or basin from which (as they say) the Lord Jesus Christ and his disciples partook of the Paschal Lamb at the Last Supper." The first reference is to John the Baptist, in whose chapel, erected in 1451-96, is a stone chest of the thirteenth century containing relics of John the Baptist, brought from Palestine during the Crusades. In the sacristy is the Cathedral Treasury, containing the Sacro Catino, the vessel out of which Jesus and his disciples are said to have partaken of the Paschal Lamb, and in which Joseph of Arimathea is said to have caught some drops of the blood of the crucified Jesus. It is said to have been captured by the Genoese at Caesarea in 1101, and was supposed to have been made of a large emerald (smaragd). For centuries the Genoese pretended to believe that it was cut of a single emerald. It is an octagonal basin of dark green Venetian glass, very transparent, and about which a collection of mysterious tales have gathered. Not only is it said to have been hollowed out of an emerald of the purest water, but it was held to have formed part of the treasure given by Solomon to the Queen of Sheba. Some said also that it was the dish of the Holy Grail, and it was guarded with the utmost care by twelve clavigeri, each of whom had to be a knight, and was bound to watch over the

catino for a month in each year. Napoleon I came to Genoa and carried the catino off to Paris. In the course of the journey it was broken, and the fragments came back – no longer emerald, but glass – to lie decked with fine goldsmith's work in San Lorenzo. William of Tyre, who was contemporary with the taking of Caesarea, remarks that the catino was just a piece of glass.

It is disappointing also that the chronicler makes no reference to the Palazzo Ducale, the grand old residence of the doges, originally a building of the thirteenth century, to which the tower on the left belonged.

ILLUSTRATION

CITY OF GENOA

Genoa is represented by a special woodcut. The city is depicted as situated on the Gulf of Genoa, or old Ligurian Sea. True to topographical conditions, the artist has left only a small space of level ground along the shore, from which the city has been obliged to climb the lower hills of the Ligurian Alps. The original nucleus of the town is that portion which lies to the east of the port in the neighborhood of the old pier (Molo Vecchio). In addition to the fortifications, the main architectural features of the city are its medieval palaces and churches. To indicate the maritime nature of the town, a sailing vessel with a full complement of oarsmen is entering or leaving the harbor. A number of wharves projecting into the harbor are another characteristic. The flag of Genoa floats over several structures.

Folio LIX recto

Thales (Tales), the Asiatic philosopher and first among the Seven Sages of Greece, flourished in Athens at this time. The Seven Sages were named after him.

The Seven Wise Men of Greece, or the Seven Sages, as they are also called, were the authors of the celebrated mottoes inscribed in later days in the Temple of Apollo at Delphi: "Know yourself." (Solon of Athens); "Consider the end." (Chilon of Lacedaemon) "Know your opportunity." (Pittacus of Mitylene) "Most men are bad." (Bias of Priene) "Nothing is impossible to industry." (Periander of Corinth) "Avoid excesses." (Cleobulus of Lindus) "Certainty is the precursor of ruin." (Thales of Miletus).

The origin of the title "Seven Wise Men" was this: Some fishermen of Miletus sold a draught of fish to some bystanders before the net was drawn in. When the draught came in, there was also in the net a golden tripod. The fishermen claimed they had sold only the fish, while the buyer insisted he had bought the whole draught. To settle the dispute they referred the matter to the Oracle of Delphi. Being ordered to adjudge the tripod to the wisest man in Greece, they offered it to their fellow citizen Thales; but he modestly replied that there was a wiser man than he, and sent it to Bias. He also declined, and sent the tripod to another; and thus it passed through seven hands, and these seven were afterward called the "Seven Wise Men of Greece." It was finally placed in the Temple of Apollo at Delphi. These seven men met together but twice—once at Delphi, and again at Corinth.

Thales was the first among the philosophers to practice astrology and to predict an eclipse of the sun. He acquired a knowledge of geometry from the Egyptians. He was also an excellent counselor in matters pertaining to civic customs. He had (as they say) no wife, and when asked why he did not take one, he replied that it was because of his love of children. He contended that water is the origin of all things, and stated that the world was associated with and born of the devil. It is said that he also invented the year, and divided it into 365 days. He wrote on the subject of astronomy, and his writings are comprehended in 200 verses. When a golden table (tripod) was accidentally found, and there was a misunderstanding as to whom it belonged, Apollo answered that it should be awarded to him who excelled all others in wisdom. So it was offered to Thales, but he gave it to Bias and Bias Pitachus. At last the table came to Solon, but he turned it over to Apollo, as a token of most renowned wisdom. Thales was poor and he devoted himself to the acquisition of wisdom. Item: By means of astronomy he was able to predict fruitfulness in future years. One night when he was led out of his house by an old woman to study the stars he fell into a hole. And the old woman said to him, If you cannot see what lies at your feet, how can you expect to recognize the things that are in the heavens? He died at 78 years of age. [Thales of Miletus was born about 636 BCE, and according to the weight of authority he died about 546 at the age of 90; however, both dates are uncertain. Some say he was of Phoenician extraction, and this is probably the reason why the chronicler calls him an Asiatic philosopher. It is more probable, however, that he was born in Miletus. As a Greek natural philosopher his fame among the ancients was remarkable. He is said to have predicted the eclipse of the sun which occurred in the reign of the Lydian king Alyattes; to have diverted the course of the Halys, or Red River, the greatest stream of Asia Minor in the time of Croesus; and later, in order to unite the Ionians when threatened by the Persians, to have instituted a federal council in Teos, as the most central of the twelve cities. The application of wise man was conferred on him, not only for his political sagacity, but also for his scientific eminence. He became famous by his prediction of the eclipse that did actually take place during a battle between the Medes and the Lydians, and being total, caused a cessation of hostilities and led to a lasting peace between the contending nations. Thales was one of the founders of philosophy and mathematics in Greece. He maintained that water is the origin of all things].

Solon, the philosopher, second among the Seven Wise Men, flourished at Athens, and to the Athenians he gave wholesome laws, which the Romans later adopted. These laws were of considerable merit, and his wisdom relieved the people of subservience and oppression. After a change of fortune Solon fled to Egypt. In his later years he opposed the tyrant Pisistratus, who sought to oppress the Athenians. When asked in what he placed his trust in so boldly resisting the tyrant, Solon replied that he was relying on his old age. He stated that tyrants compared the good and virtuous with counters, which at one time were of consequence and at another time of none. Asked by

Croesus whom he considered happiest, Solon replied, Those who are unknown and whose fame or credit is hidden. But Croesus greatly bedecked himself and sat with pride upon his throne; and he asked Solon whether he had ever seen such a wonderful and well endowed throne. And Solon replied that he had seen cocks, pheasants and peacocks who by nature were endowed with a thousand fold superior colors and plumage. When Solon wept over his dead son, a man told him not to weep, reminding him that this was of no avail. But Solon replied, Therefore I weep all the more for I realize that my loss is irreparable. When asked whether he wished his relatives to mourn his death, he said, I have labored with much zeal so that I will not die unlamented by my friends. He also stated that no one should say that he suffered greater sorrows than others. He formulated other laws: He who does not support his needy parents is not worthy of good repute. The children of those who have departed should, for the common good, be reared and educated at public charge. A guardian shall not live with the mother of the ward, nor should one act as guardian to whom the estate of the minor might descend upon the latter's death. The ring engraver should not retain the inscriptions on rings he sells. He who deprives a one-eyed person of sight shall suffer the loss of both his own eyes. Drunken princes are to be put to death. Responses of Solon to certain questions are these: What is a word? A word is the reflection of the deed; therefore the word is strengthened by silence, and silence by time. What is a strong king? A power. What is the law? A spiderweb in which the weak are entangled, but through which the mighty pass, breaking the web. Solon died at the age of eighty years in the time of King Hezekiah (Sedechie).

Substantial and important texts dealing with Solon are the first book of Herodotus' Histories, Aristotle's Athenian Constitution (Athenaion Politeia) and Plutarch's Life of Solon. From Plutarch we learn that Solon was born about 640 BCE and that he was the son of Execestides, a man of but moderate wealth and political influence, though he belonged to one of the highest families in Athens. Solon came into prominence in the contest between Athens and Megara for the possession of the island of Salamis. Through his strategy and encouragement of his fellow citizens, the island was recovered from the Megarians.

Solon's attention was turned to the distracted state of his country, due to party disputes, aggravated by the misery of the poor. The lower classes were in a state of mutiny, and it had become impossible to enforce the laws. All turned to Solon to alleviate the prevailing miseries. He was chosen Archon, with unlimited power. He addressed himself to the relief of the distressed, which he accomplished by his celebrated disburdening ordinance, by which the burdens of debtors were lightened with as little infringement as possible on the right of their wealthy creditors. He abolished the law giving the creditor the power to enslave an insolvent debtor. He lowered the rate of interest, although about this there is a dispute. He depreciated the coinage. Although at first nothing more was contemplated in the investment of Solon with dictatorial powers than the relief of the existing distress, his success procured for him such confidence and popularity that he was charged with the task of entirely remodeling the constitution. By this the right of citizens to the honors and offices of the state was regulated, not by nobility of birth, but by their wealth, and for this purpose the citizens were divided into four classes. He created an assembly of four Hundred, to which each class sent one hundred representatives. There were no doubt public assemblies of some kind before his time, though probably possessed of but little power. Solon undoubtedly greatly enlarged the functions of the assembly. He gave it the right of electing the archons and other magistrates whom he made directly accountable to the assembly when their year of office was expired. Every member of any of the four classes had a vote in the assembly, and all votes seem to have had the same weight.

Solon was also the author of a great variety of special laws. If a father did not teach his son some trade or profession, the son was not liable to maintain his father in old age. Idleness was punishable. The exportation of all produce except olive oil was prohibited. Solon was the first who gave those who died childless the power of disposing of their property by will. He enacted laws relating to marriage, especially with regard to heiresses. Frantic and excessive manifestations of grief at funerals were prohibited. The law that the thief should restore twice the value of the thing stolen seems to have originated with him. The laws were inscribed on wooden rollers and triangular tablets, and were set up at first in the Acropolis and afterwards in the Prytaneium. This act in itself was revolutionary, for it encouraged literacy and took the law out of the hands of so-called experts (and their 'flexible' memories) and made it common knowledge for all the members of the society.

Solon also rectified the calendar, introducing a division of time agreeing more accurately with the course of the moon. He is said to have been the first to introduce among the Greeks months of 29 and 30 days alternately.

From the government and the people he exacted an oath that they would observe his laws without alteration for a certain period (20 years according to Herodotus, 100 years according to others). He was aware that his laws were not perfect and was greatly annoyed by those who came to him with all kinds of complaints. To escape them he absented himself from Athens for ten years. He visited Egypt and conversed with learned Egyptian priests. From there he went on to Cyprus where he was received with great honor. Then, according to Herodotus, he made his way to the court of Croesus in Lydia. The interviews between Solon and Croesus spoken of by Herodotus (and later adapted by Plutarch in his biography of Solon) are undoubtedly fictitious, but very interesting nevertheless both in themselves and in the fact that they lay the foundation for Aristotle's celebrated definition of happiness (the Nicomachean Ethics are, among many other things, an extended meditation on the ideas espoused by Solon in Herodotus' History). During Solon's absence dissensions at home were renewed. Matters were approaching a crisis when he returned to Athens. Pisistratus, a distant relative of Solon, was able to overthrow the state and have himself made sole authority in Athens. Yet he paid considerable court to Solon and on various occasions solicited his advice, which Solon did not withhold. More importantly, he kept all of Solon's laws and constitutional reforms, thus laying the foundation for the world's first democracy some two generations later (in 510-508 BCE). We do not know how long Solon survived the overthrow of the constitution.

Chilon, the third sage, flourished at Athens in the time of Zedekiah. Because of his deep wisdom he was called the laconic speaker. He was delegated to Corinth to bring about an alliance and understanding; but when he there saw the dukes and elders of the people playing

dice, he returned home without transacting the business, stating that he did not care to besmirch the honor and glory of the Spartans with such folly. He did not want it to be said that he had made an alliance with men who play games of chance. When asked to define luck, he answered, It is an unknowing physician. This man Chilon taught the taming of the tongue, particularly in trade. Not to speak ill of one's neighbor, for he might hear of it and be saddened thereby. Item: Threaten no one; for that is womanish. It is preferable to go to a friend in trouble than to one who is fortunate. Be humble in festivities and speak not ill of the dead. Honor old age. Know yourself. Control your temper. Do not crave the impossible. Do not laugh at the unfortunate. A lord should be gentle so that his subordinates will honor him more than fear him. One should prefer to sustain a loss rather than a gain through evil; for the loss brings sorrow but once; but an evil gain is a sorrow forever. He too was famous in the time of King Hezekiah. He lived, moreover, 56 years. [Chilon of Lacedaemon (Sparta), son of Damagetus, flourished at the beginning of the sixth century. In 560 BCE (or 556) he acted as ephor, one of the highest magistrates of Sparta, an office which he is said to have founded himself. It is uncertain when the office was created and what was its original character. We may regard it as an immemorial Dorian institution, or accept the tradition that it was founded during the first Messenian War which necessitated a prolonged absence from Sparta on the part of both kings. In historical times the ephors were five in number, the first of them giving his name to the year, like the eponymous archon at Athens. The ephors were elected annually by the people, and had an official residence in the Agora. Every full citizen was eligible. According to Chilon, the great virtue of man is prudence, or well-grounded judgment as to future events. It is said that he died of joy when his son gained the prize for boxing at the Olympic games].

ILLUSTRATIONS

SOLON

Solon is represented here by a woodcut used for the first time. He is clothed in a sort of Oriental fez and a robe of many folds. He has a decidedly aquiline profile, and is diligently engaged in the study of a book.

In the Latin edition of the Chronicle the woodcut representing Solon is used in the German edition for Thales.

Folio LIX verso

Pittacus (Pitacus) of Asia was the fourth of the Seven Sages. He was not only brilliant in learning but performed valorous deeds in the war between the Athenians and Mytilenaeans. He led the hosts of the latter. He fought a personal encounter with Phrynon (Firmone), leader of the Athenians. He concealed a net under his shield; with it he entangled Phrynon, slew him, and thus freed his country. The Mytilenaeans conferred the sovereignty on him, and he ruled over them for ten years, bringing the city into good order. At the end of that time he abdicated; and he lived another ten years. Although he might have become wealthy, he scorned all riches. When he saw an abundance of wine growing on the island of Mytilene, he made a public law against drunkenness, doubling the punishment for crime when committed by a drunkard; for he said that wine was good and evil—evil through excess, good by nature. He stated that reciprocal righteousness is the greatest virtue. The earth is a faithful thing, the sea a treacherous one. He lived seventy years, having flourished in the time of Joachim, king of Judah. [Pittacus (Pitacus) was a native of Mytilene, in Lesbos, and was born about 652 BCE. He was highly renowned as a warrior, statesman, philosopher, and poet. He is first mentioned as an opponent of the tyrants of Mytilene. With the brothers of Alcaeus he overthrew and killed the tyrant Melanchrus in 612. In 606 he commanded the Mytilenaeans in their war with the Athenians for the possession of Sigeum, on the coast of Troad, and signalized himself by killing in single combat Phrynon, the Athenian commander. He entangled his adversary in a net, and then dispatched him with a trident and dagger, in the same fashion in which the gladiators, called retiarii, long afterwards fought at Rome. The war was terminated by the mediation of Periander who assigned the disputed territory to the Athenians; but internal troubles continued and Pittacus was chosen absolute ruler. He held the office for ten years, resigning after having restored order. He died in 569 at an advanced age].

Bias of Asia was the fifth among the Seven Sages. War arose between the Prienesians and the Messenians, in which the warriors of the former carried away many of the Messenian virgins. Bias sympathized with them and cared for them as he would for his own daughter. He furnished them new apparel, gave each a present, and returned them to their parents under dependable escort. And thus he showed kindness to the enemy. When at another time Alyattes (Aliatus) besieged Priene in the hope of starving it out, Bias concealed the city's want and shortage of food by causing two well fed mules to be led out of the city so that they might, as if inadvertently, be captured by the enemy. When Alyattes saw the mules he concluded the city was abundantly supplied with necessities, sustenance and food. So he invited Bias to come to him in order to negotiate a peace. But Bias would not go to him, but asked him to send messengers into the city. He caused a heap of sand to be thrown up, and this he covered with grain. He called the pile to the attention of the messengers, who reported to Alyattes that great quantities of grain were still at hand in the city; and he, so believing, made peace and departed. And so, by the wisdom of Bias, the city was relieved. At another time, after a change of fortune, the enemy invaded the country. Those who felt so disposed fled, carrying their valuables with them. When Bias was asked why he was not taking his possessions, he replied, I carry all my wealth with me—for he carried it in his heart—not such wealth as is visible to the eye, but as is looked up in the mind. He said the best thing in life is a disposition which is inherently conscious of righteousness. And so a single thing may be dear to one. Bias flourished in the time of Zedekiah, the king, and he wrote many useful things. After his death, the people of Priene erected a temple to him. [Bias of Priene was one of the Seven Sages of Greece. He flourished about 550 BCE. Priene was one of the twelve Ionian cities on the coast of Asia Minor, and stood in the northwest corner of Caria, at the southern foot of Mt. Mycale, and on the north side of the Sinus Latinicus. Its foundation was mythically ascribed to Neleid Aepytyus, in conjunction with Cadmeans. It was originally located on the seashore, but a natural change in the coast left it some distance inland. It was of much religious importance in connection with the Panionian festival on Mt. Mycale, at which the people of Priene took precedence because they were supposed to be descendants of those of Helice in mainland Greece].

Cleobulus (Cleobolus), philosopher from Lindos, sixth of the Seven Sages, flourished in the time of Zedekiah the king of Judah, Cleobuline (Cleobola) his daughter, was a poetess of hidden questions, called riddles. And among others this was one of the riddles. There was a father who had twelve sons and to each of these was born thirty sons of unlike appearance. Some of these were white of countenance, and some were black; and although they are immortal, they are nevertheless destroyed and grow fewer. This is the year, father of the twelve months, etc. These are his teachings: Do well by a friend in order that he may become friendlier. Labor to make a friend of your enemies; for we should guard ourselves against the envy of a friend more than against the wiles of an enemy. The latter is open, while the former is a hidden evil; for the deceit which we do not expect is the more powerful. The more you are tempted to take a wife outside your own class, the less should you be inclined to do so; for if you take one of a higher class, you will have her family members as your master. Do not laugh at the unfortunate, for they will hate you for it. Do not be haughty in your good fortune, nor cast yourself into poverty; but submit bravely to the changes of fortune. He wrote three thousand riddles in verse form. And he died when he had completed seventy years of his life. [Cleobulus (Cleobolus) of Lindus in Rhodes, was a son of Evagorus. He lived about 580 BCE. He wrote lyric poems, as well as riddles, in verse. He is said to have been the author of the riddle concerning the year, but which is generally attributed to his daughter. He was greatly distinguished for strength and beauty of person. His daughter was renowned for her skill in riddles, of which she composed a number in hexameter verse].

Periander, the Corinthian philosopher, and seventh of the above mentioned sages, flourished in the days of Zedekiah king of Judah. He embodied many useful teachings in two thousand verses. His best known teachings are these: Those who wish to become tyrants [Tyrant (tyrannos), according to the original meaning of the term in ancient Greece, signified that one who exercised absolute power without legal warrant, whether ruling well or ill—a dictator, but not necessarily one who ruled cruelly or oppressively.] must equip themselves with good will and not with weapons. Fortunate and unfortunate friends should be treated with equality. What you promise should be performed. Periander, moreover, was famous in the time of Hezekiah, king of Judah. Periander died at the age of eighty years. [Periander was a son of Cypselus, whom he succeeded as tyrant of Corinth 625 BCE, and reigned for 40 years. His rule was mild and beneficent at first, but later became oppressive. It is said that this change was due to the advice of Thrasybulus, tyrant of Miletus, whom Periander consulted on the best mode of maintaining his power, and who is said to have taken the messenger through a cornfield, cutting off as he went, the tallest ears, and then to have dismissed him without committing himself to a verbal answer. His action, however, was correctly interpreted by Periander, who proceeded to rid himself of the most powerful nobles in the state. He made his authority respected at home and abroad. Like many of the Greek tyrants, he was a patron of literature and philosophy, and was generally reckoned one of the Seven Sages, although by some he was excluded in favor of Myson of Chenae in Laconia. Periander's life was marred by misfortune and cruelty. He married Melissa, daughter of Procles, tyrant of Epidaurus. She bore him two sons, Cypselus and Lycophron, and he passionately loved her; but he is said to have killed her by a blow during her pregnancy, having been roused to a fit of anger by false accusation against her. Her death embittered the remainder of his days, partly through remorse, and partly through the alienation of his younger son Lycophron, inexorably exasperated by his mother's fate. The young man's anger had been aroused chiefly by Procles, and in revenge Periander attacked Epidaurus, and having reduced it, took his father-in-law prisoner. He sent Lycophron to Corcyra; but when he was himself advanced in years, he summoned Lycophron back to Corinth as his successor, seeing that his elder son was unfit. But Lycophron refused to return to Corinth as long as his father was there. Periander offered to withdraw to Corcyra if Lycophron would come home and take over the government. To this he assented; but the Corcyraeans, not wishing to have Periander among them, put Lycophron to death. Shortly thereafter Periander died of despondency at the age of eighty].

Folio LX *recto*

Anacharsis (Anatharsis), a philosopher, was highly esteemed as a brave and stern man in military affairs and experience. But in order to enhance his knowledge of Greek learning and customs he traveled to Athens and went to the house of Solon the Wise. He caused it to be announced that he had come to see him and to become his friend. Solon answered that in one's own country friends were to be made at home. But Anacharsis replied, I am now in (my) country, and for that reason I am obligated to make friends. Surprised at his ready reply, Solon took him into his house and made of him a great friend and lover of wisdom. These are his statements: Being asked how one might become averse to wine, he answered, He who observes the vile conduct of drunkards will never become a lover of wine. He stated that mariners were removed from death only by the breadth of four fingers, for the hull of a ship is no thicker. Being asked what ships are the safest, he answered, those which peacefully rest on the land. Asked what was both good and evil in man, he answered, his tongue. He stated that a court is an exceptional place where persons deceive and over-reach one another. It is better to have but one friend who is worthy than to have a number of unworthy ones. Later on he returned to his home in Scythia, and undertook to educate his countrymen in the customs and usages of the Greeks in order to elevate his country. On this account and through envy his brother mortally wounded him during a chase. While dying he said, Through wisdom I was preserved in Greece, but through envy I pass away in my native land. [Anacharsis (c. 600 BCE), a Scythian philosopher, was the son of a chief of a nomadic tribe of the Euxine shores and a Greek woman. He went to Athens in search of knowledge, and made the acquaintance of Solon. It is said that he was initiated into the Eleusinian mysteries, and by his talent and acute observations he excited general admiration. The fame of his wisdom was such that he was reckoned by some among the seven sages. Several years later he returned home, filled with the desire of teaching his countrymen the laws and the religion of the Greeks. According to Herodotus he was killed by his brother].

Epimenides was a philosopher of Crete. While still young, his father sent him out to herd sheep. He climbed into a cave, and fell asleep and slept for 75 years. When he awoke, thinking he had slept for but a short while, he searched for his sheep. Not finding them, he went into the fields, but found everything changed and another in possession. In fear he returned to the people and went into his own house, telling who he was, until he saw his younger brother who was now old; and from him he now learned the whole truth about what had transpired. But as the Greeks regarded him as a man most loved by the gods, he was honorably received. By means of sacrifices he relieved the Athenians of a plague that had seized them. He also stated that money is a torment to the miser, a blessing to the humble,

and death-blow to the treacherous. He lived 177 years, and wrote books of 5,000 verses on the creation and divine origin, and nine books of 1500 verses on the diverse nature of things. He also founded a temple to the gods at Athens, and flourished in the time of the very wise Solon.

Epimenides was a celebrated poet and prophet of Crete, whose history is to a great extent mythical. He was reckoned among the Curetes, and is said to have been the son of a nymph. He was a native of Phaestus in Crete, and appears to have spent the greatest part of his life at Cnossus, whence he is sometimes called a Cnossian. There is a legend that when a boy, he was sent out by his father in search of a sheep, and that seeking shelter from the heat of the midday sun, he went into a cave and there fell into a deep sleep which lasted 57 years. On waking and returning home, he found to his great amazement that his younger brother had in the meantime grown an old man. He is further said to have attained the age of 154, 157, or even of 229 years. His visit to Athens, however, is an historical fact and determines his date. The Athenians were visited by a plague in consequence of the sacrilege committed by Cylon, and they consulted the Delphic oracle about the means of their delivery. The god commanded them to get their city purified, and the Athenians invited Epimenides to come and undertake the purification. And so he came, about 596 BCE, and performed the task by mysterious rites and sacrifices, in consequence of which the plague ceased.

Epimenides was reckoned by some among the seven wise Men of Greece; but all that tradition has handed down about him suggests a very different character from that of the seven; he must rather be ranked in the class of priestly bards and sages who are generally comprised under the name of the Orphici. Many works, both in prose and verse, were attributed to him by the ancients, and Paul has preserved (Titus, 1.12) a celebrated verse of his against the Cretans.

The last sentence of this paragraph in the German edition of the Chronicle substitutes "the very wise Solon" with "Solomon the Wise."

Simonides the poet, while sailing over the sea, reached the shore and found there an uncorrupted dead body. While burying it, the dead man warned him not to put to sea on the following day; and he heeded the warning. The rest who took passage were drowned by the waves and the turbulence of the sea. These are said to have been his teachings: Silence is safer than speech; for we have seen many come to grief by talking, but none by silence. Hope in the future is a cure for ills. Conscience does not distress the innocent in adversity; for it is a comfort to man to know that he has not deserved to suffer. An innocent man may be deserted by good fortune, but never by hope. Simonides was renowned in the days of Manasseh, the king of Judah.

Simonides of Ceos (c. 556-467 BCE), one of the most celebrated lyric poets of Greece, was born at Julis, in the island of Ceos, as we learn from one of his own epigrams. He lived to the age of 89 years, was a master of elegiac verse and of epigrams, and the rival of Pindar in the dithyramb and the epinician ode. It appears that his family held some hereditary office in connection with the worship of Dionysus, and that the poet himself, when a boy, officiated in the service of the god at whose festivals he afterward gained many victories. He appears also to have been brought up to music and poetry as a profession.

From his native island Simonides moved to Athens, probably on the invitation of Hipparchus, the tyrant, at whose court he spent the best years of his life, probably from 528 to 514. He had completed his 80th year when his long poetic career at Athens was crowned by the victory that he gained with the dithyrambic chorus (477), being the fifty-sixth prize that he had carried off. It must have been shortly after this that he was invited to Syracuse by Hiero, whose court he lived till his death in 467. He was not only renowned for his poetic skills, but also for his political and moral wisdom; and he appears to have been especially anxious to emulate the fame of the Seven Wise Men, both for their wisdom itself and for their brief form of expressing it. Some ancient writers even reckoned him in the number of those sages. The leading principle of his philosophy appears to have been the calm enjoyment of the pleasures of the present life, both intellectual and material, the making as light as possible of its cares, patience in bearing its evils, and moderation in the standard by which human character should be judged. He made literature a profession and did not hesitate to exact compensation for his labors.

Tobit (Tobias), the Jew, a very holy prophet, was of the tribe and city of Naphtali. He was of a good disposition and distinguished for his spiritual grace. At this time he was carried into captivity by Shalmaneser the Assyrian king; but he was treated with kindness and persevered in divine service to the Lord. While at Nineveh he started to reflect on the commandments of the fathers, and visited the sick, gave alms to the poor, and comforted the distressed. He was seized with blindness, deprived of all his possessions, and became the poorest of mortals. But the Lord recognized his patience, and soon dispatched to him the angel Raphael, who restored his sight and his possessions tenfold. At the age of 102 years he prophesied the fall of Nineveh and the restoration of Jerusalem and the temple of the Lord, and gave up his ghost to the Lord. He was buried at Nineveh by his son Tobit (Tobias) and his grandsons. [Tobit (Tobias): This is a slight amplification and repetition of the same subject as given at Folio LIII *verso*. See also the Note there].

Folio LX verso

Amon (in the Year of the World 4551) [This parenthetical phrase marking the year is not in the German edition of the chronicle]. did evil before the Lord, and was slain by his servants. He died in his own house, where he was murdered. And they buried him with his father. [Amon, fourteenth king of Judah, was the son and successor of Manasseh. He was 22 years old when he began to reign and he reigned two years in Jerusalem. Zephaniah gives a vivid picture of the degradation of the kingdom under this wicked king. He was murdered by his servants and succeeded by his son Josiah].

Josiah (Iosias) (in the Year of the World 4558) [This parenthetical phrase marking the year is not in the German edition of the

chronicle], king of Judah, received the kingdom when he was eight years of age. He ruled very well, pursuing the idolaters, urging the priests to erect the temple, prevailing upon the people to observe the law, to fear God, and to celebrate in a commendable manner the Feast of the Passover. Finally, contrary to the will of the Lord, he went forth to give battle to the king of Egypt. In this battle he was seriously wounded and was taken back to Jerusalem, where he died. Upon his death Jeremiah wrote a song of lamentation; for Josiah was highly renowned for the glory and honor which he brought to the people of Judah, but which died with him. Josiah from childhood had sought the Lord, and persisted in his pursuit to the end. With devotion and zeal he walked in the laws of the Lord to such an extent that (as one may say) he had no equal among the kings of Judah. [Josiah (Josias) the son and successor of Amon, king of Judah, began to reign when he was only eight years of age and reigned thirty-one years (641-610 BCE). He was remarkable for his integrity and piety. He gradually abolished the idolatrous customs of his predecessors, and in the eighteenth year of his reign began a thorough repair of the temple. In the progress of this work Hilkiah the high priest found a "book of the law of the Lord given by Moses." What book it is uncertain—probably Deuteronomy. Josiah seems to have been ignorant of its existence; but when it was read to him by one of his officers he was overwhelmed with grief to find how far they and their fathers had departed from the right way. He, however, humbled himself before God, and sent to inquire of the Lord through Huldah, the prophetess. In Jehovah's name she assured him that evil was determined of the Lord, but that he should not see it. (II Chr. 34:23-28) He then assembled the people and published the Law in their hearing, and all united with the king in a solemn vow of obedience. Then he destroyed every vestige of idolatry. When Pharaoh-necho went up from Egypt to Carchemish, Josiah opposed him, and mistrusting Nacho's message from God, gave the Egyptian battle at Megiddo; but he was mortally wounded and brought to Jerusalem, where he died at the age of thirty-nine and was buried in one of his father's sepulchers. His history is narrated in II Kings 22:23; II Chr. 34:35, and probably Jer.1-12].

Jehoahaz (Joathas) (in the Year of the World 4589) [This parenthetical phrase marking the year is not in the German edition of the chronicle]. was wicked before the Lord, for which reason God surrendered him into the hands of Pharaohnecho, the king, who took him into captivity in Egypt, and turned the kingdom over to his elder brother, Eliakim, and changed his name to Jehoiakim. [Jehoahaz was a son and the successor of Josiah, king of Judah. Though he was the fourth son, yet the people chose him king. He was an evildoer, and was referred to as a young lion by Ezekiel (19:3). He reigned only three months. It has been conjectured that his irregular election offended Pharaoh-necho, who got Jehoahaz into his power at Riblah, in Syria, whence he sent him a prisoner loaded with chains into Egypt. There he died, and his brother Jehoiakim became king in his stead].

Zealeucus (Zaleucus), a very righteous man, made many laws, and among others he ordained that he who commits the sin of adultery should be deprived of the sight of both his eyes. His son committed adultery, and he ordered both his eyes to be torn out. But the entire city pleaded for the son. And when he was finally moved to mercy by the persistent pleas of the people, yet, in order that his law might be complied with, he first caused one of his own eyes to be put out, and then one of his son's; and thus he showed a wonderful sense of moderation and not unpraiseworthy equality, as a merciful father and just lawgiver. Therefore, learn, my fellow Christians, by this with what zeal you should observe the commandments of thy God. This pagan preferred to be punished himself rather than to have his son's offense against the laws pass unpunished. [Zaleucus, of Locri Epizephyril in Magna Graecia, flourished about 660 BCE. He was a Greek lawgiver, and is said to have been the author of the first written code of laws among the Greeks. The story had some familiar features. The Locrians were distressed at their own lawlessness, and commissioned Zaleucus, a slave, to draw up a code, and he did so under divine inspiration. The code was a severe one of the Draconic type, which remained unchanged for centuries. The story ends with the episode of the lawgiver committing suicide on discovering that he had inadvertently broken one of his own laws].

Jehoiakim (Jeconias), also known as Eliakim (Eliachim), was also a son of Josiah, and was installed by Pharaoh as king, and was ordered to pay a tribute of one hundred pounds of silver. But he was wicked before the Lord, and therefore Nebuchadnezzar arose against him, and Jehoiakim became his servant for three years. But as he thereafter opposed Nebuchadnezzar, the latter again proceeded against him; and he slew him at Jerusalem and ordered his corpse to be thrown outside the wall. [Jehoiakim, second son of Josiah, and brother and successor of Jehoahaz as king of Judah, was at first called Eliakim. He was put on the throne by the king of Egypt, who at the same time changed his name to Jehoiakim. For the first four years he was subject to the king of Egypt, and paid him heavy tribute. Then for another three years he became tributary to Nebuchadnezzar, king of Babylon. But he rebelled, and was taken prisoner by him and ingloriously slain and buried in 599 BCE].

Jehoiachin (Joachim), also known as Jehoiakim (Jeconias) was a son of Jehoiakim (Jeconias); and he was wicked before the Lord. In consequence he soon ceased to reign. He was taken to Babylonia in fetters, and imprisoned among the Chaldaeans for thirty-seven years. His (Nebuchadnezzar's) son released him from captivity after the death of his father. [Jehoiachin (Jeconias or Jeconiah), was the son and successor of Jehoiakim as king of Judah. He reigned but three months, and was then carried away to Babylon by Nebuchadnezzar to avenge the alliance of his father with Egypt against Babylon. With him went all his family, the best of the people, and the sacred and royal treasures. He was imprisoned for thirty-six years, until finally released and favored by Evil-Meredoch, son and successor of Nebuchadnezzar. He was also called Coniah and Jeconiah (I Chr. 3:16; Jer. 27:20; 37:1)].

Zedekiah (Sedechias) in the Year of the World 4600 [The phrase "in the Year of the World 4600" is not in the German edition of the chronicle]. was the third son of Josiah and the last king of Judah and Jerusalem. He was evil and would not listen to the prophet Jeremiah. Therefore he and all of Judah were taken away to Babylon. His eyes were dug out, and his son was slain. Jeremiah and Ezekiel had predicted that he would be carried to the Babylonian king in fetters. And after he was made prisoner, the Chaldaeans strangled all the people. Those who escaped the sword were led away to serve the Chaldaeans. [Zedekiah, nineteenth and last king of Judah, was the third son of Josiah, full brother of Jehoahaz, and uncle to Jehoiachin, or Jeconiah, his predecessor (II Kings 24:17, 19; I Chr. 3:15). When Nebuchadnezzar took Jerusalem, he carried Jehoiachin to Babylon, with his wives, children, officers, and the best artificers in Judea, and put in his place his uncle Mattaniah, whose name he changed to Zedekiah, pledging him by an oath of fidelity. Zedekiah

began to reign at twenty-one years of age, and he reigned for eleven years. The Bible depicts him as doing evil in the sight of God, committing the same crimes as Jehoiakim (II Kgs. 24:18-20; II Chr. 36:11-13). In the ninth year of his reign he revolted against Nebuchadnezzar, trusting to the support of the king of Egypt, which proved ineffectual, and weakly despising the faithful remonstrance of Jeremiah (Jer. 37:2, 5, 7-10). Nebuchadnezzar marched into Judea and took all the fortified places, and in the eleventh year of Zedekiah's reign, being the 9th day of the fourth month (July), Jerusalem was taken (588 BCE). The king and his people tried to escape by night, but the Chaldean troops overtook them in the plains of Jericho. Zedekiah was carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him for his perfidy, caused his children to be slain before his face, and his own eyes to be put out. Loaded with chains he was then sent to Babylon and imprisoned, probably at hard labor].

Thales (Tales) the Milesian, one of the Seven Sages, is considered famous. After the theologians and the poets, they were called 'Wise', that is, 'Sages'. This Thales was the first who was able to predict an eclipse of the sun and moon (as Augustine says). The preceding folios make clear the accomplishments and words of these men. [This paragraph and the two lines of verse that follow the list of the names of the Seven Sages are not in the German edition of the chronicle].

Seven Sages

- Thales
- Solon
- Chilon
- Periander
- Cleobulus
- Bias
- Pittacus

He sings the Greek names of the Seven Sages.

And he honors those men famous in all parts of the world. [These two lines of verse (from a longer poem) are by Guarino Veronese (1374-1460), an Italian humanist and Classical scholar, one of the pioneers of Greek studies in Renaissance Western Europe and foremost teacher of humanistic scholars. Following studies in Italy and the establishment of his first school in Verona in the 1390s, Guarino studied at Constantinople (1403–08), where he was a pupil of Manuel Chrysoloras. Returning to Italy with a valuable collection of Greek manuscripts, he taught Greek at Florence (1410) and Venice (1414) and compiled (1418), the first Renaissance Latin grammar. It appeared in numerous editions and was used well into the 17th century. After two terms as master of rhetoric in Verona, Guarino became tutor to Leonello, son of Nicolò d'Este, lord of Ferrara, in 1430. Guarino prepared new editions of various Latin authors and translated works of Strabo and Plutarch. His linguistic talents were employed by Greek and Latin churchmen at the Council of Ferrara-Florence (1438–45). With his colleague Gasparino da Barzizza and former pupil Vittorino da Feltre, Guarino helped set the pattern for studies in humanism].

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (Continued)

The Lineage of Christ is here resumed from Folio LV *recto* (which there ended with Manasseh), as follows:

1. Amon, son and successor of Manasseh
2. Josiah (Josias), son and successor of Amon.
3. Jehoahaz (Joathas), son and successor of Josiah.
4. Jehoiakim (Jeconias), second son of Josiah, and brother and successor of Jehoahaz. His name was originally Eliakim, and he is here called "Jeconias or Eliakim."
5. Jehoiachin (Joachim), son and successor of Jehoiakim. He is here called "Joachim or Jeconias."
6. Zedekiah (Sedechias), nineteenth and last king of Judah, third son of Josiah.

(B) ZELEUCUS

Zealeucus (Zaleucus), the Greek lawgiver.

(C) COMPOSITE OF THE SEVEN SAGES OF GREECE

"The Seven Sages, named Tales (Thales), Solon, Chilon, Periander, Cleobolus (Cleobulus), Bias and Pitacus (Pittacus)" are here honored with a composite woodcut—a sort of class-picture.

Folio LXI *recto*

Marseilles (Massilia), the city beyond the mountains of Gaul (Gallia), was built in the first year of the reign of Zedekiah by the Phocaeans who were driven out from elsewhere and came here. In the time of Tarquin the king, there came in ships from Asia into the Tiber young men called Phocaeans, who made friends with the Romans, and then migrated into the land of Gaul, and amidst the Ligurians, the barbarous people of Gaul, built Marseilles. And by force of arms and war against the Gauls (or those whom they formerly overcame), the Phocaeans accomplished great things. The soil not being fertile, these Phocaeans sustained themselves more often on the water than on land by fishing and frequently by piracy, which was an honorable calling at that time. And so they entered the waters of the Rhone in Gaul and sailed to the hinterland beyond the sea, toward the west. And when they saw how pleasant this region was, they

returned home and spread the news, and so caused many people to sail there. Furius and Peranus were leaders of this voyage. Marseilles was built on a promontory at the mouth of the Rhone, and in former times was highly regarded and of considerable size. It had a beautiful harbor and a well fortified castle. here also was built the very beautiful temple to Apollo of Delphi. But the Ligurians were envious of the city attacked it. Yet it constantly grew by conquests and through the defeat of its enemies and many new habitations were added. From them the Gauls learned the manner of refined living, husbandry, and the preservation of cities by walls. They abandoned their coarseness, and lived not by force of arms, but according to law. They established vineyards and planted oil trees, and became as renowned as if Gaul were changed into Greece, and not Greece into Gaul. To this city many noble Romans were sent to be educated. And although the city from time to time was invaded by many lords and tyrants, it never accepted a foreign law, nor suffered a single fall, except at the hands of the Catalauni (Cathelani). [Catalauni, or Catelauni, were a people in Gaul in the modern Champagne. Their capital was Durocatelauni, or Catelauni (Chalona sur Marne), in the neighborhood of which Attila was defeated by Aetius and Theodoric 451 CE]. To this city Lazarus, whom the Lord awakened from the dead, was sent from among the apostles as a bishop, and his relics have there been held in great reverence to this time. It is said that Mary Magdalene, a sister of Lazarus, was buried there. And there venerated men like Salvianus [Salvianus, an accomplished ecclesiastical writer of the fifth century, was born in the vicinity of Trevas, and passed the latter part of his life as a presbyter of the church at Marseilles]. and Museus, the priests, taught divine matters. Genadius, also a priest, taught Greek and Latin, and like Jerome, wrote a book about illustrious men. There also lived Corvinus the orator, Victorinus the rhetorician, and many others.

Marseilles is the French name for what was originally the Greek colony of Massalia (Latin Massilia). This colony was founded as early as the year 600 BCE by the mariners of Phocaea. In 542 BCE the fall of the Phocaean cities before the Persians probably sent new settlers to the Ligurian coast and cut off Massalia from close connection with the mother country. Isolated amid alien population, the Massalians made their way by prudence and by vigilant administration of their oligarchic government, and their colonies spread east and west, carrying with them the worship of Artemis. The great rival of Massalian trade was Carthage, and in the Punic Wars the city took the side of Rome, and was rewarded by Roman assistance in the subjugation of the native tribes of Liguria. In the war between Caesar and Pompey Massilia took Pompey's side, and in 49 BCE offered a vain resistance to Caesar's lieutenant Trebonius. In memory of its ancient services the city was left as a *civitas libera* ('free state') but her power was broken and most of her dependencies taken from her. From this time Massilia has little place in Roman history. It became for a time an important school of letters and medicine, but its commercial and intellectual importance declined. It appears to have been Christianized before the end of the third century, and at the beginning of the fourth century was the scene of the martyrdom of St. Victor.

After the ravages of successive invaders, Marseilles was repopulated in the tenth century under the protection of its viscounts. The town gradually bought up their rights, and at the beginning of the thirteenth century became a republic. In 1245 and 1256 Charles of Anjou, count of Provence, whose predecessors had left the citizens a large measure of independence, established his authority above that of the republic. In 1423 Alphonso V of Aragon sacked the town. King Rene, who had made it his winter residence, however, caused trade, arts and manufacturers again to flourish. On the embodiment of Provence in the kingdom of France in 1481, Marseilles preserved a separate administration directed by royal officials.

ILLUSTRATION

MASSILIA OR MARSEILLES

The city is represented by the same woodcut that did service for Trier at Folio XXIII *recto*; and for Padua at Folio XLIV *verso*.

Folio LXI *verso*

Pherecydes (Pherecides) was at this time a celebrated master. He was a native of Syros (Syrus) and a disciple of Pittacus (Pitacus), the natural philosopher. He was a man of exceptional understanding and the first among the Greeks to write of nature and the gods. Also (as Cicero states in the book *Tusculum Disputations*) [Cicero's () was a series of discussions on important points of practical philosophy, supposed to have been held in the Tusculanum of Cicero. It was written in 45 BCE]. he was the first to recognize the immortality of the soul. He predicted many wonderful things, as Laertius [Laertius, of whose life we have no particulars, probably lived in the second century after Christ. He wrote the in ten books. The work is of great value, as the author made use of a large number of writers on the history of philosophy, whose works are now lost]. states. Pliny says he was the first to reduce long dissertations to neat short ones. He was a master of Pythagoras, and wrote many letters to Thales the natural philosopher, receiving many from him in return.

Pherecydes of Syros, one of the Cyclades, was a son of Babys. The name of his birthplace, coupled with the traditions respecting the Eastern origin of his philosophical opinions, led many writers to state that he was born in Syria or Assyria. According to the concurrent testimony of antiquity, Pherecydes was the teacher of Pythagoras, although it is claimed by some that he received no instruction in philosophy from any master, but obtained his knowledge from the secret books of the Phoenicians. He was a rival of Thales, and like Thales and Pythagoras, was a disciple of the Egyptians and Chaldaeans. According to a favorite tradition in antiquity, Pherecydes died of the lousy disease, or *Morbus Pediculosus*; though others say that he threw himself from a rock at Delphi.

Pherecydes was, properly speaking, not a philosopher. He lived at a time when men began to speculate on cosmogony and the nature of the gods, but had hardly yet commenced the study of true philosophy. Hence he is referred to by Aristotle as partly a mythological writer, and Plutarch and others give him the title of 'theologos'. The most important subject he taught was the immortality of the soul. He maintained that there were three principia (Zeus or Aether, Chthona or Chaos, and Cronos or Time), and four elements (fire, earth, air

and water), from which is formed everything that exists.

Pythagoras (Pytagoras), in these times and throughout the world, was the most celebrated natural philosopher. He was a Samian by birth, exceptionally well proportioned in body, and learned in the arts of music, weights and measures. He first taught the Greeks geometry. He was also versed in mathematics; nor did he neglect medicine. He believed in the transmigration of the soul. And although he had no equal in his time, he was ashamed to be called a wise man; but he called himself a philosopher, that is, a lover of wisdom. Although a Greek, he gave laws to the Italians. He made the regulation that those attending his school should not enter upon philosophical disputations for a period of five years. His books, it is said, were burned by the Athenians. Laertius thought much of his teachings, of which we here note this: In all respects we should sever illness from the body, ignorance from the soul, unchastity from the loins, civic disturbances from the home, and excess from all things.

Pythagoras was a Greek philosopher, a native of Samos, and flourished about 532 BCE. He is said to have been a pupil of Pherecydes. He left in Ionia the reputation of a learned and universally informed man. "Of all men," says Heracleitus, "Pythagoras, the son of Mnesarchus, was the most assiduous enquirer." The extensive travels attributed to Pythagoras are not doubt mostly apocryphal, but there is no intrinsic improbability in the statement of Isocrates that he visited Egypt and other Mediterranean countries. According to tradition he was driven from Samos by the tyranny of Polycrates, and migrated to Croton. There he became the center of a widespread organization, which was originally a religious brotherhood for the moral reformation of society, rather than a philosophical school. The Pythagorean brotherhood had much in common with the Orphic communities which sought by rites and abstinences to purify the believer's soul and enable it to escape from the "wheel of birth." The society became entangled in politics, resulting in its dismemberment and suppression. The first reaction against the Pythagoreans, led by Cylon, seems to have taken place in the lifetime of Pythagoras, resulting in his retirement to Metapontium, where he remained until his death. The order appears to have continued powerful in Magna Graecia till the middle of the fifth century, when it was violently stamped out. Those who survived took refuge at Thebes and other places. One of the foremost doctrines of Pythagoras is the theory of the immortality and transmigration of the soul, a teaching connected with the primitive belief in the kinship of men and beasts. The Pythagorean rule of abstinence from flesh is thus, in its origin, a taboo resting on the blood-brotherhood of men and beasts. The scientific doctrines of this school have no apparent connection with its religious mysticism. Their discourses and speculations all connect themselves with the idea of numbers, and the school holds an important place in the history of mathematical and astronomical science. Pythagoras made geometry part of a liberal education, considering its principles and theorems from an immaterial and intellectual standpoint. His greatest discovery was perhaps that of the dependence of the musical intervals on certain arithmetical ratios of lengths of strings at the same tension. He was the first to hold the earth and universe to be spherical. He realized that the sun, moon and planets have a motion of their own. It is improbable that he himself was responsible for the astronomical system bearing his name, which deposed the earth from its place in the center, and made it a planet like the rest. For him the earth was still apparently at the center and the later Pythagorean system is attributed alternatively to Philolaus and Hicetas. The system is this: The universe is spherical and finite in size. Outside it is infinite void, which enables the universe to breathe, as it were. At the center is the simple fire, called the Heart of the Universe (among other names), wherein is situated the governing principle, the force which directs the movement and activity of the universe. In the universe there revolved about the central fire these bodies: Nearest to the central fire is the "counter-earth" which always accompanies the earth; next in order, reckoning outwards, is the earth, then the moon, then the sun, then the five planets, and lastly the sphere of fixed stars. The counter-earth, revolving in a smaller orbit than the earth, is not seen by us because the hemisphere in which we live is always turned away from the counter-earth. The analogy of the moon, which always turns the same side to us, may have suggested this. This part of the theory involves the assumption that the earth rotates about its own axis in the same time as it takes to complete its orbit round the central fire; and, as the latter revolution was held to produce day and night, it is a fair inference that the earth was thought to revolve around the central fire in a day and night, or in twenty-four hours.

The system amounts to a first step toward the Copernican hypothesis, and Copernicus himself referred to it as such. The curious thing is the introduction of the counter-earth, the object of which, according to Aristotle, was to bring the number of revolving "bodies" up to ten, the perfect number according to the Pythagoreans. But elsewhere he hints at the truer explanation, when he says that eclipses of the moon were considered due sometimes to the interposition of the earth, sometimes to the interposition of the counter-earth, whence it would appear that the counter-earth was invented in order to explain the frequency of lunar eclipses as compared with solar ones.

Sappho (Sapho) Crexæa [The meaning of the name given to Sappho of 'Crexæa' is unknown. Perhaps it is a corruption of Eresos, a town on Lesbos that some believe was the birthplace of Sappho], a poetess of divine understanding, flourished at this time. She invented the plectrum with which stringed instruments are played. She was married to a very rich man and bore him a son named Dydan. She had several women students—Anactoria of Miletus (Anagora Millesia), Gongyla of Colophon (Congilla Colophonia), etc., to whom she taught a number of lyric pieces. She wrote in these lyric forms: epigram, elegy, iambic, and monody. She was also a very noble poet. [Sappho, one of the leaders of the Aeolian school of lyric poetry, was a native of Mytilene, or as some say, of Eresos, in Lesbos. She flourished during the reign of the Lydian king, Alyattes (c. 628-570). Easily the most famous of female poets of the ancient world (Plato called her the 'Tenth Muse'), she was a celebrated and controversial figure in Greece and Rome (issues of sexual identity surrounded her, and Roman poets in particular found her fascinating for a variety of reasons). By the end of the nineteenth century she had become a patron saint of women writers in general, and of lesbian writers in particular. Her life and surviving poems (especially fragments 1 and 31—the latter perhaps the most famous and influential love lyric of all time in the Western world) continue to inspire men and women up to the present. Strangely, the Chronicle contains two entries devoted to her: the one here and the other, rather different, at Folio LXXI *recto*].

Ezekiel (Ezechiel) the prophet, holy man and priest of the Lord, was taken prisoner with Jehoiachin (Joachim) the king, and carried off

to Babylonia. To the people of Judea he predicted woe and bondage. These predictions he sent from Babylonia to King Zedekiah at Jerusalem; but the king would not believe them. At the age of thirty years, being the fifth year of his imprisonment, he wrote his book of prophecies. To Dan and Gad, as well as others, he predicted that they would not return to Jerusalem. He was murdered at Babylon and buried in the grave of Shem, son of Noah. [Ezekiel, one of the major prophets, son of Buzi the priest, was born and spent his earlier years in Judea. He was carefully educated but carried into captivity by Nebuchadnezzar with Jehoiachin, the king of Judea, eleven years before the destruction of Jerusalem, and was placed with a Jewish community in Chaldaea. He prophesied for over twenty-two years, was held in great esteem, and frequently consulted by the elders. Tradition states that he was murdered, and his supposed tomb is shown near Baghdad. Ezekiel was a stern Jewish patriot devoted to the rites and ceremonies of his religion].

Daniel, a man of zeal, high priest and prophet, born of the tribe of Judah, was taken prisoner by Nebuchadnezzar, king of the Chaldeans and, with Jehoiachin (Joachim), carried to Babylon, and nourished by his captor. At Jerusalem, in the ninth year of Zedekiah, when this young Daniel saved the innocent Susanna from death, he was inspired by the Holy Ghost and interpreted the first dream of the king of Chaldaea. For this the king appointed him collector. After Nebuchadnezzar died, and Daniel interpreted the handwriting on the wall for his son Belshazzar (Balthasar) [Belshazzar, the last king of the Chaldees at Babylon, reigned in conjunction with his father Nabonnedus at the time when the city was besieged by Cyrus in 558 BCE. Nabonnedus was closely shut up in Borsippa, a neighboring city, while in Babylon itself, Belshazzar made an impious feast, at which he and his courtiers drank out of the sacred vessels which had been carried away from the temple at Jerusalem by Nebuchadnezzar, his grandfather. He was terrified by the apparition of the hand that wrote on the wall; and in the same night was slain, and the city taken by the Medes and Persians under Darius]. and predicted the course of his life, he was carried about in the city with great honor. Prompted by envy, Darius, son of Astyages, cast him into the lions' den; but he was released to enjoy even greater honors. He wrote his book of prophecies, divided into ten parts, according to the ten visions which he saw—three under Nebuchadnezzar, three under his son Belshazzar, and the seventh and eighth under Darius, and the last two in the reign of Cyrus. He was buried in the city of Ebethenis in the country of Persia (Media).

Daniel, one of the four major prophets, was of noble, perhaps royal descent, and probably born at Jerusalem. In his youth he was carried captive to Babylon by Nebuchadnezzar, together with three other Hebrew youths of rank, Hananiah, Mishael and Azariah in 604 BCE. He was there instructed in the language and arts of the Chaldeans, and with his three companions, trained for the royal service in the palace. They refused to eat of the king's meat and to drink his wine, but chose "pulse and water." After three years training Daniel interpreted a dream for the king, and in reward was made ruler of the whole province of Babylon, and chief of the governors over all the wise men. In this capacity he won great fame. He also prophesied for the king and his successor.

Under Darius the Mede, Daniel was made the first of the "three presidents" of the empire. His enemies influenced Darius to forbid all prayer save unto the king for thirty days. But Daniel did not stop praying, and so was cast into a den of lions for punishment. But the Lord delivered him, and he was kept in his office. In the reign of Cyrus he likewise prospered, but seems to have left Babylon. When and where he died is uncertain. He is to be compared with Joseph at the court of Pharaoh. Both were involuntary exiles, and both statesmen. Both maintained their religion and personal character in the face of idolatry and corruption; both rose by their wisdom and integrity from slavery to the highest dignity in a pagan empire.

ILLUSTRATIONS

PHERECYDES, PYTHAGORAS, SAPPHO, EZEKIEL AND DANIEL

In the order named, these appear in vertical order on the left of the page:

1. Pherecydes (Pherecides), the philosopher of Syros.
2. Pythagoras (Pythagoras), a philosopher of Samos.
3. Sappho (Sapho), the poetess.
4. Ezekiel (Ezechiel), one of the major prophets.
5. Daniel, the major prophet.

Folio LXII recto

Bologna (Bononia), an ancient city of the Romans, was at first called Felsina, a name given it by the Etruscans; but thereafter, the Boii, a people of Gaul, called it Bononia. It was the first city of the Etruscans beyond the Apennines. Later it became the capital city of the Boii, after whom it was called Bononia. Livy states that the Romans secured possession of the city, taking it from the Boii, this being the territory that formerly belonged to the Etruscans. After the latter were driven out, the Romans sent 3,000 men there, and with their help the population was increased and the city expanded to such an extent that by the time of Augustus and under other emperors it became one of the three richest cities of Italy on the upper sea. Suetonius states that Octavian granted the Bolognans a charter incorporating their territory into that of Italy out of consideration for the tact that they were at one time of the Antonian family. Suetonius also writes that the emperor Nero favored the Bolognans against the Romans. In the Year of Salvation 840, in the time of Pope Sergius (formerly called the Pig's Snout), when Emperor Lothair (Lotharius) sent his son Louis (Ludivicum) with a large force against Rome, the Bolognans opposed him and inflicted much mischief and damage, compelling Louis to retreat with his forces. And he overstepped the bounds of reason in wreaking vengeance upon the Bolognans, devastating their lands and slaying innocent people he found on the streets of the city and in the villages; and he besieged and leveled the cities that he conquered. Thereafter, in the Year of the Lord 1271, Bologna was so mighty that it barred the Venetians from free use of the Adriatic, and conducted a three years' war. After the conflict ceased, internal

strife arose among the Bolognans, resulting in the devastation of the city, and making it necessary to bring it under the control of the Roman Church. The city was enclosed within its present walls by the Romans; and it increased in riches; and as it brings forth an abundance of grain, wine, and other necessities of life, the city is called the Fat Bologna. [La Grassa in Italian]. From the time of Theodosius to the present its celebrated University has maintained its great renown; for it is called the Mother of the Arts; and here are taught the laws, canon and civil, the liberal arts, and sacred literature. Here also flourished many holy and highly learned men, in particular the holy Petronius, the bishop, who wrote the lives of the ancient fathers. Guido, the archdeacon, John Andreas and John Calderinus, celebrated jurists who left many commendable writings.

Bologna, anciently Bononia, was an important town of Gallia Cispadana, in Italy. According to classical writers it was of Etruscan origin. It is situated at the foot of the northern spur of the Apennines, in the very center of Italy, on a rich and fertile plain. Nature has lavished her gifts in this region; the soil is rich and fertile; corn, wine, oil, hemp, and other products of the earth justify one of Bologna's titles of La Grassa, and from an agricultural standpoint she ranks high among Italian states. A more dignified surname, La Dotta ('learned'), comes to her through the famous University; while another, that of La Gentile, is due to the ready courtesy she extends to foreigners.

The first name borne by the city was that of Felsina, from Felsino, King of Tuscany, who according to Girardacci (Della Historia di Bologna), reigned from 897 to 865 BCE. Another legend ascribes the name to Felsina, daughter of one Fero, who with his daughter and his wife Aposa have come to this spot with the intention of building a house here. One day, overcome by toil and heat, he fainted, but was revived by his daughter, who restored him with some water from a neighboring stream, and prayed that as a reward for her labors, the place might be called after her. This the father did.

King Felsino was followed by his son Bono, who loved the town so dearly that he altered its name to Bononia, after himself, a name by which it was known for years, and from which with slight modifications it has become the Bologna of today.

Bologna was made the metropolis of twelve other cities, and remained under the rule of the Truscans till the reign of Tarquinius Priscus, fifth king of Rome (580 BCE), when the Celtic Gauls under Belloveso crossed the Alps, drove the Etruscans from before them, and spread victoriously over the rich lands lying between the Apennines and the Adriatic. They retained Bologna as their capital.

Bologna, "with the region of Felsina," was assigned to the Boii, a strong and numerous tribe of the Gauls, who confirmed the choice of Bologna as the capital. Their possession was hotly contested by the Romans, and the Romans finally triumphed. It became a Roman colony in 189 BCE. Three thousand colonists with Latin rights were established there, and the city attained military and commercial importance. But its name does not again occur in history until the period of the Civil Wars. It was here that Octavian, at the head of his army, met the combined forces of Antonius and Lepidus, and arranged the terms of the Second Triumvirate. The city appears to have been under the special patronage of the Antonian family, and the Triumvir in consequence settled there many of his friends and dependents. Pliny and Tacitus speak of it as an important and flourishing place under the Roman Empire, and it seems to have retained its prosperity thereafter.

Fire was one of the hindrances that often held up building operations in Bologna, houses being entirely of wood and the roofs all of the thatch. The first fire recorded was 50 CE, and it destroyed almost the entire town. Nero, then a youth and high in favor with the emperor, was moved at the sight of the ruin and distress, and pleaded that help be sent from Rome. Funds were appropriated, the city was restored and rebuilt, and eventually Nero himself rebuilt the baths, and at his death bequeathed a sum to endow them.

Bononia was able to resist Alaric in 410 CE, and afterward belonged to the Greek exarchate of Ravenna.

The Roman city, orientated on the points of the compass, with the streets at right angles, can be readily distinguished from the outer city, fortified in 1206. The streets leading to the gates of the latter radiate from the outskirts, and not from the center, of the former.

The famous university of Bologna was founded in the 11th century. The students numbered between 3,000 and 5,000 in the 12th to the 15th century, and in 1262, it is said, nearly ten thousand. Among its professors were Giovanni d'Andrea and Giovanni Andrea Calderini, an eminent lawyer. Among its students were both Dante and Petrarch. Among the illustrious natives of Bologna's later days is Luigi Galvani (after whom galvanism was named). The last and perhaps the greatest name on this list is that of Giosue Carducci, the great poet of United Italy, who died at Bologna in 1907, respected, mourned and beloved by the whole population.

Folio LXII verso

Merodach was the first king of Babylonia. He fled from the principality of Assyria. He and the king of Media were not obedient to Esarhaddon (Assaradon) [Esarhaddon (Assaradon), son and successor of Sennacherib (II Kings 19:37; Isaiah 37:38) reigned over Assyria from 682-669 BCE. He completely rebuilt Babylon, which Sennacherib had destroyed, and was a great restorer of temples. He was also a great conqueror, making three expeditions into Egypt, and finally conquered the whole North, garrisoning the chief cities and appointing vassal kings. He subdued all Syria, and received tribute from Manasseh. He ruled over Babylonia as well as Assyria, which explains the statement of II Chronicles 33:1 that Manasseh was carried captive there]. in anything. Therefore the empire of the Assyrians declined, while the kings of Babylonia began to wax mighty. He also sent Hezekiah (Ezechie) many presents. [Cf. Isaiah 39:1: "At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been

sick, and was recovered." Thus Babylonia sought a friendly alliance with Hezekiah, king of Judah. And Hezekiah was so pleased that he showed the visiting Babylonians all his treasures. And he told Isaiah what had happened. Then Isaiah prophesied that the day would come when all that his fathers had laid up, would be carried off to Babylon, and also his sons, who would become eunuchs in the palace of the Babylonian king].

The game of chess [The origin of chess is involved in considerable mystery. The general opinion is that India is its birthplace; that it is an offspring of a game called Chaturanga, which is mentioned in Oriental literature as in use over 2000 years before Christ. From India the game spread into Persia, and thence into Arabia, and ultimately the Arabs took it to Spain and the rest of Western Europe. The game was probably invented to illustrate the art of war. According to Arab legend it was devised for the instruction of a young despot by his father, a learned Brahman, to teach him that a king, notwithstanding his power, was dependent for safety on his subjects. The Greek historians credit the game to Palamedes, who they claim devised it to overcome the tedium of the siege of Troy during the Trojan war]. was devised by Xerxes (Xerses), the pagan philosopher, for the beguilement of Evilmerodach, the tyrant, who generally slew his teachers and masters, and who by the fascination of this game was drawn away from his tyranny. [Evil-merodach (Evilmerodach) was the son and successor of Nebuchadnezzar as king of Babylon (II Kings 25:27). Soon after his accession to the throne he released Jehoiachin, king of Judah, from prison, treating him with great regard throughout life (Jer. 52:31:34). He began to reign in 561 BCE, but two years later fell a victim to a conspiracy formed among his own kindred by his brother-in-law, Neriglissar (probably the Nergal-sharezer of Jer. 39:3, 13), who succeeded him].

Nebuchadnezzar (Nabuchodonosor) was a very successful warrior, for he was scourge of God to punish the sins of the people. He conquered the Assyrian Empire that was destroyed by the Medes, and there he was himself a king. Also for seven months thereafter he lived among the wild animals. After seven years of penitence and the prayers of Daniel, he was converted into his former state. He carried on many wars with those on the border, particularly with the Egyptians whom he defeated to the limits of the land of Judea. He brought Syria under his power. He murdered Jehoiakim (Joachim), and carried his successors together with the temple treasures to Babylonia. Of Zedekiah (Sedechias), an uncle of Jehoiachin, he made a king of Babylonia. At the age of forty he was buried at Babylonia, leaving his kingdom to his son as his heir. [Nebuchadnezzar, son and successor of Nabopolassar, the founder of the Babylonia monarchy, was the most illustrious of these kings, and one of the greatest rulers of history (II Kings 24:1; Daniel 1-4). He seems to have been of Chaldaean origin, and married Amuhia, daughter of the Median king. We know most of him through the book of Daniel. He was entrusted by his father with the important task of repelling Pharaoh-necho, and defeated him at Carchemish on the Euphrates, bringing under subjection all the territory which Necho had occupied, including Syria and Palestine, overrunning these countries, taking Jerusalem, and carrying off a portion of the inhabitants, including Daniel and his companions. As soon as his father died he hastened back to Babylon and placed himself upon the throne, giving his generals instructions to bring the Jewish, Phoenician, Syrian and Egyptian captives to Babylon. While he was carrying on wars in other parts of Asia, Jehoiakim rebelled, and was punished by the irruption of Chaldaeans, Syrians, Moabites and Ammonites, incited, perhaps, by Nebuchadnezzar who, as soon as possible, sent his troops against Jerusalem and took Jehoiakim prisoner. During the reign of his son and successor Jehoiachin, Nebuchadnezzar invaded Palestine for the third time and took Jerusalem, putting Mattaniah, the uncle of Jehoiachin on the throne, changing his name to Zedekiah. After ten years he, too, rebelled, and was punished by Nebuchadnezzar, who reduced Jerusalem to famine, took it, and slew the two sons of Zedekiah, putting out the eyes of the father and taking him captive to Babylon. Nebuchadnezzar was a cruel and mighty monarch. He gave much attention to the architectural adornment of Babylon, and built the Hanging Gardens on a large artificial mound made to look like a hill. This great work, called by the ancients one of the Seven Wonders of the World, was executed to please his wife, whose home had been in a hilly country. It is said that nine-tenths of the bricks found among the ruins of the ancient capital are inscribed with his name].

Byzantium (Bisantium), thus called by the Greeks, is a city by the sea in Thrace, and was built by the Lacedaemonians, who consulted Apollo, the pagan god, as to its location. He answered that they were to build it "opposite the blind," stating that Megara, near Chalcedon, was built by the blind. For, although they sailed to Thrace and saw the region where Byzantium was built, as Strabo states, [] they passed up this rich country and selected a poorer one. But according to Justinus and Eusebius the city was begun in the Year before the Coming of Christ 663, near the region of the Chalcedonians, in Greece, close by the fertile and fortified city of Pausanias, king of Sparta. Although small, it was enlarged by Constantine the Great, and called Constantinople. We will say more in praise of it in his time.

Megara was situated about a mile from the sea opposite the island of Salamis, and is celebrated in the history of philosophy as the seat of the Megarian School, which was founded by Euclid, a native of the city, and a disciple of Socrates. Chalcedon is a Greek city on the coast of the Propontis at the entrance of the Bosphorus, nearly opposite Byzantium. It was founded by a colony from Megara in 685 BCE. Byzantium, a Greek city on the Bosphorus, occupied the most easterly of the seven hills of modern Constantinople. It was founded by Megarians and Argives under Byzas about 657 BCE. It was destroyed in the reign of Darius Hystaspes, but recolonized by the Spartan Pausanias in 479 BCE. Its situation was beautiful and secure. It controlled the Euxine grain trade. The depth of its harbors rendered its quays accessible to vessels of large burden, while the fisheries were so lucrative that the curved inlet near which it stood became known as the Golden Horn. The population was partly Lacedaemonian and partly Athenian. It was thus a subject of dispute between these States and was alternately in the possession of each, till it fell into the hands of the Macedonians. About seven years after its second colonization, the Athenian Cimon wrested it from the Lacedaemonians; but in 440 BCE it returned to its former allegiance. Alcibiades, after a severe blockade (408 BCE) gained possession of the city through the treachery of the Athenian party. In 405 BCE it was retaken by Lysander and placed under a Spartan governor. It was under the Lacedaemonians when the Ten Thousand, exasperated by the conduct of the governor, made themselves masters of the city, and would have pillaged it but for the eloquence of Xenophon. In 390 BCE Thrasybulus expelled the Lacedaemonian oligarchy, and restored democracy and the Athenian influence.

Byzantium joined with the islands of Rhodes, Chios, Cos, and Mausolus, king of Caria, in throwing off the yoke of Athens, but sought Athenian assistance when Philip of Macedon advanced against it. The Athenians suffered a severe defeat at the hands of the Macedonian admiral, but in the following year gained a decisive victory and compelled Philip to raise the siege. The deliverance of the besieged from a surprise, by means of a flash of lightning that revealed the advancing Macedonian army, has rendered this siege memorable. As a memorial of the miraculous interference, the Byzantines erected an altar to Torch-bearing Hecate, and stamped a crescent on their coins, a device which is retained by the Turks to this day.

During the reign of Alexander, Byzantium was compelled to acknowledge the Macedonian supremacy, after the decline of which it regained its independence, but suffered from the incursion of the Scythians. The losses that they sustained by land roused the Byzantines to indemnify themselves from the vessels that crowded the harbor, and the merchantmen that cleared the straits; but this provoked war with neighboring powers.

During the first years of its alliance with Rome, Byzantium held the rank of a free confederate city; but it was later subjected to the imperial jurisdiction and gradually stripped of its privileges. It was besieged and taken (196 CE) by Severus, who destroyed it, demolished the famous wall, and put the principal inhabitants to the sword. Relenting, Severus later rebuilt a large portion of the town, naming it Augusta and Antonina. It had scarcely begun to recover its former position when, through the capricious resentment of Gallienus, the inhabitants were once more put to the sword and the town was pillaged. From this disaster the inhabitants recovered so far as to be able to check an invasion of the Goths in the reign of Claudius II, and the fortifications were strengthened during the civil wars which followed the abdication of Diocletian. Diocletian had resolved to transfer his capital to Nicomedia; but Constantine, struck with the advantages which the situation of Byzantium presented, resolved to build a new city there on the site of the old and transfer the seat of government to it (330 CE).

ILLUSTRATIONS

(A) THE BABYLONIAN KINGS

Here begins the Line of Babylonian Kings:

1. Merodach, alleged first king of Babylonia.
2. Nebuchadnezzar (Nabuchodonosor).

(B) XERXES THE PHILOSOPHER

Xerxes (Xerses), the philosopher, in cap and gown, with his chessmen and chessboard, as evidence of his invention.

(C) CITY OF BYZANTIUM

Byzantium (Bisantium), the city. This folio repeats the one used for Memphis/Cairo at Folio XXII *recto*.

Folio LXIII *recto*

Nebuchadnezzar (Nabuchodonosor) made Mattaniah (Mathanias), the uncle of Jeconiah (Joachim), king at Jerusalem, and by oath bound him to pay an annual tribute; and he changed his name to Zedekiah (Sedechias). He (Zedekiah) began to reign at the age of twenty-one years, and he reigned 11 years at Jerusalem. Thereafter he did evil in the sight of the Lord. He was arrogant and decided to make an alliance with the king of Egypt; nor did he keep his oath. The false prophets deceived him, saying, The Babylonians would certainly be driven out by the Egyptians. Jeremiah advised him to place his faith in God and not in humanity. In the ninth year of his reign, on the advice of the Egyptians, he decided not to pay the promised tribute, but to liberate himself and to ignore his oath, in consequence Nebuchadnezzar besieged him with a great number of people, and by starvation sought to compel him to pay the tribute. The city was opened at midnight, and Zedekiah and his relatives escaped, and went on their way to the wilderness. The mercenaries pursued him and captured him in the evening. And they brought him before the king at Riblah (Reblata). And the king punished him for his ingratitude, for although he had invested him with the kingdom, he had become perfidious; and he caused his eyes to be put out, and had him sent to Babylon in chains. He also contrived to have him, together with Jehozadek (Josedeck) [Jehozadak, son of Seraiah, was a high priest under Zedekiah. He succeeded his father who was slain at Riblah, but was immediately carried captive and died in exile]. and all his relatives, put to death. And he carried away from Jerusalem to Babylon a great number of people as prisoners. He caused the city and the temple to be destroyed and burned. [The text of the closely follows the 24th and 25th chapters of II Kings, covering the rebellions of Jehoiaikim and Zedekiah, and the siege and destruction of Jerusalem]. He also conquered the empire of Assyria, which the Medes had destroyed. And so Babylonia became the sovereign of all these empires, and the kingdom of the Hebrews passed out as that of the Chaldees sprang up. Chaldaea, the kingdom in Asia, adjoined Arabia, a poor flat country, lacking water. In it (Chaldaea) was Babylon the capital city; and in the time of Zedekiah, after Astyages the eighth and last king of Media had reigned 38 years, the empire of the Medes declined.

Destruction of Jerusalem

Jerusalem, the noblest and oldest city, was destroyed a number of times: Firstly by the King of Babylon when Nebuchadnezzar, King of Chaldaea in the time of Zedekiah, invaded the land of Judah with a great and powerful army, and afflicted the cities and besieged Jerusalem. Thereafter he marched against Pharaoh the King of Egypt; and when he had forced him to flight he sent Nebuzar-adan (Nabuzardo) [Nebuzar-adan, chief of the executioners under Nebuchadnezzar, and his agent in the sacking and destruction of Jerusalem (II Kings 25:8-21)], one of the generals of his army, to besiege Jerusalem. He was encamped there for eight months when they surrendered themselves and their city to the Chaldaeans. They slew the king, leveled the towers and walls, burned the Temple, and

seized the temple treasures. The Temple remained desolate for seventy years. The captivity did not end until the time of Cyrus. The Temple was not rebuilt until the time of Darius, the King of Persia and Media. Jerusalem was destroyed a second time by Asobeus, King of Egypt. What the land of Judea suffered at the hands of the Medes, Egyptians, and Macedonians, I will not here relate. The city was destroyed a third time by that most cruel tyrant, Antiochus Epiphanes, who took the city through the treachery of Menelaus, and through merciless men plundered the Holy City; gave the Jews pork to eat, forced them to forego their own laws, and to worship the Olympian Jove. On the fourth occasion it was destroyed by Pompey, who conquered the entire land of Judea, making it and Jerusalem tributary. Strabo relates that Pompey on a certain sabbath of the Jews, when they withheld themselves from all labor, filled up the moats, set up the ladders, and conquered the city. For a fifth time the cities of Judea, and particularly Jerusalem, were attacked, and this time by Gabinius, Scaurus, and Varus; and Herod the Great [Herod the Great, King of the Jews, was the second son of Antipater. Caesar appointed his father procurator of Judea in 47 BCE. Herod, thought only twenty-five, obtained the government of Galilee. In 40 he went to Rome and obtained from Anthony and Octavian a decree of the Senate constituting him king of Judea. He possessed a jealous temper and ungovernable passions. His government, though cruel and tyrannical, was vigorous, and he was feared and respected by his subjects and neighbors. He loved to display his power and magnificence by costly and splendid public works. In the last year of his reign Jesus of Nazareth was born. He died in the 37th year of his reign, at the age of seventy]. and Sosius [Sosius was one of Anthony's principal lieutenants in the East. In 37 BCE he advanced against Jerusalem along with Herod, became the master of the city and placed Herod on the throne]. conquered it, and possessed it as a march. On the sixth occasion it was taken by Vespasian [Vespasian (T. Flavius Sabinus), Roman emperor from 70-79 CE, was the son of a man of modest means, in the country of the Sabines. His mother Vespasia Pola was the daughter of a praefectus castrorum, and the sister of a Roman senator. She was left a widow with two sons, Flavius Sabinus and Vespasian. Vespasian served as a tribinus militum in Thrace, and was quaestor in Crete and Cyrene. He married and had two sons, both of whom succeeded him. In the reign of Claudius he was sent into Germany as legatus legionis; and in 43 he held the same command in Britain, and reduced the Isle of Wight. He was consul in 51, and proconsul of Africa under Nero. He had a great military reputation and was liked by his soldiers. In the year 66 he conducted the war against the Jews, and with that war raised his reputation. He was proclaimed emperor at Alexandria in 69, and soon after all through the East. He came to Rome in 70, leaving his son Titus to continue the war against the Jews. Titus took Jerusalem after a siege of five months. The cause of Vespasian's return to Rome was the war that broke out between Otho and Vitellus. Vespasian on his return labored to restore order in the city and the empire. The simplicity and frugality of his mode of life was in striking contrast with the profusion and luxury of his predecessors, and his example is said to have done more to reform the morals of Rome than all the laws that had ever been enacted. He lived like a private person, was affable and easily approached. He ridiculed all attempts to give him a distinguished genealogy. He knew the bad character of his son Domitian, but kept him under proper restraint. In 71, Titus returned to Rome, and father and son triumphed together for their conquest of the Jews. In the summer of 79, Vespasian, whose health was failing, spent some time in his parental home in the mountains of Sabini. Drinking cold water to excess he injured his stomach, which was already disordered; but he still attended to business. When he felt death approaching, he said that an emperor should die standing, and so he died at the age of 69 on June 24, 79]. on the eighth day of the month of September, in the second year of his reign, through his son Titus, who razed it to the ground and destroyed the temple. They leveled the walls and filled the moats. This conquest the Romans considered a feat of great importance, and Titus, leader of the hosts, and afterwards governor of the realm, when he passed over the walls was himself surprised, and

ILLUSTRATION

THE CAPTURE OF ZEDEKIAH - Size 8¾" X 5½"

This woodcut portrays one of the incidents in the fall of Jerusalem as recorded in the accompanying text, based on the 24th and 25th chapters of II Kings.

We are in the plains of Jericho in the eleventh year of the reign of Zedekiah, whose army has been defeated and dispersed by the besiegers. From the right the Babylonian hosts—a horse and armed cap-a-pie in stout European armor of the Middle Ages, and equipped with implements of war of the same period—proudly enter the picture. At their head is a distinguished personage in Oriental turban, apparently intended for Nebuchadnezzar, although this potentate was at Riblah at this time and not on the plans of Jericho. Proceeding before them in simple raiment but wearing his crown, is Zedekiah. His hands are bound behind his back by a cord, and he is being urged along by a rather aggressive looking infantryman who has strapped to his back a peculiar shield in the shape of a human face. Strangely enough, his trusty sword is in its scabbard at his side, while he urges on Zedekiah and the multitude with a stick.

Zedekiah is proceeding forward as best he can, with a peculiar dance step. He is already blindfolded, no doubt the artist's way of indicating that his eyes have already been put out, although this did not occur until he was brought before the great Babylonian king at Riblah. Crowded about the unfortunate king of Judah are his people, men, women and children, all in distress and fear. One of their numbers, in a cloak or mantle, stands immediately before the blinded king, making a gesture as if speaking to him. Who this may be, or what he may be saying, we do not know.

The background represents a desolate undulating plain.

Folio LXIII verso

acknowledged the result rather as a divine favor than the work of human strength. In the destruction of the city, murder, hunger and mortal suffering occurred, and if you would know the details, you should read Josephus [Flavius Josephus, the Jewish historian, was born in Jerusalem in 37 CE. On his mother's side he was descended from the Amonaeon princess, while from his father, Matthias, he

inherited the priestly office. He enjoyed an excellent education, and at the age of 26 he went to Rome to plead the cause of some Jewish priests whom Felix, the procurator of Judea, had sent there as prisoners. He not only effected the release of his friends, but received great presents from the empress Poppea. On his return to Jerusalem he found his countrymen about to revolt from Rome, from which he used his best endeavors to dissuade them; but failing, he professed to enter into the popular designs. He was chosen one of the generals of the Jews, and was sent to manage affairs in Galilee. When Vespasian and his army entered Galilee, he threw himself into Iotapata, which he defended for 47 days. When the place was taken, his life was spared by Vespasian through the intercession of Titus. Josephus thereupon assumed the character of a prophet, and predicted that the empire should one day be his and his son's. Vespasian treated him with respect, but did not release him from captivity till he was proclaimed emperor three years later (70 CE). Josephus was present with Titus at the siege of Jerusalem, and afterwards accompanied him to Rome. He received the freedom of the city of Vespasian, who assigned him as a residence a house formerly occupied by himself, and treated him honorably to the end of his reign. The same favor was extended him by Titus, and by Domitian as well. He assumed the name of Flavius, as a descendant of the Flavian family. His time at Rome seems to have been chiefly employed in the composition of his works, among which is his *Jewish War*, in seven books, published about 75 CE. He first wrote in Hebrew, then translated it into Greek. It commences with the capture of Jerusalem by Antiochus Epiphanes in 170 BCE, runs rapidly over the events before Josephus' own time, and gives a detailed account of the fatal war with Rome. He also wrote another book, *Jewish Antiquities*, in twenty books, completed about 93 CE. It gives an account of Jewish history from the creation of the world to 66 CE, the twelfth year of Nero. He also wrote his own life in one volume, and other works]. who wrote, not according to hearsay, but recorded actual facts to which he and others were witnesses. When Titus, together with his father Vespasian, entered the city, he caused Simon, who was the cause of the destruction, to be dragged through the streets with ropes in his triumphal train, and his body bruised; and thereafter he slew him. Vespasian built a temple of peace, and caused to be deposited in it the holy treasures of the Jews, such as the tablets of the laws, and other things. The city was at that time the abode of thieves and murderers; and so it continued until the time of Hadrian. For fifty years it remained desolate. Thereafter Hadrian, the emperor, rebuilt it and restored its walls; and he called it Aelia Capitolina (Helyam), after himself. As St. Jerome wrote to Paulinus, the worship of Jove was practiced from the time of Hadrian to that of Constantine, for 180 years; and on the Mount of the Cross a column was erected to Venus, the pagan goddess, and worshipped by the pagans. Thereby they meant to dishonor the Holy City, and to uproot belief in our origin and in the Cross. At various times our own princes have held the city. Charlemagne captured it with great labor, but lost it again. Godfrey (Gothefridus) recaptured it; and so that it might be retained in possession, Emperor Conrad and King Louis (Ludovicus) of France marched into Asia. But as our princes afterward became indifferent, neither Jerusalem nor Antioch remained in our power. O how lamentable and shameful it is that the Saracens, enemies of the Cross, should hold the Temple of Solomon in which the Lord often preached; Bethlehem, in which He was born; Calvary, where He was crucified, and the grave in which He slept! Although the Christians did not choose to think of this, they should never forget it. Look at the city of the Living God; the office of our redemption; the city which God glorified with miracles and sanctified with his blood; and in which the bloom of our origin first appeared—all now in the power of the hordes of Mohammed and subject to a sinful people. [Jerusalem or Hierosolyma, called El-Kuds, that is, the Holy City by the Arabs. At the time of the Israelite conquest of Canaan, under Joshua, Jerusalem, then called Jebus, was the chief city of the Jebusites, a Canaanite tribe, who were not entirely driven out till 1050 BCE, when David took the city and made it the capital of the kingdom of Israel. It was also made the permanent center of the Jewish religion by the erection of the Temple of Solomon. After the division of the kingdom, under Rehoboam, it remained the capital of the kingdom of Judah, until it was entirely destroyed, and its inhabitants were carried into captivity by Nebuchadnezzar, king of Babylon, in 588 BCE. In 536, the Jewish exiles, having been permitted by Cyrus to return, began to rebuild the city and temple; and the work was completed in about 24 years. In 332 Jerusalem quietly submitted to Alexander. During the wars that followed his death, the city was taken by Ptolemy, son of Lagus, (320) and remained subject to the Greek kings of Egypt, till the conquest of Palestine by Antiochus III the Great, king of Syria (198). Up to this time the Jews had been allowed the free enjoyment of their religion and their own internal government, and Antiochus confirmed them in these privileges; but the altered government of his son Antiochus IV Epiphanes provoked a rebellion, which was at first put down when Antiochus took Jerusalem and polluted the temple (170); but the religious persecution which ensued drove the people to despair, and led to a new revolt under the Maccabees, by whom Jerusalem was retaken, and the temple purified (163). In 133 Jerusalem was retaken by Antiochus VII. Sidetes, and its fortifications dismantled, but its government was left in the hands of the Maccabee John Hyrcanus, who took advantage of the death of Antiochus in Parthia (128) to recover his full power. His son Aristobulus assumed the title of king of Judaea, and Jerusalem continued to be the capital of the kingdom until 63, when it was taken by Pompey, and the temple was again profaned. In 70 CE, the rebellion of the Jews against the Romans was put down, and Jerusalem was taken by Titus after a siege of several months, during which the inhabitants endured the utmost horrors. The survivors were all put to the sword or sold as slaves, and the city and temple were utterly razed to the ground. In consequence of a new revolt of the Jews, Hadrian resolved to destroy every vestige of their national and religious peculiarities; and, as one means to the end, he established a new Roman colony on the ground where Jerusalem had stood, by the name of Aelia Capitolina, and built a temple of Jupiter Capitolinus on the side of the temple of Jehovah in 135. The establishment of Christianity as the religion of the Roman Empire restored to Jerusalem its sacred character, and led to the erection of several churches; but the various changes which have taken place in it since its conquest by the Arabs under Omar in 638, have left very few vestiges even of the Roman city. Jerusalem fell to Saladin in 1187. For a brief interval from 1229 to 1244 the German Christians held the city by treaty; but in the latter year the Kharezmian Massacre swallowed up the last relics of Christian occupation. In 1517, it was conquered by Sultan Selim I, and thereafter it was a Turkish city until the modern period, where it went from British to Jewish control after World War II].

Folio LXIII verso and LXIII recto

ILLUSTRATION

DESTRUCTION OF JERUSALEM - Size 10" X 20½"

This large and unusual woodcut (*Destrucio Iherosolime*), together with the accompanying text, concludes the fourth age of the world. It covers the greater part of Folio LXIII verso and LXIII recto and consists of two blocks. As one casually glances at this panorama of the

Holy City one does not realize that a catastrophe is at hand. The city is pictured in a very hilly terrain and is itself located on a rather rotund elevation. It is surrounded by a wall that does not appear to have been seriously damaged, except in the lower right hand corner of the woodcut. Only two entrance gates are shown—Porta Aurea and Porta Gregis—neither of which have been destroyed; in fact, the outskirts of the city and the surrounding wall give no evidence of a siege, being entirely deserted.

We should feel grateful, in view of past performances on the part of the woodcutters, that this has not been depicted as a medieval European city; for with its abundance of muezzin towers and mosques, occasionally surmounted by a crescent, its squat and square abodes and dearth of vegetation, we are truly reminded of a Middle Eastern city.

Let us enter at the Porta Gregis. Immediately on our right, is the house of St. Anne (Dom(us) S. Ane), and diagonally across the street the domicile of Pilate (Dom(us) Pilatum). We proceed northward, and where the highway broadens into a plaza we see the house of Herod (Dom(us) Herod), also on our right. So far all have been squat, square structures with flat roofs. But as we go on we come to an elaborate building resembling a mosque. It has a large open forecourt and is flanked by a minaret on one side, a nondescript tower on the other. It is the uppermost structure in the picture, and bears the inscription "Calvarie."

Had we veered to the left from the plaza before the House of Herod, we should have passed a structure on our right inscribed with the words "Dom(us) Divitis" (?)—and changing our course to the north, we would have entered the "Porta vet(us)" leading into a sepulcher or tomb resembling an ink bottle in form, and whose inscription is doubtful. From the rear of this tomb a rather steep road leads upward and apparently down behind the city. As we ascend we meet two armed warriors on horseback, and another on foot. They have apparently been up to mischief for on either side of the road two huge square towers have been broken off at their bases, and toppled over in opposite directions. Just before we caught up with the first of these horsemen, we passed (on our left) the "Atria Soldanis,"—probably the atrium or forecourt to the Sultan's Palace.

Had we here turned westward (instead of proceeding to the north), and made our way down the hill to the left, we should have encountered the House of Caiaphas, the Temple of Mary (Teplu(m) Marie), another house of Anne, or the house of another Anne, as the case may be (Dom(us) Ane), and another structure of doubtful inscription.

So far our journey has been rather uneventful except for some of the disturbed masonry. But suddenly it becomes apparent that the grotesque structure, center left, entitled, "Teplu(m) Salomo(n)is," or "Temple of Solomon" is ablaze. In the left forecourt are two Turks engaged in friendly conversation, and in the forecourt to the right three or four persons promenade about as though they neither saw the flames, felt the heat, nor smelled the smoke of the conflagration that is engulfing the Temple.

To the extreme right of the panorama the way leads to Bethlehem, the direction being inscribed on a gabled house nestling between three towers. At the left of the city a road leads to an unnamed castle.

Mr. Bullen, in his observations on the Chronicle, remarks that the interest of this woodcut lies solely in its anachronisms, and to be sure there are such to the most superficial student of the architecture of the various periods and countries. Note for instance the Gothic spires that have been affixed to the lower stories of the two minarets on the left. But the greatest anachronism occurs at the extreme left, on the Mount of Satan (Muasatana), an elongated sugar-loaf affair, upon the summit of which appear two sketchy figures—one in a long robe and halo, the other in the nude and horned, the horns resembling the antennae of an insect. We are at once reminded Luke 4:5-9:

And the devil taking him up into a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said to him, All this power will I give you, and the glory of them; for that is delivered to me; and to whomsoever I will I give it. If you therefore will worship me, all will be yours. And Jesus answered and said to him, Get behind me, Satan: for it is written, You shall worship the Lord your God, and him only shall you serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If you are the Son of God, cast yourself down from here,....

(See also Matthew 4:1-11)

It is apparent from the text of Luke, as well as that of Matthew, that these gospels narrate that Satan twice tempted Jesus by this means, once taking him on a high mountain to show him the kingdom of the world, and again bringing him to Jerusalem and setting him on a pinnacle of the temple. The eminence upon which the figures stand is a pinnacle, but not the pinnacle of a temple, while on the other hand the ascending roadway, and the doors opening into the pinnacle contradict the theory of its being a natural formation. The fact remains, however, that we are at Jerusalem and that Satan is showing the Jesus the city. It is uncertain whether at this particular time Satan is offering Jesus "all the kingdoms of the world" if Jesus will worship him, or whether he is tempting him to cast himself down from the pinnacle in order to prove that he will be saved by God.

According to the chronicler, Jerusalem was destroyed five times. And, according to other writers, many more. Which of these destructions the artist had in mind is uncertain but the nearest one to the time of Jesus is that which occurred in 70 CE, when the city was besieged by Titus and was totally razed to the ground.

The Fifth Age of the World

Folio LXIII recto

Here begins the Fifth Age of the World, extending from the time when the Jews went into captivity at Babylon, and enduring to the Birth of Christ—a period of 590 years. But some compute the time differently, reckoning the correct time of the Babylonian captivity from the eleventh year of the reign of Zedekiah (Sedechie). According to Eusebius, the seventy years of the captivity ended in the second year of Darius. But Josephus and St. Jerome reckon from the thirteenth year of King Josiah (Josie) to the third year of King Cyrus. Some reckon from the last year of King Jehoiachin (Joachim) to the last year of Cyrus. But, correctly understood, the seventy years which end in the third or last year of Cyrus are really the years of the Jewish captivity; while the period ending with the second year of Darius is in fact the time when the Jews had entirely left the country. According to the calculations of the Holy Scriptures, the Babylonian captivity occurred 4610 years from the beginning of the world; 2369 years from the Flood; 1427 years from the birth of Abraham, and in the twenty-eighth year of the reign of Tarquinius, the Roman king, and while Astyages reigned among the Medes, Europus

Who is king Europus? According to Smith's Dictionary of Greek and Roman Biography and Mythology (s.v. Europus, vol. 2, p. 108), Europus was "a son of Macedon and Oreithyia, the daughter of Cecrops, from whom the town of Europus in Macedonia was believed to get its name." Justin's Epitome (7.1) gives us additional context:

Macedonia was formerly caned Emathia, from the name of king Emathion, of whose prowess the earliest proofs are extant in those parts. As the origin of this kingdom was but humble, so its limits were at first extremely narrow. The inhabitants were called Pelasgi, the country Paeonia. But in process of time, when, through the ability of their princes and the exertions of their subjects, they had conquered, first of all, the neighbouring tribes, and afterwards other nations and peoples, their dominions extended to the utmost boundaries of the east. In the region of Paeonia, which is now a portion of Macedonia, is said to have reigned Pelegonus, the father of Asteropaeus, whose name we find, in the Trojan war, among the most distinguished defenders of the city. On the other side a king named Europus held the sovereignty in a district called Europa.

Rev. John Selby Watson, Epitome of the Philippic History of Pompeius Trogus; London, 1853

among the Macedonians, Alyattes (Alyacte) among the Lydians, Vaphre [Called Vaphres by Eusebius, Apries by Jerome, and Hophra by Jeremiah (Jeremiah 44:30)]. among the Egyptians, and Nebuchadnezzar (Nabushodonosor) the First among the Chaldeans.

Here begins the captivity of the Hebrews that occurred with the destruction of Jerusalem and endured for seventy years. As the people of Israel for a long time had practiced idolatry and had spilled the blood of the innocent, God determined to destroy this race, and he ordained that this people should be in Chaldean captivity for seventy years, so that by the expiration of that time a new people, unencumbered with such sins, should go to Jerusalem to rebuild it.

Folio LXIII verso

After the people of Israel returned from Babylonia (Babilone) their leaders were Jeshua (Ihseus) the high priest, who was the head, and Zorubbabel (Zorobabel), who was the prince. This arrangement was adhered to until the time of Herod, the high priests being supreme and the princes being subordinate to them. However, according to the prophecy of Jacob, the princes were selected from the tribe of Judah: The scepter will not be taken from Judah, nor the leader from his thigh. [Genesis 49:10, substituting only the singular for 'thigh' (femore) for the Vulgate's plural (femoribus)]. They came in great numbers to Jerusalem to rebuild the Temple. They gathered together the people of the entire country and built an altar on its former site, and kept the feasts of the tabernacle. He (Jeshua?) began to rebuild the Temple, but he died soon afterwards. [The gathering of the people under Jeshua and Zorobabel after their return from the Babylonian captivity, the erection of the altar, and the festivities in celebration of their homecoming are set forth in Ezra 3:1-11].

Salathiel (Salatiel) (in the Year of the World 4634) [The phrase in the parenthesis is not found in the German edition]. was a son of Jeconiah (Iechonie), king of Judah. He was born to him after the Babylonian captivity, as Matthew the evangelist states. [Shealtiel, also called Salathiel, was the father of Zerubbabel (Ezra 3:2; Neh. 12:1; Hag. 12:1, 12, 14; 2:3, 23). According to Chr. 3:17, Shealtiel was the eldest son of king Jeconiah. According to Matthew and Luke (Matthew 1:12; Luke 3:27), he was one of the ancestors of Jesus].

Joachim (Joachim), the priest, was a son of Jeshua the high priest. As Josephus states he was also called Josedech. Haggai (Aggeo) and Zechariah (Zacharia) prophesied in the time of Zorubbabel, and assisted him in rebuilding the city and the Temple. After the Temple was completed they observed the Passover with countless sacrifices. [Neh. 12:10, 26 and Ezra 5:1].

Zorubbabel (in the Year of the World 4659) [The phrase in the parenthesis is not found in the German edition]. dedicated the Temple according to the commandment of God. Afterwards he was highly regarded by the Jews for a long time; and he was made a prince of the people by King Cyrus. He was the first to bring the Jews out of Chaldea and back into their own land. With the permission of Cyrus he began the erection of the Temple. [Zerubbabel, or Zorobabel, son of Shealtiel, of the royal race of David, held an official position at Babylon and was the leader of the first colony of Jews that returned from the Babylonian captivity in 536 BCE. Cyrus committed to his care the sacred vessels of the Temple, with which he returned to Jerusalem, with valuable gifts of gold and silver, goods and beasts; and with Jeshua the high priest, and perhaps with the prophets Haggai and Zechariah (Ezra 1:11). He had also a royal order for the timber and stones needed for the rebuilding of the Temple. He laid the foundations of the Temple and restored the worship of God with the

usual sacrifices. He completed the Temple four years later, restored the courses and maintenance of the priests and Levites, and secured a registration of the returned Jews. The genealogy of both Joseph and Mary is traced to him (Matthew 1:13; Luke 3:27)].

We have nothing from Abiud (in the Year of the World 4709) [The phrase in the parenthesis is not found in the German edition]. and his descendants to the time of Joseph, except what Matthew has recorded. Therefore we are certain of nothing except that Abiud begot Eliakim, who begot Zadoc (Sadoch) &c, as Matthew testifies in the beginning of his gospel. [Matthew 1:13-16].

Haggai (Aggeus) is the eleventh of the prophets, and he wrote his book of prophecies at this time. He recorded the return of the people, the building of the Temple, the renewal of the city, and the laws of the priesthood. He died soon after the Temple was built, and was buried in the graves of the priesthood. [Haggai is one of the minor prophets. He probably accompanied Zerubbabel in the first return of the Jews from Babylon 536 BCE. He prophesied in the second year of Darius Hystaspis (BCE 520), urging his countrymen to resume the building of the Temple, which had been interrupted for about 14 years, and was at last suspended. The Jews became indifferent, and excused themselves from building until the end of the 70 years. Haggai's reproof aroused them for a time, but they soon became despondent, and he was charged with a second message of encouragement].

Malachi (Malachias) the prophet was renowned at this time; and Malachi (which means angel) was the name given him because of his good life; for when he prophesied, the angel of the Lord came and spoke the same words. [Malachi (messenger of Jehovah) was the last of the minor prophets. He probably prophesied about 416 BCE, at a time of great disorder among the priests. He reproves the people for taking strange wives, for inhumanity to their brethren, for divorcing their wives, and for neglect in paying tithes and first fruits. He also inveighed against the priests. Christians believed that he foretold the coming of John the Baptist and the two-fold coming of Jesus].

The Hellespontian (Sibyl) [The Latin edition of the inexplicably leaves out the word 'Sibyl' (found to her left in the woodcut—Sibilla Helespo(n)ti(n)a—and included in the German edition]. was born in the land of Troy. She was clad in old peasant dress, an old veil upon her head, hanging down upon her shoulders. She speaks thus: From the heights of heaven he looked down upon the humble, and in the last days he will be born of a Hebrew virgin and will lie in a cradle.

ILLUSTRATIONS

(A) PRIESTLY LINEAGE (Continued)

The Priestly Lineage is resumed at this time from Folio LV *verso*, which there ended with Jozadak (Josedeck). We resume as follows:

1. Jeshua (Jhesus), son of Jozadak.
2. Joakim (Joachim), son of Jeshua.

(B) LINEAGE OF CHRIST (Continued)

Lineage of Christ is resumed from Folio LX *verso* which there concluded with Zedekiah (Sedechias), and is now resumed as follows:

1. Salathiel or Shealtiel (Salatiel), son of Jeconiah.
2. Zorubbabel (Sorobabel), son of Salathiel.
3. Abiud, son of Zorobabel.

(C) PROPHETS (Concluded)

The Prophets, who are continued from Folio LXI *verso*, as follows:

1. Haggai (Aggeus), eleventh of the minor prophets.
2. Malachi (Malachias).

(D) HELLESPONTIAN SIBYL

The Hellespontian Sibyl (Sibilla Helespo(n)ti(n)a) is represented by a new woodcut which is described in the text. The Sibyls began at Folio XXXV *verso*, where eight were shown. At Folio LVI *verso* another was added; and here we have the tenth.

Folio LXV *recto*

Nebuchadnezzar was a son of Nebuchadnezzar the Great and was the third king of Chaldea. He obtained the kingdom after the death of his father in the 18th year of the Jewish captivity. He reigned ten years and was of a magnanimous disposition. He was very mighty, and initiated more royal works than his father.

Evil-merodach was a brother of said Nebuchadnezzar, and a son of Nebuchadnezzar the Great. He was the fourth king of Chaldea, and obtained the kingdom in the 28th year of the Jewish captivity, after the death of his brother who died without heirs. And he reigned 18 years. He released Jehoiachin (Joachim) from captivity and afterwards made him mighty. He left three sons. [For previous text and note on Evil-merodach see Folio LXII *verso*].

Servius Tullius was the sixth Roman king, and he began to reign in the ninth year of the Jewish captivity. He reigned 34 years. Although his mother was a servant, nevertheless he succeeded in acquiring the kingdom. This noble child was brought up by Tanaquil, the housewife of Tarquinius, and by her sage advice came to rule the empire. He levied the first tax in the city. He added three hills, the Quirinal, Viminal, and Esquiline to the city, surrounded them with walls and moats. Later he was murdered by the servants of the

haughty Tarquinius, his son-in-law, at the instigation of his own daughter. [Servius Tullius was the sixth king of Rome. His mother, Ocrisia, was one of the captives taken at Corniculum, and became a female slave of Tanaquil, the wife of Tarquinius Priscus. He was born in the king's palace, and notwithstanding his servile origin, was brought up as the king's son, since Tanaquil by her powers of divination had foreseen the greatness of the child; and Tarquinius placed such confidence in him that he gave him his daughter in marriage; and entrusted him with the exercise of the government. His rule was mild and beneficent; and so popular did he become that the sons of Ancus Marcius, fearing that they should be deprived of the throne which they claimed as their inheritance, procured the assassination of Tarquinius. But Tanaquil, pretending that the king's wound was not mortal, told the people the king would recover in a few days, and had commanded Servius to discharge the kingly office in the meantime. Servius immediately began to act as king to the great satisfaction of the people; and when the death of Tarquinius could no longer be concealed, Servius was already in firm possession of the kingly power. His greatest deeds were those of peace, and posterity looked upon him as the author of all its civil rights and institutions. Tradition credits him with a new constitution for the Roman State. He extended the boundaries of the city to include the Quirinal, Viminal and Esquiline hills. He established an important alliance with the Latins, by which Rome and the cities of Latium became the members of one great league. By his new constitution, which gave the plebs political independence, Servius incurred the hostility of the patricians, who conspired with L. Tarquinius to deprive him of his life and of his throne. His death was the subject of a legend: Servius soon after his succession gave his two daughters in marriage to the two sons of Tarquinius Priscus. L. Tarquinius, the elder, was married to a quiet and gentle wife; Aruns, the younger, to an aspiring and ambitious woman. The character of the two brothers was the very opposite of the two wives who had fallen to their lot; for Lucius was proud and haughty, but Aruns unambitious and quiet. The wife of Aruns, feeling that her husband would tamely resign the sovereignty, resolved to destroy both her father and husband. She persuaded Lucius to murder his own wife, and she murdered her own husband; and the survivors straightway married. Tullia now urged her husband to murder her father; and it is said that their design was hastened by the belief that Servius entertained the thought of laying down his kingly power, and establishing the consular form of government. The patricians were equally alarmed at this scheme; and when the conspiracy was ripe, Tarquinius entered the forum arrayed in the kingly robes, seated himself in the royal chair of the senate-house, and ordered the senators to be summoned to him as their king. At the first news of the commotion, Servius hastened to the senate-house and, standing in the doorway, ordered Tarquinius to come down from the throne. Tarquinius sprang forward, seized the old man, and flung him down the stone steps. Covered with blood, the king tried to hasten home; but before he reached it he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate-house and greeted her husband as king; but her transports of joy struck him with horror. He ordered her to go home, and as she was returning, her charioteer pulled up and pointed out the corpse of her father lying in his blood across the road. She commanded him to drive on; and the blood of her father spurted over the carriage and on her dress; and from that day forward the street bore the name Vicus Sceleratus, or Wicked Street. The body lay unburied, for Tarquinius said scoffingly, "Romulus too went without burial;" and this impious mockery is said to have given rise to the surname of Superbus ('The Proud' or 'Haughty'). Servius reigned forty-four years. His memory was long cherished by the plebians].

Tarquinius, a son of Tarquinius Priscus, and a son-in-law of Servius Tullius, was haughty and ambitious to rule. In the 44th year of the Jewish captivity, after the death of his father-in-law, he was made a Roman king; and he reigned 35 years. He undertook to usurp the kingdom of Servius, his ancestor, by force rather than abide his time, and caused to be slain the foremost of the city, who were related to his father-in-law, together with the son of Tarquinia, his sister. And he committed many other tyrannies. This arrogance of the king the Roman people endured to the very end of his insolence, yet did not take the kingdom away from his heirs. He was the one who dishonored the beautiful Lucretia, in consequence of which she stabbed herself. On that account the kingdom did away with kings. He was finally driven out of the kingdom and murdered by Porsemia. [L. Tarquinius Superbus commenced his reign without any of the forms of election. He promptly abolished the rights conferred on the plebians by Servius. At the same time senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. He surrounded himself with a bodyguard, by means of which he was able to do as he pleased. His cruelty and tyranny obtained for him the name Superbus. Yet he raised Rome to great influence and power. It became the head of the Latin confederacy. In the midst of his prosperity Tarquinius fell from power through a shameful deed of one of his sons. Tarquinius and his sons were besieging Ardea, a city of the Rutulians. Here, as the sons and their cousin Tarquinius Collatinus, the son of Egerius, were feasting together, a dispute arose about the virtue of their wives. As there was no activity in the field, they mounted their horses to visit their homes by surprise. They first went to Rome where they surprised the king's daughters at a splendid banquet. They then hastened to Collatia, and there, though it was late in the night, they found Lucretia, the wife of Collatinus, spinning amid her handmaids. The beauty and virtue of Lucretia fired the evil passions of Sextus. A few days later he returned to Collatia, where he was hospitably received by Lucretia and her husband's kinsmen. In the dead of the night he entered her chamber with a drawn sword; by threatening to lay a slave with his throat cut beside her, whom he would pretend to have killed in order to avenge her husband's honor, he forced her to yield to his wishes. As soon as he departed, she sent for her husband and father. They found her in agony and sorrow. She asked them to avenge her dishonor; then she stabbed herself to death. They carried the corpse to Rome, and all classes were inflamed. The king and his family were banished from the city. War followed, some siding with the tyrant, others opposing him. His sons were slain, his allies defeated, and according to tradition Tarquinius fled to Aristobolus at Cumae, where he died a wretched and lonely death].

Belshazzar (Balthasar), son of Evil-merodach, king of Chaldea, began to reign after his father; and he reigned 17 years. In the first year of his reign Daniel the prophet had his fourth vision. After that Belshazzar was taken prisoner, the city was surrendered to Cyrus the king of Persia, and razed to the ground, so that no sign of it remains. Cambyses, son of Cyrus, built the city that now exists, in another place. [Belshazzar was the last king of Babylon. During the siege of the city he gave a sumptuous entertainment to his courtiers, impiously making use of the Temple furnishings (of which Nebuchadnezzar had plundered the Temple of Jerusalem) as drinking vessels. In the midst of the festivities, to the terror of the king, a light miraculously appeared, writing on the wall the words Mene, Mene, Tekel, Upharsin. Daniel explained the mystery as presaging the king's death and the kingdom's overthrow, which took place in the course of the succeeding night, when Darius the Mede captured the city (Dan. 5:25-31)].

Babylon, the great city, was captured and deprived of its power—a city which was the first and greatest of the world; it is not only hard to believe that it was built by human hands, but equally so that it was destroyed by them. The destruction was accomplished by Darius and Cyrus, the first kings of Persia.

ILLUSTRATIONS

(A) LINEAGE OF THE BABYLONIAN KINGS (Continued)

The Lineage of Babylonian Kings is here resumed from Folio LXII *verso*, where it began with Merodach and Nebuchadnezzar. And now we add:

1. Nebuchadnezzar (Nabuchodonosor) II.
2. Evil-merodach.
3. Regusar (Ragusar).
4. Sabadardacus.
5. Belshazzar (Balthasar), the last king of the Chaldeans at Babylon, who ruled jointly with his father when Babylon was besieged by Cyrus in 538 BCE. It was he who saw the handwriting on the wall, which was interpreted by Daniel.

(B) LINEAGE OF THE ROMAN KINGS (Continued)

The Lineage of the Roman Kings began at Folio LVI *recto*, was continued at Folio LVI *verso*, and is here resumed as follows:

1. Servius Tullius.
2. Tarquinius (Lucius).

(C) DESTRUCTION OF BABYLON

Destruction of Babylon, a woodcut 4¼" x 6-1/8". This catastrophe is certainly not the work of Darius or Cyrus. A whole city is falling on its side and sinking into the ground. There is not a soul about—no human agency in action, no besieged and no besiegers. Nor can we believe this to be the wicked city of the Chaldeans, destroyed by the Persians more than five centuries before the Christian era. Christian churches with architecture, Roman and Gothic, built centuries later, are going down in the cataclysm. The walls of Babylon with their medieval turrets are almost completely sunk into the ground. The woodcut would have served better for an earthquake at Nuremberg than the destruction of Babylon.

Folio LXV *verso*

At this time, as Orosius says, the night was almost converted into day; and a hail of very hard stones rained down from the clouds.

Here begin the weeks of Daniel (as Bede notes), concerning which scholars have had great controversies and misunderstandings among themselves.

When in the sixth year of Darius the Temple of the Lord was completed, Joiakim (Joachim), the high priest, together with the other priests, praised God by the blowing of trumpets and high festivities.

THE TEMPLE OF SOLOMON WAS COMPLETED IN THE 7th YEAR OF DARIUS, THE KING OF PERSIA.

Eliashib (Elizaphat), a high priest of the Hebrews, came to this honorable office, as Eusebius says, after his father Joiakim; and he held it for 32 years. He is deserving of much praise, for by his wisdom he obtained from Artaxerxes the Persian king, for the servants of the church, freedom from tax and tribute, and the power to change the judges.

Eliakim (Eliachim), in the Year of the World 4759. [This statement does not occur in the German edition].

Joiada (Judas), the fourth high priest, lived in the time of Mordecai, and to him he wrote letters from the city of Susa (Susis) in Persia concerning the good luck attending certain days. He was a man of great learning and piety, but he met much opposition.

Jonathan (Iohannes), son of Joiada the high priest, and fifth high priest of the Hebrews, had a brother named Jesus (Iesus), who coveted the office of high priest; and in that he was encouraged by Vagosus, a prefect beyond the seas, to whom he was specially related. He drew his brother into an argument, and enticing him into the Temple, killed him. As a result of which Vagosus carried away the treasures of the Temple. [Jeshua begat Joiakim, who begat Eliashib, who begat Joiada, who begat Jonathan, who begat Jaddus (Neh. 12:10-11)].

Azor, in the Year of the World 4809. [This statement does not occur in the German edition].

Of this Sadoc (Sadoch; referring to the portrait opposite) (in the Year of the World 4859) [The phrase in the parenthesis does not occur in the German edition]. we know nothing except what Matthew has mentioned of him in the genealogy of Christ, in his first chapter. []

Jeremiah (Hieremias) prophesied for the last time in Egypt; and as he there admonished the people for their sins he was stoned at Tahpanhes (Taphnas) and was buried at the same place. This is where the Pharaoh lived for a time. [This is a repetition of a portion of the text as found at Folio LV *verso*].

Ezekiel (Ezechiel), the prophet, having admonished certain people, and by doing making them angry against him, was dragged by horses over the stones until his brains fell out. He was buried in the grave of Shem, the son of Noah, and of Arphaxad (Arphaxat) his (Shem's) son. [A variation of the theme at Folio LXI *verso*].

Zecharias (Zacharias) and Haggai (Aggeus), in the second year of Darius, upbraided the people because they were too lax in the rebuilding of the Temple; and they admonished Zorobabel (Sorobabel), and in consequence he spoke to the king, who gave his assent to the work. And the people were aroused to complete the Temple. After many good works and the completion of the Temple, Zecharias died; and he was buried beside Haggai, the prophet.

Lucretia (Lucrecia) was a Roman matron, and above all women chaste, beautiful, elegant, and famous. She was the wife of Collatinus, and killed herself because her chastity was violated by Sextus Tarquinius, son of the haughty Tarquinius. Therefore Tarquinius was driven out; and so ended the Roman line of kings—seven in number, who reigned over a period of 240 years. [The seven Roman kings were Romulus, Numa Pompilius, Tullius Hostilius, Ancus Martius, Tarquinius Priscus, Servius Tullius, and Lucius Tarquinius (Folios LVI *recto* and *verso*, and LXV *recto*)].

ILLUSTRATIONS

(A) PRIESTLY LINEAGE (Continued)

The Priestly Lineage is here continued from Folio LXIV *verso*:

1. Eliashib (here called Elizaphat), son of Joiakim.
2. Joida (Joiade, or Judas).
3. Jonathan (Johannes), son of Joiada.

(B) LINEAGE OF CHRIST

The Lineage of Christ is here continued from Folio LXIV *verso*:

1. Solomon's Temple (Templum Salomonis), a small woodcut, is injected into the genealogic panel without explanation. It represents a circular structure with a low dome, and is approached by a grand staircase. In addition to this there are several small structures in the nature of entries or forehalls to the Temple. The main building is crowned by a tri-lobed object resembling a fully developed tomato.
2. Eliakim (Eliachim), son of Abiud, Folio LXIV *verso*.
3. Azor, son of Eliakim.
4. Sadoc (Sadoch), son of Azor.

(C) JEREMIAH, EZEKIAL AND ZECHARIAS

Jeremiah (Hieremias), Ezekiel (Ezechiel) and Zechariah (Zacharias) are each represented by a very small woodcut. The portraits are commonplace, though the German edition, as it does in so many of these cases, replaces all three with different portraits.

(D) LUCRETIA

Lucretia is honored by a distinctive portrait, hardly adaptable to any other subject. Headdress and gown are strictly medieval. With her right hand she firmly holds a sword, proportionately at least thirty inches long, which she has plunged into her body, just below the waist line, and it has come out of her back, the point of the sword being as high as the top of her head. Throughout her suicide she retains the elegantia that the Chronicle ascribes to her.

Folio LXVI *recto*

OF THE BUILDING OF THE TEMPLE

A number of enlightened men have written upon the beauty and mighty architecture of the Temple and its ground plans; and particularly so was the divine prophet Ezekiel; for in the twenty-fifth year of the Babylonian captivity, which was also the thirty-third year of the reign of Nebuchadnezzar, in the beginning of the year, on the tenth day of which, the hand of the Lord was upon Ezekiel. And a spirit

took him up on a high mountain in the land of Israel, and indicated to him the construction of this city on a mount, and of the Temple.

The Vision of the Temple, given in the last nine chapters of Ezekiel, is, as its title makes clear, a vision and description of the new temple which Ezekiel saw from a high mountain in the 25th year of the Captivity and the 14th after the destruction of the holy city. Although a few commentators maintain it was but a description from memory of Solomon's Temple, the majority hold that it has to do with future events. These latter differ according as they see in it a mere prophetic picture of Zerubbabel's Temple, or a vague announcement of some future blessing, or some kind of Messianic prophecy. Its historical foundation is undoubtedly the first Temple and the hidden springs of the sacred mount, but upon this foundation the writer builds a superstructure of allegory (at least that is the way it was read by late Christians).

As some authorities observe, the description of the new Jerusalem and its temple is not to be taken literally. It is but a visionary city and temple that are here dealt with. And although the vision remained a dream, it seems to have had its influence on the plan of the actual Temple of the future. This is to be noted in the emphasis laid throughout on the sacrosanct character of the sanctuary. The whole sacred area covered by the Temple and its courts is to be protected from contact with secular buildings. How the vision came about is thus set forth in the Book of Ezekiel 40:1-5:

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was struck, in the selfsame day the hand of the Lord was upon me, and brought me to there. In visions God brought me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me there, and behold, there was man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said to me, Son of man, behold with your eyes and hear with your ears, and set your heart upon all that I shall show you. . . . Declare all you see to the house of Israel.

And since his vision of the city on the mount and of the Temple as shown him by the spirit is somewhat vague and obscure, we have been obliged to amplify it to some extent by illustrations. Although certain teachers have looked upon this as a vision of the spiritual temple of Christ and of the Church, yet Victor has interpreted it as a material temple, which, according to the ancient Hebrews, was built by Zerubbabel (Zorobabel) and Nehemiah (Neemias) in conformity with Ezekiel's vision, on the return of the Jews from the Babylonian captivity. Although some hold a contrary view, the more modern Hebrews asserts that this vision will be fulfilled in the future Messiah, who will rule with power. So we will show the Temple by illustrations and but a small amount of text.

ILLUSTRATIONS

VISIONARY TEMPLE OF EZEKIEL

(A) THE FIRST FIGURE OF THE TEMPLE EDIFICE AS SHOWN TO EZEKIEL OVER THE MOUNTAIN

'The First Figure of the Temple Edifice as Shown to Ezekiel over the Mountain' (Prima figura edificii templi ostensa Ezechieli super montem). This is a very simple drawing consisting of three squares, one within the other, and representing the inner, middle and outer walls of the Temple, the three spaces within each square being respectively designated as follows:

1. Locus vulgi in hoc spatio per circuitum; or 'the place of the multitude, which is in this surrounding space.'
2. Atrium exterius in hoc spatio per circuitum; or 'outer court which is in this surrounding space.'
3. Atrium interius; or 'inner court.'

(B) THE SECOND FIGURE TO FACILITATE UNDERSTANDING

'The Second Figure, to Facilitate Understanding' (Secunda figura ad facilius capiendum), consists of a design similar in general outline to the first illustration, but to it are added the following details:

1. The directions in which the walls face, namely, East (Oriens), North (Aquilo), West (Occidens), and South (Auster), are given in Latin. It will be noted in this and succeeding designs that North appears on our right, South on our left; East is at the lower margin of the design, West at the upper.
2. The gates are shown as at right angles they pass through the middle of the three walls in succession on all sides except the West (Occidens), which has no gate. The three sets of gates are thus indicated:
 1. Tres portae orientales, or 'three eastern gates';
 2. Tres portae aquilonares, or 'three northern gates';
 3. Tres portae australes, or 'three southern gates'.

(C) THE SUCCEEDING TWO FIGURES REPRESENT THE ORNAMENTATION OF THE GATE

'The Succeeding Two Figures Represent the Ornamentation of the Gate' (Sequentes duae figurae ornatum portae repraesentant) is respectively the ground plan and front elevation of the East Gate:

1. The Ground Plan, entitled *Figura repraesentans situm portae orientalis, porticus &c ut in glosa. Et idem intelligendum de aliis duabus portis eiusdem muri qui sunt similes* ('Figure representing the location of the East Gate, the porch, etc, as in the caption.

The same must be understood concerning the other two gates of the same wall, which are similar'), begins at the lower end of the illustration, where we find ourselves on the outside of the 'East side of the outer wall' (Latus orientale muri exterioris). Through this we pass by the 'East Gate of the outer wall' (Porta orientalis muri exterioris), into an open space marked Oriens ('East'), and here we find ourselves at the entrance of a 'forecourt' (Vestibulum), on either side of which are 'three little chambers' (Tres thalami). Having gained access to the porch or forecourt, we pass through the 'East Gate of the middle wall' (Porta orientalis muri medii). On either side of this gate are circles, inscribed to indicate that here is the façade, front or brow (Situs frontis) of the gate. Beyond this is the 'Porch of the East Gate of the outer court against the middle wall' (Porticus portae orientalis atrii exterioris muri medii).

2. The Front Elevation of the East Gate is represented by a drawing entitled *Aspectus altitudinis portae orientalis atrii exterioris, et idem intelligendum de aliis duabus* ('Front elevation of the East Gate of the outer court, and the same must be understood concerning the other two'). At the lower end of this elevation we find the outer wall, and behind it, on either side a small house with tiled roof, no doubt intended to represent the three little chambers mentioned by Ezekiel and shown in the ground plan opposite. A medieval door with ornamental hinges admits us through the middle wall, above which are chambers which are designated:
 1. Mansio superior portae orientalis, altitudinis XXV cubitorum ('Upper abode of the East Gate, 25 cubits in height'); and
 2. Mansio inferior altitudinis XXV cubitorum ('Lower abode, 25 cubits in height'). On either side of these chambers is a circular turret, also two stories in height, with crenellated crown and cone-shaped roof, on the apex of which is a knob out of which proceed three palm branches. Ezekiel makes no mention of turrets, unless the word "posts" is to be so interpreted. He states that "upon each post were palm trees" (40:16, 22, 26, 37). Upon each of these turrets is the inscription, *Frons portae altitudinis L cubitorum* ('Front of the gate, 50 cubits in height'). The author explains that in speaking of the gate of the castle these turrets are called the frons ('front' or 'forehead') (Folio LXVII *recto*). Schedel and his woodcutters have attempted to work out this visionary temple of Ezekiel in terms of medieval architecture, and in doing so they have added many details, both in text and by way of illustrations, which were not envisaged by the prophet. Compare with Ezekiel 40-48.

Folio LXVI verso

ILLUSTRATIONS

VISIONARY TEMPLE OF EZEKIEL

These illustrations occupy all of Folio LXVI verso, without text except as noted on the illustrations themselves, which appear in the following order:

(D) GROUND PLAN OF THE POSTERIOR GATE

The first illustration covers the full width of the page and about one-fourth of its depth. It has no title itself, though a title for the entire page is given in the illustration of the elevation below it. There, the two lines of text, with two straight lines above and below the words, reads: *Figura posterioris partis edificii templi secundum lineas fundamentales Ezechielis XII* ('Figure of the rear part of the Temple edifice according to the groundplan measurements, Ezekiel 12'). This Biblical reference has no application to the subject in hand. True, chapter 12 treats of a vision of the prophet, in the course of which Ezekiel was informed that "the cities that are inhabited shall be laid waste, and the land shall be desolate." (Ezekiel 12:20); while the Temple vision is covered by chapters 40-48. The cardinal points as given in this illustration are: Auster (South), found on the left; Aquilo (North), on the right; Occidens (West), found at the top of the plan, and Oriens (East), at the bottom. The drawing shows the following details:

1. The Walls:
 1. Outer Wall: *Murus exterior australis* ('Outer wall to the south'); *Murus exterior occidentalis* ('Outer wall to the west'); and *Murus Aquilonaris exterior* ('Outer wall to the north'). All these designations refer to the same wall, of which only that portion is shown which confines the rear structures of what we may call a Temple city.
 2. Middle Wall: *Murus medius australis* ('Middle wall to the south'); *Murus medius occidentalis* ('Middle wall to the west'); and *Murus Medius aquilonaris* ('Middle wall to the north'). What has been observed with reference to the Outer Wall is also true here.
 3. Wall of the Outer Court: *Murus atrii exterioris* ('Wall of the Outer Court'), the inscription found at the foot of the plan, refers to a wall which is not to be confused with the outer and middle walls above referred to. It is the wall which divides the portion of the Temple here shown from that lying below it (See complete plan, Folio LXVII verso). The passage through this wall really connects with a chamber one hundred cubits square, not here shown, which contains the Altar of the Burnt Offerings. And so, through this passage we proceed upward (actually westward), to inspect the rear of the Temple structure, remembering that the word "temple" includes a number of buildings in the manner of a city.
2. The Promenade: *Deambulatorium, longitudinis C cubitores, latitudinis X* ('Promenade, length 100 cubits, width 10'). Immediately before us is the Temple proper.
3. The Temple: We enter through the Porticus (porch), to either side of which are circular structures, round towers, designated as *coclea*. From the porch we enter the Sanctum, and from thence we proceed to the Sanctum Sanctorum, or Holy of the Holies, which none but the high priest might enter, and he only once a year, on the day of solemn expiation. So by way of the Sanctum and porch we leave these inner chambers to examine the Temple exterior. All about it on three sides, south, west, and north, are

a number of small chambers, twenty-four, according to count, which connect with one another in the interior, but to which, according to the plan, there is no access from either sanctum, or from the outside. The text does not enlighten us on this point, nor does Ezekiel give us any description of these twenty-four chambers. In a long court to the left of the Temple structure and its accompanying little chambers, we find the inscriptions *Longitudo edificii centum cubitorum* ('Length of the edifice 100 cubits'), and *Appenditia templi australia* ('Appendages to the Temple on the south'). On the right, in a similar elongated court, are the inscriptions *Appenditia templi aquilonaris* ('Appendages to the Temple on the north'); the second being the words *Longitudo centum cubitorum* ('Length 100 cubits'). Above the structure (west) are the words *Appenditia templi occidentalis* ('Appendages to the Temple, on the west'). In this latter case the dimension is not given. No doubt the small chambers, in series, constitute the "appendages" or wings, about the Temple structure, to which these inscriptions refer; for there is no such inscription at the Temple front where we enter, and where of course there are no such chambers.

4. Outbuildings: The chronicler states that there were two other buildings, each 100 cubits in length and 50 cubits in width, one of the south (left), the other to the north (right), and each 20 cubits removed from the Temple itself (Folio LXVII *recto*). What their use was we do not know. Each building has two large chambers with an outside entrance but no communicating doors. We consider first the structure to the left (or south) of the Temple proper: It is inscribed *Latitudo L cubitorum* ('breadth fifty cubits'). The chamber immediately before us (east) contains the words *Pars orientalis edificii australis* ('East part of the edifice to the south'); while the adjoining chamber is inscribed *Pars posterior edificii australia* ('Rear part of the edifice to the south'). Let us next consider the structure to the right (north): the chamber immediately before us (east) is inscribed *Pars orientalis edificii aquilonaris* ('East part of the edifice to the north'); while the adjoining chamber is entitled *Pars posterior edificii aquilonaris* ('Rear part of the edifice to the north'). Over the breadth of this building are the words *Longitudo L cubitorum* ('Length fifty cubits'), which should have read *Latitudo L cubitorum* ('Breadth fifty cubits').

(E) ELEVATION OF THE EAST GATE AND APPENDAGES

Elevation of the East Gate and Appendages. Immediately below the ground plan of the rear portion of the Temple structure (Folio LXVI *verso*) is the *Aspectus altitudinis templi portae orientalis et appenditorum secundum ipsum Ezechielem XII* ('Elevation of the east gate of the Temple, and its appendages, according to Ezekiel XII itself'). The illustration portrays a medieval structure, the general features of which give the impression of a castle, or other fortified place; but the windows and doors are purely gothic, even to the extent of stained glass and a rose window above the door. The structure is three stories in height and flanked on either side by towers of the same altitude, designated *coclea*. The walls are crenellated, and the roofs of the towers cone-shaped; but the palm branches are omitted. The stories of the structure are inscribed:

1. *Mansio templi inferior habens XL cubitos altitudinis*. ('Lower abode of the Temple, having an altitude of 40 cubits').
2. *Mansio media templi habens XL cubitos in altitudine*. ('Middle abode of the Temple which has a height of 40 cubits').
3. *Mansio templi superior habens 40 cubitos altitudinis*. ('Upper abode of the Temple which has a height of 40 cubits').

To the left of this imposing façade, and apparently but not actually leaning against the same, is a miniature three-story appendage or wing, beside which we find this inscription: *Haec appendentia stant retro coclea sed qui non possunt sic depingi. Ideo hic posita sunt* ('These appendages stand behind the tower, but they are not able to be depicted thus. Therefore they are placed here').

(F) ELEVATION OF THE NORTH EDIFICE

Elevation of the North Edifice. To the right of the foregoing, being the lower right hand corner of the page is a small three-story structure with crenellated walls but no towers. It is entitled *Aspectus edificii aquilonaris secundum altitudinem et longitudinem secundum Ezech. XII. Et simile edificium debet imaginari situatum esse in parte australi templi* ('Elevation of the north edifice according to its height and length, according to Ezekiel XII. And a similar edifice should be imagined to have been situated on the south part of the Temple'). All this undoubtedly refers to the outbuildings on either side of the Temple itself, and which are shown on the ground plan of the rear portion of the Temple properties (Folio LXI *verso*, first illustration).

Temple Illustrations continued on Folio LXVII *verso*.

Folio LXVII *recto*

When the Jews were taken into captivity at Babylon with Jehoiachin (Joachim) king of Judah, the divine prophet Ezekiel, together with Mordecai (Mordecheo), was also taken there. In the eleventh year of Zedekiah, Jerusalem and the Temple were destroyed. Fourteen years later, Ezekiel had his vision of the future. The Temple, as the illustrations show, was made up of various houses, like a city. Its walls were fortified like those of a city. The mount on which the city was built was lower in the south than in the north. And the angel stood in the gate of the outer wall, and spoke; and he measured with a rod larger than an ordinary one. One side of the Temple faced east, another west; one north, the other south. In all there were three walls—inner, middle and outer. The space between the middle and inner walls was called the outer forecourt; and the space between the middle and outer walls was a place for the common people; for pagans also came to worship there. The whole square structure was built in part on level ground and in part on the slope of the mount. No distinction is here made in the illustration between elevated and level ground, but both are shown as one view. To clarify the matter, the first illustration is given.

In the middle of the outer wall to the east was an opening ten cubits wide; likewise in the second and third walls; and these gates faced each other. In the sides of the walls facing to the north and to the south were similar gates, as the second illustration shows.

Because of the slope of the mount, the east gate had steps; and so the common people of the city were obliged to ascend seven steps to the gate. The court before the opening in the middle wall had a width of five cubits from east to west, and a length of fifteen from north to south; and it also had a fore-structure at the opening of the middle wall, and it led from a part of the inner wall, over the middle, into the forecourt outside, eight cubits. And the height of the fore-structure was fifty cubits, measured from the ground. Beside the two small rear doors of the gate are two towers to adorn the entrance, which in case of the gates of a castle are called the foreheads (*frontes*). The towers are sixty cubits high and at their apex are carved knobs and palm leaves. Before those towers were six chambers. These details are illustrated by two drawings: The first, according to scale, shows the position of the gate, forecourt, chambers and front; the second, the elevation of the forecourt and the front of the east gate. The superstructure over the gate has two chambers, one above, the other below, with narrow windows. Behind the gate of the second wall, between the middle and the third wall, was a paved court, about which were thirty treasure chambers; ten to the south side, and containing one hundred cubits; four in part of the outer court, and four at another end of the same gate, and these, together with the gate, also contained one hundred cubits. The other two were at the chambers of the gate, against the east side of the inner court, one on either side. These, together with the chambers, contained one hundred cubits. To distinguish between the chambers and treasure chambers, the latter were red. [Ezekiel 40:6-19]. The gates to the north and south were like the east gate; and the appearance of the gates and forecourts was also similar to the inner and outer walls. Ingress to the front of the structure was by various gates. There they washed the tables of flesh to be used in the sin offering. Beside this were two walls, on either side of the entrance; and before these, in the fore-structure or forecourt, were two columns as in Solomon's Temple. However, the length of the walls of the Temple was one hundred cubits, the height one hundred twenty; the width within the walls, twenty cubits. The two walls contained twelve cubits; the pillars along the walls, ten cubits; the width of those before these, eight cubits; and the wall there about had ten cubits. Altogether, according to computation, this gives seventy cubits, as Ezekiel shows. After this, on the inside, was the Sanctum Sanctorum (Holy of Holies). The other part, on the inside, was called the Temple, as in the tabernacle of Moses the outer part was called the tabernacle. The wall, which was not very high and did not support upper chambers, divided the Sanctum and Sanctum Sanctorum. The length was twenty cubits. There were also six apses on the outside of the Temple toward the east. Also on the north side, which is much longer. Likewise toward the south, which has the same length, there were thirty apses. To the east there were none, for here was the entrance to the Temple. There were also columns outside the walls, as in other buildings, three toward the west, two on the ends, and one in the middle; and they were five cubits distant. They had holes in three ends, one above the other, wherein drains were laid, as prescribed. The first was six cubits from the ground, and likewise distant, one from the other; and so in the elevation of the walls of the Temple there were eighteen cubits. The lower chamber of the Temple to the first tabernacle was (as in the Temple of Solomon) thirty cubits; and so the light might come through the windows without hindrance, there remained ten cubits. Beside the Temple, to the north and to the south, were two buildings twenty cubits from the Temple walls. They were one hundred cubits in length and fifty in breadth. To make these matters understood, three drawings are given: The first shows the rear, according to ground plan; the second shows the front elevation; the third shows the elevations of the buildings to the north and south, which are alike. The altar was made in sections; the first, on the ground, called the foundation, was one cubit in height; the second, recessed by one cubit, was two cubits high and was called the small hole; the third, also recessed, was four cubits, and was called the great hole; the fourth, also four cubits high, was called Ariel (Arieb). So the height of the altar from the ground was eleven cubits. Water flowed as from three live springs from the Sanctum Sanctorum down through the Temple, slightly to the right; and from there down to the forecourt of the Temple, and then to the inner forecourt from west to east. Some say that the waters, before they flowed to the forecourt, were externally divided into four branches, and thereafter, as one stream, came from the inner walls of the east gate. Some disregard this theory. And so were completed the structure and appurtenances of the Temple. Now follows one illustration of the whole structure, which has already been shown in sections, according to the ground plan of all these things.

Folio LXVII verso

ILLUSTRATIONS

VISIONARY TEMPLE OF EZEKIEL (Continued from Folio LXVI verso)

(G) Consolidated Ground Plan of the Temple Structures.

Covering all of Folio LXVII verso is a consolidated ground plan of the Temple and all its appurtenant structures. The marginal directions are indicated in the usual manner: At the foot of the drawing is Oriens ('East'); at the top is Occidens ('West'); to the left, Auster ('South'), and to the right, Aquilo ('North').

1. The Three Walls

○ Outer Wall:

1. At the top of the plan (West): *Murus exterior in circuitum habens in quolibet laterum quingentos calamos* ('Exterior wall roundabout, having on each of its side's fifty calamos' [Calamos are reeds. The Hebrew reed is supposed to have been about eleven feet long].).
2. At the foot of the plan (East): *Latus orientale muri exterioris* ('East side of the outer wall').
3. To the right (North): *Latus aquilonare muri exterioris* ('North side of the outer wall').
4. To the left (South): *Latus australi muri exterioris* ('South side of the outer wall').

○ Middle Wall:

1. The middle wall has but one inscription, found at the head of the plan: *Murus medio cuius determinato quantitas in circuitum quattuor laterae est incerta* ('Middle wall, the extent of whose boundary roundabout, on

its four sides, is uncertain').

- Inner Wall:

1. And so the inner wall has but one inscription: Murus interior in circuitum cingens atrium ('Inner wall which girds the courtyard roundabout').

2. Gates and Outer Courts

The Temple grounds face east, as indicated at the foot of the plan. The three walls, outer, middle and inner, each have gates to the east, north and south, which are in direct line with one another. There are no openings in outer or middle wall to the west, although there seems to be a west gate leading from the rear of the inner court in the direction of the Temple proper.

The gates through the outer wall all bear the same inscription, Porta muri exterioris ('Gate of the outer wall').

The gates through the middle wall, leading to a tiled court or pavement in each case, are designated on the left and right sides of the drawing as Porta atrii exterioris ('Gate to the outer court'). This inscription is omitted in case of the East gate because the line of direction which runs through that gate occupies the place where such inscription would have to appear. The paved courts are called "outer" because they are to the outer side of the great central court in which the altar is located. The gates through the middle and inner walls are indicated to have been of the same construction, with one minor exception which will be noted presently. In case of the middle wall, we approach each gate through a vestibule (Vestibulum), on either side of which are three small chambers (Tres thalami). On either side of the gate itself is a circular tower or turret, which are designated by the word frons, meaning 'front', 'forehead', or 'brow' of the gate; for, as the chronicler reminds us in the text, these turrets or towers, in technical phrase, are called the forehead in case of a castle. As we leave the outer vestibule and pass through the gate of the middle wall we find ourselves on a porch (Porticus). And as we stand on this porch, inside the middle wall, there lies before us, whether we have entered by the east, north or south, a paved area or outer court. These outer courts are respectively inscribed as follows:

- Pavimentum orientale ('East Pavement')
- Pavimentum australe ('South Pavement')
- Pavimentum aquilonare ('North Pavement')

3. Inner Court and Its Gates

In the center of the plan and girded by the inner wall we find the Atrium interius centum cubitorum in quadrato ('Inner court which is one hundred cubits on each of four sides'). There are four gates, including the rear passage to the Temple itself and which is really not a gate. The gates proper that lead into the inner court from the three outer pavements on the east, north and south, are similar in construction and detail to the gates through the middle wall. As we leave the pavement and approach the inner court we come upon a vestibule (vestibulum), and before we pass through the inner wall we proceed to a porch (porticus), to either side of which are three small chambers (Tres or 3 thalami). Note that the porch in this instance is on the outside of the wall while in case of the middle wall the porch was on the inside and the vestibule on the outside. The gates through the inner wall, from the right and the left, are designated as Porta atrii interioris ('Gate of the inner court'). These words do not appear on the east gate, probably for lack of room.

The principal piece of furniture in this inner court was the 'Altar of the Burnt Offering' (Altare holocausti).

4. Smaller Courts and Chambers

1. In each of the four corners of the middle wall a small court (Atrium) is indicated. For what it was used is not mentioned in the text nor by the prophet.
2. According to Ezekiel, the man "whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed" took him to the east gate of the grounds, and having entered, he brought him "into the outward court, and lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement." (Ezekiel 40:17) And so on either side of the East Pavement or court we find a series of 'fifteen treasure chambers' (Gazophilatia quindecim).
3. "And without the inner gate was the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: One at the side of the east gate having the prospect toward the north." (Ezekiel 40:44) And so we find indicated on the ground plan, in the lower right hand corner (north east corner) of the central or inner court two small chambers entitled Gazophilatia cantorum ('Chambers of the Singers').

"And he said to me, This chamber whose prospect is toward the south is for the priests, the keepers of the charge of the house." (Ezekiel 40:45) And so we find also indicated in the central or inner court, in the lower left hand (southeast) corner of it an apartment entitled Gazophilatia latium sacerdotum minorum ('Side chamber for the lesser priests').

"And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him." (Ezekiel 40:46) This chamber is indicated in the upper right hand corner of the inner court in close proximity to the altar, and is entitled Gazophilatia filiorum Sadoch ('Chamber for the sons of Zadok').

5. The Temple

Three chapters of Ezekiel (41-43) are devoted to a description of the Temple proper, and in connection with the illustrations on the *verso* of Folio LXVI we have already described the rear portion of the consolidated plan, which was there given separately. If we follow the irregular line on the consolidated plan which begins at the east or lower portion of it, we find ourselves passing through the gate of the outer wall, the vestibule gate and porch of the inner wall, over the pavement of the outer court in the east, through the vestibule, porch and inner wall, through the inner court, and as we veer slightly to the left we pass the altar, make our exit through the rear door of the inner court and find ourselves on the promenade before the porch of the Temple proper. And so we proceed through the Sanctum, and do not find ourselves halted until we reach the door of the Sanctum Sanctorum. And here our journey ends.

The irregular line beginning at the Sanctum Sanctorum probably represents the stream of water flowing through the precincts of the Temple, and out of the East Gate of the outer wall.

Folio LXVIII *recto*

Verona or Bern, the beautiful and picturesque city of the Venetians, lying against the mountains (as Justinus [Justinus = Justin. See note to Folio XLVIII *verso*]., quoting Trogus Pompeius, says) was, with Milan (Mediolanum), Brescia (Brixia) [Brixia, the modern Brescia, was originally a town in Gallia Cisalpina on the road from Comum to Aquileia, through which the river Mella flowed. It submitted to the Romans in 225 BCE, and in 27 BCE Augustus founded a civil colony here. It was plundered by Attila in 425 CE, but became the seat of a duchy in the Lombard period. In 1258, it fell into the hands of Eccelino of Verona and belonged to the Scaligers (della Scala) until 1421, when it came under the Visconti of Milan and in 1426 under the dominion of Venice]. and Bergomum, [Bergamo, anciently Bergomum, was originally the tribal center of the Orobii in Gallia Cisalpina, between Comum and Brixia. It is located at the foot of the alps northeast of Milan. After destruction by Attila, it became the capital of a Lombard duchy. From 1264 to 1428 it was under Milan, but then became Venetian, and so it remained until 1797]. built by the Gauls, who were conquered by the Romans; although some, including Siccardo of Cremona, says that it was built earlier, and after the destruction of Troy. Through it flows the Athesis, [Athesis, the Adige or Etach, rises in the Rhaetian Alps, flows past Verona and into the Adriatic]. by which it is made picturesque and secure. The river is of use in the transportation of merchandise and fruit. The fields about it produce good fruit—all sorts of apples, oil, various kinds of wine, as well as wool, out of which the soft and beautiful Italian cloth is made; and in this the Italians by reason of good pastures carry on an extraordinary trade. The fields and meadows give city and country a natural and pleasant aspect. Balbus, a high mountain, produces various kinds of herbs and roots and these are gathered to promote the health of the living. In the fields are natural springs. The Romans also found this city agreeable and set up an amphitheater and other buildings there. Many high structures, beautiful temples and strongholds were erected, including the castles of the kings of the Goths and Lombards. Wine is grown here which has an exceptionally agreeable taste. This wine (as Cassiodorus [Cassiodorus, Magnus Aurelius, was a distinguished statesman and one of the few men of learning at the downfall of the Western Empire. He was born about 468 CE, and came of an ancient and wealthy Roman family. He enjoyed the full confidence of Theodoric the Great and his successors, and under a variety of different titles he conducted for a long series of years the government of the Ostrogothic kingdom. At 70 he retired to the monastery of Viviera, which he founded in his native province, and there passed the last 30 years of his life. His time was devoted to study and the composition of elementary treatises on history, metaphysics, the seven liberal arts and divinity. His leisure hours were employed in the construction of philosophical toys, such as sun-dials, water-clocks, etc]. states) was brought in ships on the Athesis and over the sea to Rome by Theodoric (Theodatum) [Theodoric, surnamed the Great, king of the Ostrogoths, was at first an ally of Zeno, the emperor of Constantinople but was afterwards involved in hostilities with him. In order to get rid of Theodoric, Zeno gave him permission to invade Italy, and expelled the usurper Odoacer from the country. Theodoric entered Italy in 489, defeated Odoacer in three great battles, and finally became master of Italy, ruling it for 33 years till his death in 526. His long reign was prosperous and beneficent. He was a patron of literature, and among his ministers were Cassiodorus and Boethius, the two last writers who can claim a place in the literature of ancient Rome], the third king of the Ostrogoths, who highly prized it. There is also much history connected with the place. Attila, king of the Goths, burned and destroyed the city. Here also Alboin (Alboninus) [Alboin, king of the Lombards and barbarian conqueror of northern Italy, succeeded his father Audoin about 565. The Lombards at that time were engaged in constant war with the Gepidae. Alboin finally destroyed them, slew their king Cunimund in battle, and married his daughter Rosamund. On April 1, 568 he assembled his people with a great number of allies to cross the Alps and form a new settlement in Italy—a migration rather than an invasion. The Roman defenses were overrun and Lombard rule was established in northern Italy. But Alboin was murdered at the instigation of his wife whom he insulted by making her drink wine from her father's skull.], the first king of the Lombards, was killed by his wife Rosamund. And here the Emperor Rudolphus defeated the Emperor Berengarius, and killed him. Here also the noble House of La Scala was in power, and ruled illustriously for seventy years. [The reference is to the great Della Scala family, whose name is Latinized to Scaliger, and is given in the German as "von der Leiter", there being a ladder in the coat of arms. To this family belonged two great scholars, Julius Caesar Scaliger (1484 to 1558), and Joseph Justus Scaliger (1540 to 1609), the greatest scholar of his day. For a fuller consideration of this house, see Folio CCXXIII *verso*]]. Then the city came into the hands of the Venetians. Here, as in other noted cities, flourished distinguished men. Zeno was the first bishop of Verona. He wrote much in interpretation of the Old and the New Testaments. [St. Zeno, or Zenone, the eighth bishop of Verona, was famous for his learning and for the piety of his life. According to some traditions he reduxit Veronam ad baptismum ('led Verona back to baptism,' i.e., rechristianized the city). His writings have come down to the present day, and besides their doctrine and devotion, also have some literary merit. He died about 380 or 390]. Eusebius states that Aemilius Marius was a poet of Verona, and that he died in Asia. And later came Catullus, the poet, [Valerius Catullus, a Roman poet, was born at Verona, or in the immediate vicinity, in 87 BCE. He inherited considerable property from his father, who was the friend of Julius Caesar. His extant works consist of 116 poems— lyrics, elegies, epigrams, etc; while the Wedding of Pellus and Thetis, in 409 hexameter lines, is a 'little epic'.

He adorned all he touched, and his shorter poems are characterized by original invention and felicity of expression. In fact, Catullus is now considered one of the greatest of all Roman poets]. and the two Plinys, as well as Guarino, a celebrated orator [Guarino da Verona (1370-1460) was one of the restorers of classical learning. He was born at Verona, and studied Greek at Constantinople, where for five years he was the pupil of Manuel Chrysolaras. In 1436 he became professor of Greek at Ferrara, where he died in 1460. His principal works are translations of Strabo and of some of the Lives of Plutarch, a compendium of the Greek grammar of Chrysolaras, and a series of commentaries on Persius, Juvenal, Martial, and on some of the writings of Aristotle and Cicero]. ; and there were many others.

Verona is an important town in what was anciently Gallia Cisalpina, on the river Athesis, now called the Adige. It belonged to the Cenomani, a Gaulish tribe, whose chief town was Brixia. It became a Latin colony in 89 BCE. Its territory stretched as far as Hostilia on the Padus (Po), thirty miles to the south. It lay on the road between Mediolanum and Aquileia, while here diverged to the north the roads over the Brenner. It was the birthplace of the poet Catullus. In 69 CE, it became the headquarters of the legions which were siding with Vespasian. It was defended by a river along two-thirds of its circumference. The existing remains of walls and gates date back to the year 265. The emperor Constantine, while advancing toward Rome from Gaul, besieged and took Verona (312); it was here too that Odoacer was defeated in 499 by Theodoric the Goth, known to the German writers as Dietrich von Bern, after whom the town was named Dietrich Bern, to distinguish it from Berne in Switzerland. He built a castle at Verona, and frequently resided there. He enlarged the fortified area by constructing a wall and ditch (now called Adigetto), to the southwest of the amphitheatre, and also built baths and restored aqueducts, which had long been out of use.

In the Middle Ages Verona gradually grew in size and importance. Alboin, the Lombard king, captured it in 568, and it was one of the chief residences of the Lombards and later of the Frankish monarchs. It rose to importance under the rule of the Della Scala family. The first prominent member of this family and founder of his dynasty was Mastino I, della Scala, who ruled over the city from 1260 till his death in 1277. Verona had previously fallen under Ezzelino da Romano (1227-1259). Alberto della Scala was succeeded by his eldest son Bartholomew, who was confirmed as ruler of Verona by popular vote, and died in 1304. It was at this time that Romeo and Juliet are said to have lived. Alboino, the second son, succeeded his brother, and died in 1311, when the youngest son of Alberto, Can Grande, who since 1308 had been joint-lord of Verona with his brother, succeeded to the undivided power. Can Grande was the best and most illustrious of his line, and is specially famous as the hospitable patron of Dante. The dynasty lasted for rather more than a century.

In 1387 Gian Galeazzo Visconti, duke of Milan, became by conquest lord of Verona. Soon after his death the city fell by treacherous means into the hands of Francesco II, di Carrara, lord of Padua. In 1404-5 Verona, together with Padua, was finally conquered by Venice, and remained subject to the Venetians until the overthrow of the Republic by Napoleon in 1797, who ceded it to Austria in the same year with the rest of Venetia.

The Roman remains of Verona surpass those of any other city in northern Italy. The most conspicuous of them is the great amphitheatre, which closely resembled the Colosseum in Rome. Its axes measured 505 and 404 feet. It was partly thrown down by an earthquake in 1183, and was subsequently used to supply building materials. The interior, with seats for about 25,000 people, has been restored.

ILLUSTRATION VERONA

The woodcuts of Verona in the Latin and German editions of the Chronicle are different.

Folio LXVIII verso

THE BEGINNING OF THE KINGDOM OF THE PERSIANS [This title does not exist in the German edition].

Cyrus the first and mightiest king of the Persians, in this year, being the 30th of the Captivity of the Jews, and the 55th Olympiad, founded the kingdom and empire of Persia; and he reigned 30 years. He was a grandson of Astyages, king of the Medes by his daughter Mandane. As Herodotus and Justinus state, Cyrus defeated this same Astyages, and added his kingdom to Persia. After subjugating many of the cities that had been antagonistic to him, he made war against Belshazzar, king of Chaldea and Babylonia, and defeated him; and soon afterwards he destroyed Babylon. Cyrus then marched against Croesus, the Lydian king, who had given aid to the Babylonians, defeated him, and deprived him of all his wealth of empire, reducing him to poverty. After he had subjugated Asia, that is, almost all the lands to the East, he attacked the Scythians, who were then under the leadership of Queen Tomyris (Tamiris). In the first engagement he defeated and killed her son and his entire army. When Tomyris learned of the death of her only son and the defeat of her people, she did not cry as women in general do, but assembled and encamped the remainder of her people in a manner to give the impression that she had no faith in the mountains, and luring Cyrus into the narrow passes of the high mountains, killed him and his force of two thousand, not a man escaping. She had a search made for the corpse of Cyrus, and when found, had his head struck off and submerged in a vat which she had prepared for the purpose, filled with the blood of his own people, as a fitting grave for the haughty king. And she said: Cyrus, take the blood for which you have always thirsted! But his body was taken to the city of Pasargadae and buried in a park. The following epitaph was placed upon the grave: O man, I am Cyrus, king of Asia, who founded the Persian Empire.

Cyrus I was the founder of the Persian Empire. The account of Herodotus best preserves the Persian legends and romances interwoven in the history of his life. Cyrus was the son of Cambyses, a noble Persian, and of Mandane, daughter of the Median king Astyages. In consequence of a dream, which seemed to portend that his grandson should become the master of Asia, Astyages sent for his daughter,

when she was pregnant; and upon her giving birth to a son, he committed the child to Harpagus, his confidential attendant, with orders to kill the babe. But Harpagus gave the child to a herdsman who was to expose it. However, since the herdsman's wife had brought forth a still born child, they substituted the latter for Mandane's child, which they reared as their own. When the child was ten years of age, his true parentage was discovered, and Cambyses sent for the child, in whose person he discovered the son of his daughter Mandane. The king forgave the herdsman, but revenged himself on Harpagus by serving up to him at a banquet the flesh of his own son. When Cyrus grew up, he conspired with Harpagus to dethrone his grandfather. They defeated him and the supremacy of Persia passed to Cyrus. He next overthrew the Lydian monarchy, subdued the Greek cities in Asia Minor, made war against the Assyrians, and captured Babylon. In his later attempt to subjugate the Massagetae, a Scythian people, he was slain, as related in the Chronicle. In the East Cyrus was long regarded as the greatest hero of antiquity, and hence the fables by which his history is obscured.

His sepulcher at Pasargada was visited by Alexander the Great; and although the tomb has perished, his name is found on monuments at Murghab, north of Persepolis.

Persia is a country in Asia Major and derived its name from Perseus, [Perseus, the famous Argive hero, was a son of Zeus and Danae, and grandson of Acrisius. He occupies an important place in Greek mythology as the slayer of the Medusa, rescuer of Andromeda, etc]. grandson of Acrisius, [Acrisius was a son of Abas, king of Argos. Danae, his daughter, was the mother of Perseus by Zeus, who defeated the plans of her father to keep her a virgin, by coming down upon her in her prison chamber in the form of a shower of gold]. king of the Argives. He made Persepolis (Persipolim) the capital of the kingdom. This city was later burned by the Greeks, who conquered the country. Persia borders on Carmania, Bactria and Media, and is divided into many small countries. Quintus Curtius (Curcius) [Quintus Curtius was the Roman historian of Alexander the Great. Nothing is known of his life. Some place him as early as Vespasian, others as late as Constantine. The earlier date is more probable. His work, ('The Accomplishments of Alexander the Great') consisted of ten books. The first two are lost, and there are many gaps in the remaining eight. Although taken from good sources, the author frequently shows his ignorance of geography, chronology and tactics]. writes of this in his fourth book on the history of Alexander the Great. The country is largely mountainous, and because of the heat and wind it is not productive. It is said there are many wealthy cities in it, such as Persepolis and Pasargada, [Pasargada was the oldest of the two capitals of Persia, the other and later one being Persepolis. Pasargada is said to have been founded by Cyrus the Great on the spot where he gained his victory over Astyages. The tomb of Cyrus stood there in the midst of a beautiful park. Persepolis was situated in the heart of Persia, in the region called Hollow Persia, not far from the border of the Carmanian desert, in a beautiful and healthy valley. The city stood on the north side of the Araxes, and had a citadel on the level surface of a rock. It was enclosed by triple walls, rising one above the other to the height of 16, 58 and 60 cubits, within which was the palace with its royal sepulcher and treasures. In the palace Alexander the Great found immense riches, which were said to have accumulated from the time of Cyrus. It had been greatly enlarged and adorned by Darius I and Xerxes, and preserved its splendor till the Macedonian conquest, when it was burned. Alexander set fire to the palace, as the story goes, with his own hand, at the end of a revel, at the instigation of Thais the courtesan in 331 BCE. It was not, however, so entirely destroyed as some historians think, for it appears frequently in subsequent history, both ancient and medieval. It is now deserted, but its ruins are considerable]. and many others, which lie in the uppermost region of Gabiana (Gabiis). Several rocky mountains, which Cambyses (Cambises), the king's son, later added to the kingdom, lie between Persia and Susa, which contained many great buildings erected by Arphaxat. And although the kingdom of Cyrus was formerly great, it was afterward broken up by the Macedonians and reduced in size. Nimrod (Nembroth) the giant was the first to teach the Persians to worship the sun and fire as gods, and to make sacrifices to the moon and Minerva. But now they have given up this idolatry, and follow the law of Mohammed (Mahumeteam legem). From this city, as Pliny states in book 15, comes the fruit called Persica. [Persica, the Latin name for the peach, which belongs to the almond family. The peach is a native of Persia, though now cultivated in all temperate climates]. This region or the city of Persepolis is glorified by the victories of that most holy martyr and knight, Saint George. [The legend of St. George comes from the East. Although we generally associate him with England, the particular veneration paid him in that country dates from the time of Richard I, who in the wars of Palestine, placed himself and his army under the especial protection of St. George. It was not until 1222 that his feast was ordered to be kept as a holiday throughout England; and the institution of the Order of the Garter, in 1330, seems to have completed his inauguration as a patron saint. Previous to the Normans, Edward the Confessor was the patron saint of England. St. George is particularly honored by the Greeks, who place him as a captain at the head of the noble army of martyrs, with the title of The Great Martyr. The reverence paid him in the East is of such great antiquity that one of the first churches erected by Constantine was in honor of St. George, and this within twenty years after the Saint's death, as is supposed. This is the same St. George who slew the dragon. He was a native of Cappadocia, and was born of noble Christian parents. He is said to have lived in the time of Diocletian and to have been a tribute in the army. It is related that in travelling to join his legion he came to a certain city, called Selene, in Libya, which was being greatly troubled by the ravages of a monstrous dragon. And to this St. George put an end. At this time Diocletian issued his edict against the Christians, which was affixed to the gates and temples in public places. Other men read it in terror, but St. George tore it down and trampled it under foot. For this he suffered martyrdom, enduring all manner of torture, finally being dispatched by the sword. According to legend St. George was condemned to martyrdom by Dacian, the proconsul. Unfortunately the chronicler does not give the authority upon which he connects the saint with the city of Persepolis].

Anaximander, philosopher and celebrated scholar, was at first a disciple of Thales (Taletia), and in time (as Eusebeus states) he became his successor in his school. He was the first to teach things about the heavens and invented the notation of the hours. He first described the course of the earth and the sea, and the circuit of the heavens. Therefore Pliny in his second book called him a master of the stars. He died at the age of 64. [Anaximander of Miletus was born in 610 BCE and died in 547, in his 64th year. He was one of the earliest philosophers of the Ionian school, and the immediate successor of Thales, its first founder. He first used the Greek word denoting the origin of things, or rather the material out of which they were formed. He was a careful observer of nature, and was distinguished by his astronomical, mathematical and geographical knowledge]. There is also another Anaximander of Miletus, a historian of no mean reputation, of whom Laertius writes.

Anaximenes, a philosopher and scientist, was a disciple of the Anaximander last mentioned. He contended that the air was the origin (of all things), and that the stars do not move but pass by the earth endlessly. He died on the day (as Laertius says) Sardis was taken. [Anaximenes of Miletus was the third in the series of Ionian philosophers. He flourished about 544 BCE; but as he was the teacher of Anaxagoras (c. 480 BCE), he must have lived to a great age. He considered air to be the first cause of all things, the primary form, as it were, of matter, into which the elements of the universe are resolvable].

ILLUSTRATIONS

Ionian Philosophers

The Ionian school of philosophers had its inception with Thales of Miletus, its founder (Folio LIX *recto*), and is here continued as follows:

1. Anaximander, immediate successor of Thales. The youthful portrait of the Latin edition is replaced by an aged gentleman in the German edition.
2. Anaximenes, third of the series of Ionian philosophers.

NOTE: This page has a headpiece of orb, crown and scepter in the usual form.

Folio LXIX *recto*

Ezra (Esdras), a pious and learned man, was esteemed and regarded as a second Moses by the people. He, together with others, was the first to return from Babylonia; but prompted by fatherly concern, he went back there in order to be of service to many more people in bringing them back also. At this time he restored the laws and other holy books which the Chaldeans had burnt; and he also gave to the world a blessed testament in the form of books setting forth new experiences, and clearly written. After accomplishing this work with the aid of the Holy Spirit, he again returned with a great throng to Jerusalem, having the royal consent to teach the people. He died at a venerable age and was buried there.

Ezra (Greek from Esdras) was a celebrated priest and leader of the Jewish nation. He was "a ready scribe in the law," a learned, able, and faithful man, and appears to have enjoyed great consideration at the Persian court. During the eighty years embraced in his narrative, most of the reign of Cyrus passed, and the whole reign of Cambyses, Smerdis, Darius, Hystaspis, Xerxes, and eight years of Artaxerxes. From the last king he received letters, money, and very considerable help, and went at the head of a large party of returning exiles to Jerusalem in 487 BCE (Ezra 7). Here he instituted many reforms in the conduct of the people and in the public worship, and established synagogues, with reading of Scriptures and prayers (Ezra 8-10; Neh. 8). After this he generally believed to have written the books of Chronicles, Ezra, and part of Nehemiah; and to have collected and revised all the books of the Old Testament which form the present canon. In his work he was aided by Nehemiah and probably Malachi.

The Book of Ezra contains a history written partly in Chaldea, of the return of the Jews from the time of Cyrus (ch 1-6); then, sixty years later, and comprising a single year (ch. 7-10), an account of his own subsequent proceedings. There are two apocryphal books ascribed to him under the name of Esdras.

Darius was a cousin of Astyages, who gave him the kingdom. Both were defeated by Cyrus, who was the first king of the Persians, and the monarchy was added to Persia. He defeated the Babylonians and slew Belshazzar, elevated Daniel, and permitted Israel to return and to rebuild the Temple; and he took good care of these captives. Cyrus bestowed Hyrcania on Astyages, and Media upon Darius.

Nehemiah was a cupbearer to Artaxerxes the king of Persia, and was sent by him to restore the walls of Jerusalem. This he did during the captivity. He was a very good and pious man. When he accomplished this work of God, and found a miraculous fire, he dedicated the wall and returned to the king. Afterwards he again returned to Jerusalem. There he died and was buried beside the wall which he had constructed. [Nehemiah was of the tribe of Judah. He was born at Babylon during the captivity, and held the office of cupbearer to the Persian king Artaxerxes at Susa. Touched by the calamitous state of the colony of Jews which had formerly returned to Jerusalem, he laid their case before God in penitent and importunate prayer, and at length begged the king to permit him to go to Jerusalem and aid in rebuilding it. He was accordingly sent there as governor about 444 BCE, and directed his attention chiefly to the task of rebuilding the walls. The enmity of the Samaritans, under which the colony had formerly suffered, was not increased. Under great difficulties the wall was completed in one year. Nehemiah also instituted many civic improvements. In 432 BCE he returned to his post at the court of Babylon, but was later recalled to Jerusalem to reform certain growing irregularities—neglect of the Temple services, breaches of the Sabbath, intermarriage with pagans, etc. The Jews who had married pagan wives, he compelled to abandon them, or quit the country. He rededicated the Temple, suppressed usury and exaction from the poor, fed the destitute, and provided for the Temple service.]

Cambyses (Cambises), son of Cyrus, and second king of Persia, assumed the throne in the sixtieth year of the Jewish captivity and he reigned eight years. By Ezra he is called Artaxerxes or Ahasuerus (Assuerus) [], and in the Book of Judith he is referred to as the ancestor of Nebuchadnezzar. He forbade the building of the city of Jerusalem and its Temple. After he assumed the sovereignty he acted with military distinction and justice, but with an admixture of cruelty and haughtiness toward his subjects; and in the latter qualities he excelled his father. He subjugated the Ethiopians, conducted many wars through Holofernes, journeyed to Egypt and there overran many lands, and there he built a second Babylon. Valerius says that Cambyses caused an unjust judge to be flayed, and his skin to be stretched

upon the judgment seat, and he appointed the judge's son to sit on it as a judge in his father's place. [Cambyses, second king of Persia, reigned 529-522 BCE. In 525 he conquered Egypt; but an army which he sent against the Ammonians perished in the sands, and the forces which he led in person against the Ethiopians were compelled by failure of provisions to return. On his return to Memphis he treated the Egyptians with great cruelty, insulting their religion and killing their god Apis with his own hands. He acted tyrannically toward his own family and the Persians in general. He caused his own brother Smerdis to be murdered; but a Magian impersonated the deceased prince and set up a claim to the throne. Cambyses promptly set out from Egypt against the pretender, but died at Ecbatana in Syria of an accidental wound. His crimes provoked the rebellion in which the pseudo-Smerdis secured the throne].

Mordecai (Mardocheus), the holy man, was at this time highly renowned throughout the kingdom of Persia. He flourished in the year 295, according to the Latin reckoning. [Mordecai, one of those who returned from the Babylonian captivity with Zerubbabel (Ezra 2:2; Neh. 7:7)].

Smerdis, third king of Persia, reigned seven months in the sixty-eighth year of the Jewish captivity, for Cambyses died without heirs. Patizithes (Patizetes), whom Cambyses had placed in charge of his possessions, proclaimed as king his own brother, who had the same name and bore a likeness to the king, and he killed the elder one. Because of this treacherous deceit, Darius, the son of Hystaspis (Histaspis), soon afterwards killed this second Smerdis and his brother Patizithes; and after three days he himself was made king of the Persians.

Smerdis, son of Cyrus, was murdered by order of his brother Cambyses. The death was kept a profound secret; and accordingly when the Persians became weary of the tyranny of Cambyses, one of the Magians, name Patizithes, who had been left by Cambyses in charge of his palace and treasures, availed himself of the likeness of his brother to the deceased Smerdis, to proclaim this brother king, representing him as the younger son of Cyrus. Cambyses heard of the revolt while in Syria, but he died of an accidental wound in the thigh as he was mounting his horse to march against the usurper.

The Persians acknowledged the pseudo-Smerdis as king, and he reigned for seven months without opposition. The leading Persian nobles were not, however, free from suspicion, and this suspicion was increased because the king never invited any of them to the palace, and never appeared in public. Among these nobles was Otanes, whose daughter Phaedima had been one of the wives of Cambyses, and had been transferred to his successor. The new king had some years before being deprived of his ears by Cyrus for some offense. Otanes persuaded his daughter to ascertain whether her master had really lost his ears. Having ascertained that such was the fact and given the information to her father, the latter formed a conspiracy, and in conjunction with other Persian nobles, succeeded in forcing his way into the palace, where they slew the false Smerdis and his brother Patizithes in the eighth month of their reign, 521. The usurpation of the false Smerdis was an attempt on the part of the Medes, to whom the Magians belonged, to obtain the supremacy, of which they had been deprived by Cyrus. The assassination of the false Smerdis and the accession of Darius Hystaspis again gave the ascendancy to the Persians; and the anniversary of the day on which the Magians were massacred, was commemorated among the Persians by a solemn festival, called Magophonia. On this day no Magian was allowed to show himself in public. The nature of the transaction is also shown by the revolt of the Medes that followed the ascension of Darius.

Holofernes, a general of the hosts of Nebuchadnezzar, subjugated much territory for him; and finally marched against Bethulia; and there he was slain in his bedchamber by Judith, a widow of rare disposition and incredible beauty, and all his hosts dispersed. After she had done away with Holofernes she was held in esteem by the Jews to such an extent that for the rest of her days she was honored and elevated by praises of her victory and everlastingly prized. And when she had attained the age of one hundred and fifty years she was buried beside her husband with great pomp and lamentations. [According to the Book of Judith, one of the books of the Apocrypha, Arphaxad, king of Ecbatana fortified his city. Nebuchadnezzar, king of the Assyrians at Nineveh, made war against him, and summoned all who dwelled in the lands between Persia and Memphis to his aid. They refused. Vowing vengeance, he marched alone against Arphaxad and destroyed him. Later he appoints Holofernes general over his army, and sends him against the nations which refused to aid him. He lays siege to Bethulia, a city of the Israelites. They lose heart and urge Ozias and the rulers to give way. Now in those days there lived a widow named Judith, of rare piety and beauty. She blames Ozias and the rulers for considering submission, and urges them to place their trust in God. The rulers excuse themselves, and Judith promises to do for them something that shall go down to all generations. She decks herself bravely and goes to the camp of Holofernes accompanied by her maid, who carries a bottle of wine, a cruse of oil, and a bag filled with parched corn and fine bread and cheese. She tells him that her nation cannot be punished, neither can the sword prevail against them, except they sin against their God, but that now they are about to eat all those things which God charged them not to eat, and that they will therefore be delivered into his hands. She offers to show the way to the town, and to lead him until he comes to Jerusalem. Holofernes is pleased and invites her to a banquet, and she accepts. He drinks deeply and is left alone with her. Praying to God for strength, she smites off his head with his own scimitar; and putting the head into her bag of victuals, she hastens to Bethulia. The next morning the Israelites fall upon their besiegers, who, finding their leader dead, lose heart and flee in wild disorder. After a long life Judith dies at the age of 105 years, and was buried at Bethulia in the cave of her husband Manasseh.]

A NEW BABYLON WAS BUILT BY CAMBYSES IN EGYPT.

ILLUSTRATIONS

Judith

Judith is here represented by a special woodcut. She wears the headdress and garb of the time of woodcutter. Her veil flutters about her,

and in her right hand she holds a sword on the extreme sharp point of which is poised, like a marshmallow for toasting, the head of Holofernes. His eyes are closed in death, his mouth is wide open. The other hand of the heroine is engaged in bestowing a blessing.

With the exceptions of the portrait of Ezra (labeled Edras, a misspelling of Esdras) and the special woodcut of Judith and Holofernes, all of the portraits on this page are different in the German edition of the Chronicle.

Folio LXIX verso

In the 224th year after the building of the city of Rome, when the line of the Roman kings came to an end, the people appointed consuls in the place of kings, who were to govern for but one year so that in the passage of years they would not become too arrogant. Of these we will here mention the foremost. The first two conducted a war against Porsena (Porsemia) [Porsena or Porsenna, Lars, king of the Etruscan town of Chisium, marched against Rome at the head of a vast army in order to restore Tarquinius Superbus to the throne. But the campaign did not accomplish its object], king of the Etrurians. Brutus had two sons who wanted to re-establish the kingship. Brutus caused them to be beaten with rods and then to be killed with an axe. Collatinus was relieved of his office, for it was decided that the name of Tarquinius was to be banished from the city of Rome. [L. Junius Brutus was the son of M. Junius and Tarquinia, the sister of Tarquinius Superbus. His elder brother was murdered by Tarquinius, and Lucius escaped his brother's fate only by feigning idiocy, from which he received the name Brutus. The story of the rape of Lucretia, wife of L. Tarquinius Collatinus, by Sextus the son of Tarquinius Superbus, and the consequent expulsion of the latter and his sons has already been related. It was Brutus who incited the Romans to this course, and it was he and Tarquinius Collatinus who were set up as the first consuls to govern the empire in lieu of a king; but as the people could not endure the rule of any of the hated race of the Tarquins, Collatinus resigned his office and retired from Rome to Lavinium].

The Cumaean Sibyl (Sibylla Cumana), who lived in the time of Tarquinius Priscus, is clad in a dress of gold, and has a tall open book in her hand, and also a book in the left hand, resting on her knee. Her head is bare. She foretold that out of eternity a miraculous birth would take place in this world through a virgin; and that the iron people would come to an end and a golden people would spring up. [Sibyls were first mentioned by the chronicler at Folio XXXV verso, and two others were spoken of later (Folios XLVI verso and LVI verso). The mention of the Cumaean Sibyl at this point is apparently intended merely as a description of the opposite portrait, which, however, in no way conforms to the description. In the portrait she has no book in either hand, nor on her knee. She is not bareheaded, but wears a flowing veil. Her hands are in an attitude of gesture].

These two Romans (referring to woodcut opposite) defeated the Sabines and were accorded a triumph; but Valerius died poor.

The reference is apparently to P. Valerius Publicola and Posthumus. Publicola took part in the expulsion of the Tarquins, and was thereupon elected consul with Brutus (509 BCE). He secured the liberties of the people by several laws and ordered the lectors to lower the fasces before the people as an acknowledgement that their rights were superior to those of the consuls. He became a great favorite with the people, receiving the surname Publicola ('Honored by the People' or 'Guardian of the People'). He died in 503.

In the opposite portrait Publicola is associated with Postumus without text reference to the latter.

Two hundred twenty-five years after the building of Rome, the Romans, having been defeated by the Sabines, elected a regent whom they called a dictator, with authority and powers greater than those of the consuls. This was a worthy office.

Manlius (Manilius) Torquatus, son of Laelius Manlius, made war against the Gauls. He slew a Gaul who challenged him, took away his golden necklace, and put it about his own neck. For this reason he and his descendants were called Torquati, which means necklace.

T. Manlius Imperiosus Torquatus, son of L. Manlius Capitolinus Imperiosus, dictator in 363 BCE, was a favorite hero of Roman story. Manlius is said to have been dull of mind in his youth, and was brought up by his father in the country. When the tribune M. Pomponius accused the elder Manlius on account of the cruelties he had practiced in his dictatorship, he endeavored to excite public enmity against him by representing him as a cruel and tyrannical father. As soon as the younger Manlius heard of this he hurried to Rome, obtained admission to Pomponius early in the morning and compelled the tribune by threatening him with instant death to take an oath to drop the accusation against his father.

In 361 Manlius served under the dictator T. Quintus Pennus in the war against the Gauls, and in this campaign earned immortal glory by slaying a gigantic Gaul, from whose dead body he took the chain (torquis) which had adorned him, and placed it about his own neck. From this circumstance he obtained the surname Torquatus. He was dictator in 353 and again in 349. He was also consul three times. Torquatus and his colleague P. Decius Mus gained a great victory over the Latins at the foot of Vesuvius, which established forever the supremacy of Rome over Latium. Shortly before the battle, when the two armies were encamped opposite one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. But the young Manlius, the son of the consul, provoked by the insults of a Tuscan noble, accepted his challenge, slew his adversary, and bore the bloody spoils in triumph to his father. Death was his reward. The consul would not overlook this breach of discipline, and the unhappy youth was executed by the lector in the presence of the assembled army. This severe sentence rendered Torquatus an object of detestation among the Roman youths as long as he lived; and the recollection of his severity was preserved in after ages by the expression Manliana imperia.

The Senonian Gauls were by nature a cruel and uncivilized people, and by reason of their great stature and their weapons a frightful race born, as it seems, for the extinction of mankind and the destruction of the city of Rome. These barbarians leveled and devastated the whole city with fire and sword for six months. [The Senones were a powerful people in Gallia Lugdunensis, who dwelt along the upper course of the Sequana (Seine). Their chief town was Agendicum, afterwards called Senones (Sens). A portion of this people crossed the Alps about 400 BCE, in order to settle in Italy; and as the greater part of Upper Italy was already occupied by other Celtic tribes, they were obliged to penetrate a considerable distance to the south, and took up their abode on the Adriatic Sea between the rivers Utis and Aesis (between Ravenna and Ancona) after expelling the Umbrians. In this country they founded the town of Sena. They extended their ravages into Etruria; and it was in consequence of the interference of the Romans, while they were laying siege to Clusium, that they marched against Rome and took the city in 390 BCE. From this time we find them engaged in constant hostilities with the Romans, till they were at length completely subdued and the greater part of them destroyed by the consul Dolabella in 283]. At that time Manlius, awakened by the cry of a goose, drove down the hill those who were attempting to enter the city by night. [When Rome, in 390 BCE, was taken by the Gauls, the Roman consul Marcus Manlius took refuge in the Capitol. One night when the Gauls endeavored to ascend the Capitol, Manlius was aroused from his sleep by the cackling of the geese. Hastily collecting a body of men, he succeeded in driving off the enemy, who had just reached the summit of the hill. From this heroic deed he is said to have received the surname Capitolinus. In 385 he defended the cause of the plebians, who were suffering from their debts and the cruel treatment of their harsh patrician creditors. The patricians accused him of aspiring to royal power, and he was thrown into prison by the dictator Cornelius Cossus. The plebians put on mourning for their champion, and were ready to take up arms in his behalf, when the patricians became alarmed and released Manlius; but this act of concession made him bolder, and he instigated the plebeians to open violence. In the following year the patricians brought him to trial on a charge of high treason. He was condemned, and the tribunes threw him down the Tarpeian rock. The members of the Manlia gens accordingly resolved that none of them should ever bear in future the praenomen of Marcus].

Popilia, a Vestal virgin, was, by reason of the loss of her virginity, buried alive.

In the time of these two Romans (referring to a dual portrait of Marcus and Aeneas Manlius), occurred the Vientian (Vegetian) wars in which as many of the victorious Romans fell as defeated Vientians. [Veii (Veiens, Veientis or Veientanus) was one of the most powerful and ancient cities of Etruria, situated on the river Cremera, about 12 miles from Rome. It possessed a strongly fortified citadel, built on a steep hill. It was one of the twelve cities of the Etrurian Confederacy, and apparently the largest of all. It was about seven miles in circumference, equal in size to Athens, and was a powerful city at the time of the foundation of Rome. The Veientians were engaged in almost constant hostilities with Rome for more than three and one half centuries, and there is a record of fourteen distinct wars between the two peoples. Veii was at length taken by the dictator Camillus after a siege which is said to have lasted ten years. The city fell into his hands, according to the common story (doubted by Livy and Plutarch), by means of a cuniculus or mine that was dug all the way from the Roman camp under the city into the citadel of Veii. So well built was the city that the Romans were anxious after the destruction of their own city by the Gauls in 390 BCE to remove to Veii; but the eloquence of Camillus against this plan finally prevailed. So Veii was abandoned; but after the lapse of ages it was colonized by Augustus, and made a Roman municipium. But by the time of Hadrian the city again sank into decay. From this time Veii disappears entirely from history. It stood in the neighborhood of the present Isola Farnese].

ESTABLISHMENT OF THE OFFICE OF DICTATOR

In the ninth year after the conclusion of the Roman line of kings (as Eusebius states) the new office of Dictator was established in Rome; also that of Master of the Horse, who was subordinate to the dictator in all things. Largus became the first dictator, and Sp. Cassius the first Master of the Horse. The dictator was superior in power to the consuls against the enemies of the state.

A dictator in ancient times was an extraordinary magistrate in the Roman commonwealth. The earlier official title was *magister populi* ('Master of the People [i.e., the infantry]') as opposed to his subordinate, the *magister equitum* ('Master of the Horse [i.e., the cavalry]'). Emphasis was thus placed on the military aspect of the dictatorship, and, in fact, the office seems to have been instituted for the purpose of meeting a military crisis too serious for the annual consuls with their divided command. The repression of civil discord was one of the motives for the institution of a dictatorship. This function of the office is attested by the internal history of Rome. In the crisis of the agitation at the time of the Licinian laws (367 BCE) a dictator was appointed. The dictator appointed to meet the dangers of war, sedition, or crime, was described as "the administrative dictator." For minor purposes we find dictators appointed to hold elections, to celebrate games, to establish festivals, and to drive the nail into the temple of Jupiter – an act of natural magic that was believed to avert pestilence. These dictators retired from office as soon as their function was completed; but the administrative dictator held office for six months.

The powers of a dictator were a temporary revival of those of the kings, with some limitations. He was never concerned with civil jurisdiction. His military authority was confined to Italy; and his power of life and death was limited. By the *lex Valeria* of 300 BCE he was made subject to the right of criminal appeal within the limits of the city. However, all the magistrates of the people were regarded as his subordinates. The dictator was nominated by one of the consuls. But the senate claimed authority over the magistrates, and suggested not only the nomination but also the name of the nominee. After the nomination, the *imperium* of the dictator was confirmed by a *lex curiata*. To emphasize the superiority of this *imperium*, the dictator might be preceded by 24 *lectors*, and, at least in the earlier period of the office, these *lectors* bore the axes, the symbol of life and death, within the city walls.

The first dictator is said to have been created in 501 BCE; the last of the "administrative" dictators belongs to the year 216 BCE. The epoch of the Second Punic War was marked by experiments with the office, such as the election of Q. Fabius Maximus by the people,

and the co-dictatorship of M. Minucius. The emergency office of the early and middle republic has little in common with the dictatorship as revived by Sulla and by Caesar. That of the former took on the form of a provisional government. Sulla was created dictator "for the establishment of a republic." Caesar's renewed dictatorships created a temporary monarchy, whatever may have been his wishes as to its permanency. Ostensibly to prevent its further use for such a purpose, M. Antonius in 44 BCE carried a law abolishing the dictatorship. The term is used in our day to designate a tyrannical ruler.

This happened first when Porsena (Porsemia), king of Chisium (Clusium) (that was an Etruscan state) had tried with his army to restore Tarquinius Superbus. And so that this might not occur, a dictator stopped him. But when peace had been made, Porsena became friends with the Roman people and retreated with the highest honors. [For the interesting history between Porsena and Rome, see Livy, ('From the Founding of the City') 2.9-15. This sentence and the two sentences preceding it are not in the German edition of the chronicle]. Quintius (Quincius) Cincinnatus [L. Quintius Cincinnatus was a favorite hero of the old Roman republic, and a model of old Roman frugality and integrity. He lived on his farm, cultivating the land with his own hand. He was born about 519 BCE and played a conspicuous part in the civil and military transactions of the period in which he lived. He particularly distinguished himself as a violent opponent of the plebeians. In BCE 460 he was appointed consul suffectus in the room of P. Valerius. Two years afterward, according to the common story, Cincinnatus was called from the plough to the dictatorship, in order to deliver the Roman consul and army from the perilous position in which they had been placed by the Aequians. The story of the manner in which he effected this is given in Livy. During his dictatorship, in defiance of the tribunes, he held the comitia for the trial of Volscius, whose evidence had condemned his son Caeso, and whom he now charged with perjury. The accused went into voluntary exile. After holding the dictatorship for 16 days, Cincinnatus returned to his farm. In 439 BCE, at the age of 80, he was again appointed dictator to oppose the alleged machinations of Spurius Maelius. This is the last event recorded of him]. was later taken away from his plough by the Roman consuls, and made dictator; and he was one of the most noted. He accepted the office reluctantly. He not only rescued the besieged Romans, but brought countless spoils of war back to Rome, and many prisoners. Thus, with the expedition completed, he returned to his oxen, understanding that the victory was secure. [This sentence is not in the German edition of the chronicle].

Under the consulship of this Valerius (referring to the portrait opposite), the exiled citizens and the fugitive slaves invaded the capitol and burned it. It was a gruesome war, and the consul himself was slain. Publicola as well, who was also a Roman patrician, to whom the name previously had been Publius Valerius, at this time, when the Tarquins had been expelled, together with Brutus was made consul in place of Collatinus (as mentioned above). He himself, when the battle had been engaged in which Brutus died, killed fifteen thousand three hundred men from the army of the Tarquins. And with this victory he was the first of the consuls who, carried in his chariot, celebrated a triumph, a thing that provided a very lovely spectacle to the common people without any envy. He was, moreover, a man of great justice and fairness. [The last four sentences in this paragraph are not in the German edition of the chronicle].

ILLUSTRATIONS

(A) LINEAGE OF THE ROMAN CONSULS

The Lineage of the Roman Consuls begins here. It consists of a panel of the following portraits:

1. Brutus and Tarquinius (Tarquinius) Collatinus, jointly the first consuls of Rome, until the latter was forced to resign; represented by a commonplace double portrait of two men facing one another and gesturing.
2. Valerius Publicola and Postumus, a commonplace dual portrait of men in medieval dress.
3. Largus, first dictator, a rather imposing portrait of a distinguished looking medieval citizen—gesturing as usual.
4. The Decem Tribuni, a group of ten magistrates of ancient Rome, injected into the lineage of the Roman consuls. They are represented by a small group-portrait.
5. Marcus and Aeneas Manlius; dual portrait of not particular significance.
6. Valerius, apparently a relative of Valerius Publicola; represented by a woodcut of an old man.

(B) THE CUMAEAN SIBYL

The Cumaean Sibyl has been assigned a portrait that does not agree with the text of the Chronicle. The portrait here used has already done service for the Sibyl Persica, Folio XXXV *verso*.

(C) MANLIUS TORQUATUS

Manlius (Manilius) Torquatus, strangely represented holding an open book instead of being portrayed as a soldier.

(D) POPILIA THE VESTAL VIRGIN

Popilia the Vestal Virgin; small woodcut of a rather sad looking middle-aged woman, without headdress or veil, arms folded.

Folio LXX *recto*

Aratus (Aracus), the highly renowned astrologer and poet, distinguished himself, as Augustine states, in that, together with Eudoxus, he

comprehended and described all the stars. However, Augustine states that this is contrary to the Scriptures, in which God spoke to Abraham, saying: Look at the stars, count them if you can. But how can they all be counted since they cannot all be seen? And as Aratus was not unfamiliar with astrology, he wrote an excellent book of beautiful verses on the subject [Aratus was the author of two Greek astronomical poems, which have generally been joined together, as if parts of the same work. The design is to give an introduction to the knowledge of the constellations, with the rules for their risings and settings; and of the circles of the sphere, amongst which the milky way is reckoned. The positions of the constellations, north of the ecliptic, are described by reference to the principal groups surrounding the North Pole (the Bears, the Dragon and Cepheus), while Orion serves as a point of departure for those to the South. The immobility of the earth, and the revolution of the heavens about a fixed axis are maintained; the path of the sun in the Zodiac is described; but the planets are introduced merely as bodies having a motion of their own, without any attempt to define their periods; nor is anything said about the moon's orbit. The opening of the poem asserts the dependence of all things upon Zeus. From the general lack of precision in the descriptions it would seem that Aratus was neither a mathematician nor an observer; or, at any rate, that in this work he did not aim at scientific accuracy. Such is the first poem, which consists of 732 verses. The second, consisting of 422 verses, is made up of prognostications of the weather from astronomical phenomena, with an account of its effects upon animals. The style of these two poems is distinguished by the elegance and accuracy of their diction, resulting from a study of ancient models; but it lacks originality and poetic elevation; and variety of matter is excluded by the nature of the subjects. Several other poetical works on various subjects, as well as a number of prose epistles, are attributed to Aratus; but none of them have come down to us], to which Cicero gives witness in the first book of his *On the Orator*: "It is established among scholars that Aratus, a man ignorant of astrology, has spoken about the sky and the stars in the most ornate and finest lines of poetry." [Cicero, ('On the Orator'), 1.16. The German edition of the does not cite the quote from Cicero's text, nor does it even mention the actual book by Cicero, stating only: "to which Cicero gives witness."]

In the midst of the city of Rome appeared a horrible gap or crevice, and the soothsayers interpreted this as portending the burial of a living person. Then at Rome (as Livy states), the earth opened up in a public place, and a wide chasm was formed without displacement of the soil or other force; and it could not be filled with any material. Marcus Curtius heard about this, and he thought of the temples of the gods in the vicinity. He mounted his beautiful horse, and fully accoutered, he leaped into the chasm for love of his country. And when he died the chasm closed. [Mettus or Mettius Curtius (Marcus Curcius), a distinguished Sabine, fought with the rest of his nation against Romulus. According to one tradition, the Lacus Curtius, which was part of the Roman forum, was called after him, because in the battle with the Romans he escaped with difficulty from a swamp into which his horse had plunged. But the more usual tradition respecting the name of Lacus Curtius is that in 362 BCE the earth in the forum gave way, and a great chasm appeared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure; that thereupon M. Curtius, a noble youth, mounted his steed in full armour; and declaring that Rome possessed no greater treasure than a brave and gallant citizen, leaped into the abyss; upon which the earth closed over him].

Aesop (Esopus) Adelphus, the highly renowned poet and teller of fairy tales, flourished in the time of Cyrus, the Persian king. He was a Greek, intelligent and witty, and composed excellent fables, which Romulus afterwards translated from the Greek tongue into Latin and sent to his son Tibertinus. In his stories Aesop taught people how they were to conduct themselves; and to this end he gave speech to the birds, trees and irrational animals. If these fables are carefully studied, one will find in them not only matter for admonishment and laughter, but for sharpening of one's wits. It is said that Aesop was slain in the first year of Cyrus.

Aesop, author of Fables about animals, generally with a didactic purpose, which have given their name to a whole class of stories, lived about 620 to 560 BCE. According to tradition he was the slave of Iadmon of Samos and met with a violent death at the hands of the inhabitants of Delphi. When a pestilence came upon them the Delphians offered a reward for his death, and it was claimed by Iadmon, grandson of Aesop's old master. Herodotus, who is authority for this (2.134), does not state the cause of Aesop's death; but various reasons have been assigned by later writers – his insulting sarcasms, embezzlement of money entrusted to him by Croesus for distribution at Delphi, and the theft of a silver cup.

Aesop must have been freed by Iadmon, or he could not have conducted the defense of a Samian demagogue (Aristotle, *Rhetoric* 2.20). Legend says that he afterwards lived at the court of Croesus, where he met Solon, and dined in the company of the Seven Sages of Greece with Periander at Corinth. The obscurity in which the history of Aesop is involved has induced some scholars to deny his existence altogether.

Very recently Rinutius, a certain learned man, translated all those fables, together with the life of Aesop himself, most accurately into Latin

Rinutius translated Aesop's fables in 1478 in Milan. This book may be the first printed edition of a Greek author (the text provides both the Greek original and a Latin translation) in Western Europe.

This sentence does not appear in the German edition of the Chronicle

for cardinal Antonius of the holy parish church Chrysogonus (Crisogonus). [Saint Chrysogonus (San Crisogono in Italian) is a church in Rome (Trastevere) dedicated to the martyr Saint Chrysogonus. The church was one of the tituli (as the notes), the first parish churches of Rome, known as the Titulus Chrysogoni. It was probably built in the 4th century under Pope Silvester I (314–335), then rebuilt in the 12th century by John of Crema].

ELECTION OF THE DECENVIRS (TEN MEN) AT ROME

In the twelfth year of the kingdom of Artaxerxes, and 300 years [The German edition of the changes this number of years to 202]. after the building of the city of Rome, when Menevius and P. Saxtillus Capitolinus were consuls, the Romans decided to suspend the power of the consuls, and elected ten men by whom the city was to be ruled without tumult. The period of their rule was a happy one (as Livy says); but they later exceeded their authority and fell. After a year had elapsed, they were removed because of the misdeeds of Claudius Appius. [Appius Claudius was consul in 451, and on the appointment of the decimvir in that year, he became one of them, and was reappointed the following year. His real character now betrayed itself in the most tyrannical conduct toward the plebeians till his attempt against Virginia led to the overthrow of the decemvirate. Appius was impeached by Virginius, but did not live to abide his trial. He either killed himself, or was put to death in prison by order of the tribunes. For more on the 'Ten Men' and their period of rule (451-449 BCE), see Livy, ('From the Founding of the City') 3].

THE LAWS OF THE TWELVE TABLES

Inasmuch as the Romans had no laws up to this time, and a dispute arose between the tribunes, who judged various matters for the common people, and the consuls, the Romans, in the 13th year of Artaxerxes, sent messengers to Athens, who not only brought back the laws of Solon, but also the laws and customs of other Greek cities. From these laws ten tables were prepared, and two tables were added to those by the Romans; so originated the celebrated Law of the Twelve Tables, in which the entire law was codified.

TRIBUNES AND AEDILES CREATED AT ROME [The German edition of the titles this section "ELECTION FROM AMONG THE COMMONS."]

Greed for riches gave rise to a fourth conflict; so the common people created magistrates. Fabius Ambustus, the father of two (daughters), gave one to Sulpicius, a man of patrician blood, and the other to a plebeian. [According to the story recorded by Livy, ('From the Founding of the City') 6.34, Marcus Fabius Ambustus had two daughters, of whom the elder was married to Ser. Sulpicus, and the younger to C. Licinius Stolo. The younger daughter (Fabia) induced her father to assist her husband in obtaining the consulship for the plebeian order, into which she had married]. The tribunes of the people were created in the 16th year of Artaxerxes [Here Artaxerxes II is meant. He ruled from 404-358 BCE].; and although this office was not of particular importance, it was greatly respected in the state. [The office of tribune is one that was born of the oppression of the people by rulers against whom they rebelled. In compromise the people were allowed to choose their own magistrates from their own order, who were to have the power of opposing with effect every measure which they might judge in anyway prejudicial to their interest. These new magistrates were to be elected annually. At first they were five in number, but in time they were increased to ten. They were called tribunes because the first of them was chosen from among the tribune militum of the different legions. Their authority was confined to the city limits and one mile beyond the walls. Two officers, called Aediles, were appointed to aid them. The Aediles had charge of the public buildings, and later, also of the games, spectacles, and other matters of police within the city. By the appointment of the tribunes the aristocracy was to a certain extent weakened, and the government took on even more distinctive aspects of a 'representative-democracy.']

Veturia, the mother of Coriolanus, the Roman consul, was an old woman at this time. By good works she lengthened her years to eternal youth. When Coriolanus without cause besieged the city, and refused to see the embassies that were sent to him, and would not listen to the high priests, his mother diverted him from his stubborn anger and from the course which he had entered upon. He abandoned the siege and released the city. In gratitude to those women the Romans erected a temple; and afterwards no honor was withheld from the women by the men. And the Romans ordained that the people should stand up for the women, and give them the right of way; a custom which to this day is still observed by the respectable. It was also considered fit and proper for the women to wear gold, purple dresses, and golden girdles and ornaments. [Coriolanus is the hero of one of the most interesting early Roman legends (and a later life by Plutarch, which in turn was the basis of Shakespeare's play,). His original name was C. Marcius, and he received the surname Coriolanus from the heroism he displayed at the capture of the Volscian town of Corioli. But his haughty bearing toward the common people excited their fear and dislike, and when he was a candidate for the consulship they refused to elect him. After this, when there was a famine in the city, and a Greek prince sent corn from Sicily, Coriolanus advised that it should not be distributed to the commons until they should give up their tribunes. For this he was impeached and condemned to exile in 491 BCE. He now took refuge among the Volscians, and promised to assist them in a war against the Romans. He was appointed general of the Volscian army, took many towns, and advanced unresisted until he came to the Cluilian dyke close to Rome in 489. Here he encamped, and the Romans in alarm sent to him embassy after embassy, consisting of the most distinguished men of the state. But he would listen to none of them. At length the noblest matrons of Rome, headed by his mother Veturia, and Volumnia, his wife, with his two little children, came to this tent. His mother's reproached, and the tears of his wife and the other matrons, bent his purpose. He led back his army, and lived in exile among the Volscians till his death; though other traditions relate that he was killed by the Volscians on his return to their country].

ILLUSTRATION

Marcus Curtius (Curcius), the noble Roman youth, fully accoutered and mounted on his beautiful steed, is depicted in the act of plunging into the great chasm that opened in the earth in the region of the forum, as related in the text and accompanying note. Rider and horse are sinking into the earth, which immediately closed over them, sealing the gap. The title is unusually large for such a relatively small-sized image.

Darius, a son of Hystaspis (Histaspis), the fourth king of the Persians, began his reign in the 70th year of the Jewish captivity; and, together with six other nobles, slew Smerdis and his brother Patizithes (Patizitem). They agreed among themselves that the one whose horse should neigh first on the following morning should become king of Persia. Darius so arranged matters with his master of the stables that his horse neighed before all the others, and in consequence, he was presently chosen king. When he received the kingdom, he married Atossa (Atosam), the daughter of Cambyses. By her he begot Xerxes and other sons. He gave Zerubbabel (Zorobabel) authority to lead the Jews back to Jerusalem, to restore to them the vessels of the Temple, and to give them annually twenty talents of silver. And so the Temple was built. Before Darius died, Egypt seceded from him.

Darius, king of Persia (521-485 BCE), was the son of Hystaspis. He was one of the seven Persian chiefs who destroyed the usurper Smerdis (Folio LXIX *recto* and note). The chiefs agreed that the one of them whose horse neighed first at the appointed time should become king, and by this token Darius was chosen. He married Atossa and Arystone, the two daughters of Cyrus, and Parnis, daughter of Cyrus's son Smerdis, and Phaldime, daughter of Otanes, one of the seven chiefs. He set his vast empire in order, dividing it into twenty satrapies, assigning to each its amount of tribute. Persia proper was exempted from all taxes except such as it had been accustomed to pay. The Babylonians revolted but were put down. Later Darius invaded Scythia, marching far into the interior of modern Russian; but after losing a number of men by famine, and being unable to meet the enemy, he was obliged to retreat.

On his return to Asia Darius sent part of his forces under Magabasus, to subdue Thrace and Macedonia, which thus became subject to the Persian Empire. The most important event in this reign was the commencement of the great war between the Persians and the Greeks. In 501 the Ionian Greeks revolted; they were assisted by the Athenians, who burnt Sardis. Thereby they provoked the hostility of Darius. In 492 Mardonius was sent to invade Greece with a large army, but he lost a large part of his fleet and land forces. He was recalled, and Artaphernes appointed to command the invading army but they were again defeated, this time by Miltiades at Marathon. Darius now called out the whole force of his empire to subdue Greece, but after three years of preparation his attention was diverted by the rebellion of Egypt. He died in 485, leaving the execution of his plans to his son Xerxes.

Xerxes (Xerses), son of Darius and Atossa, and fifth king of Persia, began to reign in the 104th year of the Jewish captivity; and he reigned twenty years. He appeared to be the successor of his father's wishes, to honor and worship the God of Israel. He treated the Israelites with kindness and was very friendly to Esdra, the priest. Yet he followed his father's cruelty and grimness. He conquered Egypt, and became the ruler of entire Asia. He swept over Greece with war and an innumerable host of warriors. He burned Athens and killed many people. But finally he was twice wounded by Leonidas, the Spartan prince, and pursued so strongly that he, whose ships formerly swarmed over the seas, was barely able in fear to make good his escape on a small fishing craft. Some time later he was slain by Artabanus, his commander. [Xerxes was king of Persia from 485 to 465 BCE. His father Darius had died in the midst of his preparations against Greece, which had been interrupted by the revolt of the Egyptians. The first care of Xerxes was to reduce these people to submission. This done, he returned to Persia, leaving his brother as governor of Egypt. In the spring of 480 he set out from Sardis on his memorable expedition against Greece. He crossed the Hellespont by a bridge of boats, and continued his march through the Thracian Chersonese till he reached the plain of Doriscus. His land forces contained forty-six nations. In his march through Thrace and Macedonia he received further accession of strength, and when he reached Thermopylae his land and sea forces are said to have amounted to 2,641,610 fighting men (obviously an exaggeration!). Xerxes continued his march through Thrace. After joining his fleet at Therme, he marched through Macedonia and Thessaly without meeting with any opposition until he reached Thermopylae. Here the Greeks opposed him. His fleet was overtaken by a violent storm and he lost at least 400 ships of war, as well as an immense number of transports. He attempted to force his way through the pass of Thermopylae, but was repulsed again and again by Leonidas, until the treachery of a Greek from neighboring Malis, named Ephialtes, enabled him to fall on the rear of the Greeks. Leonidas and his Spartans refused to leave, and were all slain. Then followed the memorable battle of Salamis, in which the Greeks won a glorious naval victory. Xerxes witnessed the battle from a lofty seat on the shore, but only to behold the defeat and dispersion of his mighty fleet. He became alarmed for his own safety and resolved to leave Greece immediately. Leaving behind Mardonius, who undertook to complete the conquest with 300,000 of his troops, Xerxes returned to Sardis. And though the war continued for several years longer, the invasion proved a failure in the end. In 465 Xerxes was murdered by Artabanus, who aspired to the kingship of Persia. He was succeeded by his son Artaxerxes I].

Artabanus, the sixth king of Persia, began to reign; and he reigned for seven months, which the historians call a year. Since Xerxes had died and had left behind two sons, Darius and Artaxerxes (Artaxerses), Artabanus instigated the younger brother to slay the elder one, saying that the elder brother had slain their father. But Vado (Vagabasus), who had knowledge of this evil deed, disclosed all to Artaxerxes, who in consequence of that mustered his troops as if about to count them. Artaxerxes, pretending that his armor was too short, went about to exchange it for that of Artabanus, who was among them. But when Artabanus was exposed, he and his seven sons were stabbed to death by order of Artaxerxes. And so the latter avenged himself upon Artabanus for the death of his father and brother. [Artabanus was a Hyrcanian, and commander of the bodyguard of Xerxes, whom he treacherously assassinated in 465 BCE, with a view of setting himself upon the Persian throne. According to Aristotle he had previously killed Xerxes' son Darius, and was afraid that the father would avenge him. According to Ctesias, Justin and Diodorus, he killed Xerxes first, and then pretended that Darius had murdered him, and instigated his brother Artaxerxes to avenge the deed. During the first four months of the reign of Artaxerxes I, Artabanus was the ruling power in the state; for this reason some erroneously reckon him as king for seven months. However, as soon as Artaxerxes learned the truth about the murder of his father and brother, he slew Artabanus and his sons.]

Artaxerxes, the seventh king of the Persians, reigned forty years. He was the most handsome of men; but his arms were so long that they reached to his knees; for this reason he was called Longimanus (Long-hands). From the very beginning he levied heavy taxes upon the Persians, for he spent much gold and silver in the construction of buildings in which to deposit tribute money and the interest that

accrued from it, in anticipation of public needs. Being an advocate of peace, all men loved him. Ezra, the priest and highly enlightened prophet, brought renown to his kingdom. Nehemiah was his and Darius' cupbearer.

Artaxerxes I, surnamed Macrocheir in Greek ('Long-hand') and translated as Longimanus in Latin ('Long-hands') because his right hand was longer than his left, was the younger son of Xerxes, and was raised to the throne in 465 BCE by the vizier Artabanus, the murderer of his father. After a few months he became aware of the crimes of the vizier, and slew him and his sons. On the whole his reign was peaceful, and he was famed for his mild and magnanimous character. Nepos says he was exceedingly beautiful and valiant. According to Nehemiah, his cupbearer, he was kind, but a rather weak monarch. His reign was disturbed by several insurrections. The war with Athens was terminated in 448, Cyprus and Egypt being ceded to the Persians. In his reign the Jewish religion was definitely sanctioned by law in Jerusalem on the basis of an edict granted by the king to the Babylonian priest Ezra in 458 BCE, and the appointment of Nehemiah as governor of Judea in 445 BCE.

Artaxerxes died in December 425. A great many tablets dated from his reign have been found in Nippur, and a few at other places in Babylonia; but inscriptions of the king himself are not extant. His grandson mentions his buildings in Susa.

Democritus of Abdera (Aberides) [Democritus was born at Abdera in Greece. His father possessed so much property and wealth that he was able to entertain Xerxes on his march through Abdera. The tradition that he blinded himself that he might be less disturbed in his pursuit is probably the invention of a later age, fond of anecdotes of that character. His studies embrace the natural sciences, mathematics, mechanics, grammar, music, philosophy, and various useful arts. With Leucippus he invented the atomic theory of matter. For his biography see note, Folio XXII *verso*], the philosopher, flourished at this time. At first he listened to Chaldean Magi, and even as a child he became well versed in theology and in astrology. He journeyed to Persia by sea to study geometry there, and later went to Chaldea and to Athens to acquire knowledge of spiritual matters. At Athens he made the acquaintance of Socrates. He finally returned home, a very learned man; and he gave away his paternal inheritance for the common good. Democritus said that he preferred that peace of mind which poverty affords, rather than to be enslaved by the cares of wealth. He betook himself to a small garden by the city wall in order that he might observe nature in solitude, and, as Cicero says in the fifth book of his Tusculum Disputations, so that his mind might prove more productive. In order that he might not see the conduct of evil disposed citizens, he put out his own eyes. He lived 109 years. From his aphorisms we consider this one best: It is more agreeable to keep moderation in your life than excess in another; for moderation is the medicine of necessity.

Heraclitus, the philosopher, was held in esteem at this time. His books were so obscure that they were hardly understood by other philosophers. Toward the end of his life he was asked to say something remarkable; but he answered not. Instead, he twirled his finger about in a steady motion. According to Macrobius, he stated that the soul was a spark of stellar existence. [Heraclitus of Ephesus, was a philosopher, generally considered as belonging to the Ionian school, though he differed from their principles in many respects. In his youth he traveled extensively, and after his return to Ephesus the chief magistracy was offered to him, which however, he transferred to his brother. He appears afterwards to have become a complete recluse, rejecting even the kindnesses offered by Darius, and at last retreating to the mountains, where he lived on pot herbs. Some time later he was compelled by illness, consequent on such meager fare, to retire to Ephesus, where he died at the age of sixty. He flourished about 513 BCE. He wrote a work that contained his philosophical views. From the obscurity of his style he gained the title of the Obscure or the Riddler. He considered fire to be the primary form of all matter; but by fire he meant to describe only clear light fluid, "self-kindled and self-extinguished," and therefore not differing materially from the air of Anaximenes. His most famous utterance, cited in several authors, but most famously by Plato (402a), is: "You can't step twice into the same river." His ideas on flux and paradox/the unity of opposites still provoke philosophical discussion today].

Folio LXXI recto

Themistocles, an Athenian philosopher, was highly regarded in these times, not only in the art of letters, but also in deeds of valor and in naval warfare. Following his advice, the Athenians defeated Xerxes in a naval battle. Even as a child, by reason of his natural intelligence, he always took note of exceptional matters. Ever seeking to satisfy his zeal for learning, and to comprehend beautiful sayings, he spent no time in play or misbehavior. He was ambitious for honor, and sought to become the ruler of the city. When asked by a certain person whether he should give his daughter in marriage to an accomplished poor man or to a securely rich one, he replied: I prefer a man lacking money to money lacking a man. [Themistocles, the celebrated Athenian, was born about 514 BCE. In youth he was impetuous, but displayed great intellectual powers and a lofty ambition for political distinction. He began his career by setting himself in opposition to those who had most power, among whom Aristides was the chief. The fame which Miltiades acquired by his generalship at Marathon made a deep impression upon him, and he said that the trophy of Miltiades would not let him sleep. In 483, his rival Aristides was ostracized (an event to which Themistocles had contributed). From this time on he was the political leader in Athens. In 481 he was Archon Eponymus. He persuaded the Athenians to employ the silver from the mines of Laurium in building ships instead of distributing it among the citizens. He was sure that it was only by a fleet that Athens could repel the Persians and obtain the supremacy in Greece. Later, as the commander of the Athenian fleet, he defeated Xerxes, and to his courage the Greeks owed their salvation from Persian dominion. This victory established his reputation among the Greeks. He was honored by the Spartans, who gave Eurybiades the palm of bravery, and Themistocles the palm of wisdom and skill, with a crown of olive and the best chariot the Spartans possessed. On his advice the Athenians then fortified Athens and the port of Piraeus. But the reputation of Themistocles suffered under accusations of enriching himself by unfair means, and in 471 he was ostracized from Athens and retired to Argos. Under charges of treasonable correspondence with the enemy, he fled from Argos to Corcyra, and then to Epirus, where he took refuge in the house of Admetus, king of Molossi, who refused to surrender him up. He finally reached the coast of Asia in safety. Xerxes was now dead, and Artaxerxes was on the Persian throne. The new king received Themistocles at his court, and in the hope of using him against the Greeks, gave him a

handsome allowance, after the Persian fashion, and made him governor of the Persian province of Magnesia where he spent the rest of his life. He has a star turn in the second half of Herodotus', and was the subject of one of Plutarch's biographies—the two most important sources for his life].

Aristides, the Athenian philosopher, a most excellent man, flourished at this time (so Cicero relates in the third book of his *On Duties*). He was a man of such virtue and righteousness in matters concerning the common good that he acquired the name of the Just. He was so highly regarded by Plato that among all the celebrated men who flourished at Athens he considered Aristides alone worthy of praise. They say that he died so poor that he did not leave enough to pay his burial expenses. [Aristides, an Athenian, surnamed the "Just" was of an ancient aristocratic family. He was the political disciple of Cleisthenes (founder of the Athenian democracy), and partly on that account, partly from personal character, opposed from the first to Themistocles. He fought as the commander of his tribe at Marathon in 490 BCE, and in 489 was made Archon. In 483 he was ostracized, probably in consequence of the triumph of the maritime and democratic policy of his rival. He was still in exile in 480, when the battle of Salamis was fought, but did good service on that occasion by dislodging the enemy with a band of soldiers raised and armed himself from the islet of Psyttaleia. He was recalled from exile in the following year and appointed general, commanding the Athenians at the battle of Plataea. In 477 he and his colleague Cimon obtained for Athens the command of the maritime confederacy. He died after 471, the year of the ostracism of Themistocles, and very likely in 468. He died so poor that he did not leave enough to defray his funeral expenses. Plutarch wrote a biography on Aristides].

Anaxagoras, the philosopher, was also at this time held in regard in the city of Clazomenae [Clazomenae was an important city of Asia Minor on the north coast of the Ionian peninsula on the gulf of Syrna. It had considerable commerce, was celebrated for its temples, and still more as the birthplace of Anaxagoras. Under the Romans it was a free city]. He was so zealous for learning that he gave his entire paternal inheritance to his friends, and went to distant lands in search of knowledge. When he returned to his home after a long absence and saw his father's estates lying in waste, he said, I would not be safe if these riches had not been dissipated. When asked whether he was concerned about his fatherland, he replied, I carry no small but great cares about my fatherland; and he pointed his finger to heaven. When asked to what purpose he was created, he replied, To observe the sun, moon, and heaven. To one who informed him of the death of his son, he said, You tell me nothing new, for I knew he was mortal when I begot him. At the age of 72 years he was imprisoned by the Athenians and put to death by a drink of poison, because he called the sun, which they worshipped as a god, a fiery stone. [Anaxagoras, a celebrated Greek philosopher of the Ionian school, was born at Clazomenae in Ionia in 500 BCE. He gave his property to his relatives, in order to devote his life to higher ends. He went to Athens at the age of 20, and there he remained for 30 years. He became the teacher of the most eminent men of the time, including Euripides and Pericles. His doctrines gave offense to the religious feelings of the Athenians, and he was accused of impiety by the enemies of Pericles. It was only through the eloquence of Pericles that his life was spared; but he was sentenced to pay a fine of five talents and to go into exile from Athens. He retired to Lampsacus, where he died in 428, at the age of 72. Anaxagoras was dissatisfied with the philosophic system of his predecessors who had endeavored to explain nature and its various phenomena by regarding matter in its different forms and modifications as the cause of all things; but Anaxagoras, on the other hand, conceived the necessity of seeking a higher cause, independent of matter, and this he considered to be mind, thought or intelligence].

Empedocles, also an Athenian philosopher, flourished in esteem at this time. He was so accomplished in song that by his sweet singing he calmed down an angry and raging youth (a guest of Empedocles) who was about to pursue another guest who had complained against his father. He taught that in all the manifold forms of nature there are three things: Disdain of affluence; zeal for future salvation, and enlightening of the mind. Of these nothing is more honorable than the first; nothing more real than the second; and for the quick acquisition of both, nothing more necessary than the third. He caused himself to be cremated on the supposition that the soul is immortal. [Empedocles, of Agrigentum in Sicily, flourished about 444 BCE. Although of an ancient and wealthy family, he joined the revolution in which Thrasydaeus, the son and successor of Theron, was expelled. He was magnanimous in the support of the poor, severe in the persecution of the aristocrats, and declined the sovereignty which was offered him. His brilliant oratory, his penetrating knowledge of nature, his reputation for marvelous powers in curing disease, his exertions in removing marshy districts and in averting epidemics, spread a luster around his name. He was called a magician. He traveled in Greece and Italy, and made a stay at Athens. His death is said to have been marvelous, like his life. One tradition has it that he was removed from the earth, like a divine being; another, that he threw himself into the flames of Mount Aetna, that by his sudden disappearance he might be believed to be a god; but it was added that the volcano threw up one of his sandals, and thus revealed the manner of his death. His works were all in verse, the most important being a didactic poem on nature. He believed in the migration of souls. He first established the number of four elements, which he called the roots of all things].

Sappho (Sappho) [Sappho, surprisingly, has two entries in the . In addition to the one here, Schedel previously devoted a short paragraph to her in the Fourth Age at Folio LXI *verso*, where she follows Pythagoras. The two entries are quite different (e.g. in the former she is strangely called Sappho Crexea).], born in the city of Lesbian [Sappho was born on the island of Lesbos. 'Lesbian' is an adjective describing any citizen or place on that island]. Mytilene (Mitilena), another poetess, lived in high esteem at this time. She was the offspring of honorable and famous parents, and was, therefore, of (such) a noble disposition that, in the bloom of youth and beauty, she was not content only to write in prose but, spurred on by the widening passion of her spirit and by the vivacity of her innate talents, and with a zeal for learning, she ascended the steep slopes of the lofty peak of Parnassus. And with happy daring she joined the welcoming Muses. What more (is there to say)? By that passion of hers it has turned out that all the way up to our day her poetry, very famous in the testimony of the ancients, is (still) shining. She did not hesitate to bring forth lyric melodies. Therefore a bronze statue was erected in her memory. And she herself was counted among the famous poets. Nevertheless, her works were lost through the neglect of our ancestors.

All but the last sentence in the Latin edition of the Chronicle is taken from Boccaccio. The German edition, in fact, removes it, in

addition to changing (mostly abridging) some of the Latin text's information on Sappho:

Sappho, a native of Lesbian Mytilene, another poetess, lived in high esteem at this time. She was the offspring of honorable and noble parents, and was therefore of a noble disposition. In the bloom of her youth she was of beautiful stature. In her passion and zeal for learning, she cast herself down from the heights of Mount Parnassus. She left behind many of her lovely poems. Therefore a bronze statue was erected in her memory.

The German entry on Sappho is less florid and more logical than the Latin text. There are no non-sequitur sentences in this version, and the removal of the last line eliminates problems with the claim that Sappho's poetry is still "shining in our (i.e. Boccaccio's or Schedel's) own day" when it didn't really exist in the West before the year 1500 (after that period, especially in the 19th and 20th centuries, many fragments were discovered in Egypt). The German version thus shows clear evidence of a strong editorial hand.

Zeuxis (Zeusis), a great painter, was at this time (as Eusebius states) in great renown. He acquired such great riches that he gave away his paintings, saying that they were priceless and therefore not for sale. As Pliny states in book 35 of his *Natural History*, he brought the painter's brush to great glory. And he acquired so much wealth that he decided to give away as gifts his own works. And he was saying that they could not be exchanged for a price that was of sufficient worth.

Cf. Schedel's source, Pliny, *Natural History* 35.36:

Opes quoque tantas adquisivit, ut in ostentatione earum Olympiae aureis litteris in palliorum tesseris intextum nomen suum ostentaret. Postea donare opera sua instituit, quod nullo pretio satis digno permutari posse diceret, sicuti Alcmenam Agragantinis, Pana Archelao. And he acquired such great wealth that he advertised it at Olympia by displaying his own name embroidered in gold lettering on the checked pattern of his robes. Afterwards he set about giving away his works as presents, saying that it was impossible for them to be sold at any price adequate to their value: for instance he presented his Alcmena to the city of Girgenti and his Pan to Archelaus. (H. Rackham, Pliny, Vol. IX; Loeb Classical Library, 1957; pp. 307, 309)

This sentence along with the preceding two are not in the German edition of the chronicle.

Moreover he painted, as the same Pliny says, a child carrying grapes, to which (fruit) the birds flew. And he became angry, and said, I painted the grapes better than the child, for if I had created a child, the birds would have feared it. He is also given credit by Quintilian for having discovered shadows. There also lived at this time a highly celebrated artist named Parrhasius, who entered upon a contest with the aforementioned Zeuxis. For as Zeuxis exhibited his grapes, painted with such skill that the birds flew to them, Parrhasius brought forth a curtain painted with birds, and Zeuxis thought they were in truth birds. But when the curtain was moved away, and it was seen to be a painting, the mistake was understood. So Zeuxis yielded the palm to his rival Parrhasius, for he had deceived him with the birds. [Zeuxis, the celebrated painter, who excelled all his contemporaries except Parrhasius, was a native of Heraclea (probably of the city of that name on the Euxine), and flourished 424-400 BCE. He came to Athens soon after the Peloponnesian War, when he had already achieved a great reputation, although but a young man. He spent some time in Macedonia, at the court of Archelaus, for whom he decorated the royal palace at Pella with paintings, probably soon after 413. He painted a picture of Helen of Troy for the city of Croton in Magna Graecia. He also visited Sicily, where he gave away his paintings to the Agrigentines. Again we find him at Olympia where he made an ostentatious display before the eyes of all Greece, of the wealth which his art had brought him, by appearing in a robe embroidered with his own name in letters of gold. After acquiring a great fortune he adopted the custom of giving away his pictures because no adequate price could be set upon them. The time of his death is unknown. The picture of Helen is his masterpiece, and for this he had as models the five most beautiful virgins of Croton. It was painted for the city's temple to Hera. The art of accurate imitation of still life was carried almost to perfection by Zeuxis and his younger rival Parrhasius. The well-known story of the trial of skill, if not literally true, indicates the opinion which was held in ancient times of their powers of imitation. In this contest Zeuxis entered his painting of a bunch of grapes, so realistic that the birds flew at the picture to eat the fruit. Confident of victory, he called upon his rival no longer to delay to draw aside the curtain to show his picture; but the picture of Parrhasius was the curtain itself, which Zeuxis had mistaken for a real drapery. On discovering his error Zeuxis honorably yielded the palm to Parrhasius, saying that he had himself deceived birds but that Parrhasius had deceived an artist].

ILLUSTRATIONS

(A) SAPPHO (SAPHO) THE POETESS

Sappho is represented by a woodcut borrowed from a genealogical vine at Folio XXVI *recto*, and there entitled "Zephala (Zilpah), handmaid of Rachel." Note the dual branch proceeding from her waist. A different portrait of Sappho is used on Folio LXI *verso*.

(B) ZEUXIS AND PARRHASIUS

Zeuxis and Parrhasius are portrayed by a single woodcut. Zeuxis is seated at a table, his arms folded. Before him lies a picture, which may or may not be his painting of Helen of Troy, but certainly not of a bunch of grapes. His expression is one of deep thought and disappointment. He may be meditating upon his defeat, and apparently his grapes have turned sour. Yet we may be wrong. Possibly he is just a weary sitter, having his portrait painted; for to the right is another artist busily engaged at his easel, with palette and brush in hand. This must be the triumphant Parrhasius. Surely Parrhasius is not painting his famous curtain, which Zeuxis mistook for a real one; for

the canvas is a very small one. And after all, he seems to be painting the sitter behind his easel, a rather awkward position in which to pose a subject.

Folio LXXI verso

Toulouse (Tolosa), a city lying within the mountainous regions of Gaul, was founded by the Trojan, Tolosus. Now when the Romans took the city, they established themselves there in residence and improved it with a large market-house, capitol, and other buildings, of which some are still to be seen there. It lies near the Narbonensian city which was built by the associates of Aeneas, and is not far from Aquitania and the Sonciatic [The Senones are probably here meant. They were a powerful people in Gallia Lugdunensis, who dwelt along the upper course of the Seine. Augustus divided Gaul into four provinces – Gallia Narbonensis, the same as the old Provincia; Gallia Aquitania, extending from the Pyrennes to the Loire; Gallia Lugdunensis, the country between the Loire and the Seine and Saone – so called from the colony of Lugdunum (Lyon); and Gallia Belgica, between the Seine, Saone and the Rhine]. people. Here Paulus, the disciple of Saint Paul, performed miracles and rests in peace. It is a capital city, and through Pope John XXII was first endowed as an archbishopric. Castles were erected there, and the city became subject to the arch-episcopal jurisdiction. It is subject to the king of France. A university has also been built there. Here also is the body of Saint Saturninus and various relics of the apostles, which are held in great veneration. He was the first bishop there. He was taken by the pagans and thrown down all the steps from the top of the capitol building, and his head was crushed, his brains were beaten out, and his whole body was torn to pieces. And so at this place he breathed out his worthy soul to Christ. [Toulouse (Tolosa), a town of Gallia Narbonensis, was situated in Garumna, near the Aquitanian frontier. It was subsequently made a Roman colony, surnamed Palladia. It was a large and wealthy town, and contained a celebrated temple in which it is said there was deposited a great part of the booty taken by Brennus, leader of the Senonian Gauls, from the temple at Delphi. Town and temple were plundered by the consul Q. Servilius Caepio in 106 BCE; but the subsequent destruction of his army and his own unhappy fate were regarded as a divine punishment for his sacrilege. The city stands on the right bank of the Garonne, and is the capital of the department of Haute-Garonne in southwestern France. The church of St. Sernin, or Saturnin, whom legend represents as the first preacher of the gospel in Toulouse, where he was perhaps martyred about the middle of the third century, is the largest Romanesque basilica in existence, being 375 feet in length by 210 feet in breadth. In the crypts are many relics, which, however, were robbed of their gold and silver shrines during the Revolution. Toulouse is the seat of an archbishopric, a court of appeal, a court of assizes, and a prefect].

Tours (Turo), a capital of Gaul, was built by Brutus, king of the Britons. He named it Turon after his grandson Turnus, who was there slain in battle by Aewalfredo (Gualfredo), Duke of Aquitania. It is a great industrial city on the river Loire (Liger), which divides the Bituriges [The Bituriges were a numerous and powerful people in Gallia Aquitania, and in early times were supreme over the Celtic tribes of Gaul]. from the Hediis(?). Above it is a sea that gives it shipping advantages. It is also an arch-episcopal seat, to which eleven other bishops, chiefly in Celtica, are subject. And although the region retains the tribal name of Brittany, yet it lies in the kingdom of France. Although the city is very rich and has many estates, it also contains many ordinary buildings. It had many excellent and virtuous men, renowned for their piety. One was the most holy bishop Martinus, who awakened three persons from the dead. Another was Perpetuus, also a bishop of marvelous holiness. [Tours (Turo, but correctly Turoi), on the Loire River, was originally called Altionos, and later Caesarodunum. It was the chief town of the Turones, a people in the interior of Gallia Lugdunensis. Tours became Christian about 250 CE through the preaching of Gatien, who founded the bishopric. When Gratian made tours the capital of Lugdunensis Tertia, it became an archbishopric. In the fifth century the official name of the city was changed to Civitas Turonorum. It fell to the Visigoths in 473, and later became part of the Frankish dominion under Clovis. The arts flourished in tours during the Middle Ages. In the 17th and 18th centuries it was the capital of the government of Touraine. Balzac was a native of Tours. Today the city, a university town, is noted primarily for its medieval cathedral (Cathedral of St. Gatien, also known simply as Tours Cathedral) and its central position in the heart of the Loire Valley with its numerous chateaux].

ILLUSTRATION

City of Tolosa (Toulouse)

The city is represented by a woodcut that has also done service for Troy (Troya) at Folio XXXVI recto.

Folio LXXII recto

Milan (Mediolanum), the mighty city of the Insubres, [The Insubres were a Gallic people who crossed the Alps and settled in Gallia Transpadana in northern Italy. Their chief town was Mediolanum (present day Milan). They were a powerful tribe, but were conquered by the Romans shortly before the Second Punic War. It was taken by the Romans in 222 BCE and later became the residence of the emperors of the West, till the coming of Atilla, who plundered the town and induced the people to transfer the seat of government to the strongly fortified Ravenna. Mediolanum was one of the foremost cities of the empire, and on the fall of the Western empire it became the seat of Theodoric the Great and the capital of the Ostrogothic kingdom, surpassing even Rome in population and prosperity. It received a fearful blow in 539 CE, when, having sided with Belisarius, it was taken by the Goths under Vistiges, a great part of it destroyed and the inhabitants put to the sword. It again became important under the Lombards]. located on this side of the mountainous region of Gallia, and mother of other cities, had its origin, as narrated by Livy of Padua and Trogius Pompeius, with the Gauls, who under their commander Brennus marched into Italy. Many say this city was not built in the reign of king Assuerus by the Senonian Gauls, but was enlarged and improved by them. Yet others say it was built in the time of Joshua, the judge of the Hebrews, and was illustrious in the time of the Trojans. Then when the Sicambri, [The Sicambri (Sygambri, Sugambri, Sigambri or Sycambri) were one of

the most powerful peoples of Germany at an early time. They belonged to the Istaevones, and dwelt originally north of the Ubii on the Rhine, from where they spread toward the north as far as Lippe. They were mentioned by Caesar, who invaded their territory. They were conquered by Tiberius in the reign of Augustus, and a large number of them were transplanted to Gaul, where they received settlements between the Maas and the Rhine as Roman subjects. The portion who remained in Germany withdrew farther south, probably to the mountainous country in the neighborhood of the Taunus, a large range of mountains, at no great distance from the confluence of the Moenus (Main) and the Rhine. Shortly afterwards they disappear from history, and are not mentioned again till the time of Ptolemy, who places them much farther north, close to the Bructeri and the Langobardi, somewhere between the Vecht and the Yssel. At a still later period we find them forming an important part of the confederacy known under the name of Franci]. a people of Germany in the time of Samson, the judge, marched toward Milan with hostile intent, they were intercepted by Julius the Insubrian king; and they made peace, and entered into an alliance to become a single people and kingdom. Until the time of Brennus [Brennus was the leader of the Senonian Gauls. In 390 BCE he invaded Italy. He defeated the Romans at the Allia, some twelve miles from Rome. He then appears to have delayed a day or two, giving the Romans time to fortify the Capitol; he then sacked Rome, besieged the Capitol for six months, accepted the offer of the defenders to ransom themselves, and then, probably departed safely with his booty. It is difficult to disentangle the facts of this invasion from the legends. We may or may not believe the massacre of the Patricians in their chairs; the night attack on the Capitol, the sacred geese and the exploits of Manlius; the false weights at the paying of the ransom, and the hurling by Brennus of his sword into the scales, with the famous words, "Vae Victus." Livy says that at the time of the payment, Brennus and his forces were wiped out by Camillus]. it was not a large city, but he increased it in a wonderful manner. It is the industrial center of the entire country of Lombardy, and it has a very fertile soil. Hercules Maximianus [Maximianus was Roman emperor from 286 to 305 CE. He was born of humble parents in Pannonia, and had acquired such fame in the army that Diocletian selected this rough soldier for his colleague, as one whose abilities were likely to prove valuable in the disturbed state of public affairs. Accordingly, he created him first Caesar (285), and then Augustus (286), conferring at the same time the honorary appellation of Herculus, while he himself assumed that of Jovius. After having been reluctantly compelled to abdicate, at Milan (305), he was again invested with the imperial title by his son Maxentius, in the following year (306) to whom he rendered the most important service in the war with Severus and Galerius. Having been expelled from Rome shortly afterwards by his son, he took refuge in Gaul with Constantine, to whom he had previously given his daughter Fausta in marriage. Here he again attempted to assume the imperial throne, but was easily deposed by Constantine in 308. Two years afterwards he endeavored to induce his daughter Fausta to destroy her husband, and was in consequence compelled by Constantine to put an end to his own life]. improved the city with battlements, surrounded it with another wall, enlarged the city, and named it Herculeum, after himself. In honor of Hercules he also built a temple, now dedicated to Saint Lawrence. After a long period of prosperity the city sustained a misfortune; for, while Saint Ambrose was still a bishop, it suffered from the Arian heresy.

Arianism was the belief of Arius, a presbyter of the church of Alexandria, who died in 336 CE. He held that Christ was the first and noblest of all created beings, but that, as there was a time when he did not exist, he was not the Eternal Son of God, and that there was no Trinity, as the Son was of the same substance as the Father.

Clovis, king of the Franks, was baptized at Rheims with 4000 of his followers in CE 496. He accepted the orthodox faith; on the other hand Ulfilas and those who had received Christianity through his influence were adherents of Arianism, a form of faith which had been declared heretical by the Council of Nicaea in 325 CE.

Later the tyrant Atilla marched into Italy, and ravaged Milan. After its reconstruction the city was at peace for a brief period, but was then overrun by the Lombards. However, after Charles the Great subdued the Lombards, the city flourished for 360 years, but was then leveled to the ground by Frederick Barbarossa. Afterwards the Milanese, with the help of the Parmensians [Parmensians, the inhabitants of Parma or Parmensia (originally in Gallia Cispadana)]. and Placentians [Placentians, the inhabitants of Placentia or Placentinus, now Piacenza. Formerly a Roman colony in Cisalpine Gaul], rebuilt their city with such zeal that in three years the city became richer, mightier, and stronger than it formerly was, and increased marvelously. Pope Alexander writes that Milan has a very good natural position; that it suffers neither from extremes of heat nor cold—for that reason it is very habitable, has good air and fresh wholesome water; that it has 17 beautiful seas and 60 waterfalls which give moisture to the soil in this region. How the city flourished is indicated by the great temples which stood there, and which still stand there—the royal houses; the nobility of its celebrated buildings; its mighty lords and the assemblies of the clergy; the swarm of travelers and of the learned; its industries and trade in weapons, cloth, and many kinds of garments. The above named pope also states that **Barnabas**, a disciple with Paul, was the first bishop there; and not long after him came Saint Ambrose, who converted Saint Augustine to the Faith. In recent times the lords built a very tall castle there and a very praiseworthy hospital and a church to Our Lady was erected there. And they adorned the city in many other ways.

Milan was an important place from remote antiquity. It was founded by the Celts, and during the Roman period rose to be one of the chief cities of northern Italy, and in the fourth century it was often the residence of the emperors, particularly of Constantine the Great (324-37) and Theodosius (379-95) whose edicts in favor of Christianity were issued from there. The Lombard kingdom was overthrown by Charlemagne, whose successors ruled over the country by means of governors. It was against the walls of the Lombard cities that the power of the Hohenstaufen was broken. Their league was headed in 1167 by Milan, which was soon rebuilt after its destruction by Frederick Barbarossa in 1162. Feuds between the nobles and the people led in 1277 to domination by the Visconti, who by successful wars and diplomacy gained possession of a great part of northern Italy, and who proved famous patrons of the arts and sciences. Gian Galeazzo Visconti (1378-1402) founded the Cathedral of Milan and the Certosa of Pavia. In 1450 the condottiere Francesco Sforza forced his way into power. He built the Castle and the Ospedale Maggiore, and invited Italian and Byzantine scholars to his court. Still more brilliant was the court of Lodovico Sforza, surnamed il Moro, who in 1477 usurped the guardianship of Francesco's grandson, Gian Galeazzo Sforza. During his sway Bramante and Leonardo da Vinci came to Milan, raising it to the pinnacle of its artistic fame. The marriage of the Emperor Maximilian I with Bianca, Gian Galeazzo's daughter, and Lodovico's diplomatic alliance with Charles VIII of

France ushered in a European war for the possession of upper Italy. Expelled by Louis XII in 1499, Ludovico ended his days in a French prison, but the victory gained by Charles V at Pavia in 1525 resulted in the cession of the duchy to his son Philip II of Spain. In 1714 the War of succession transferred the duchy to the House of Austria. An insurrection in 1848 compelled the Austrians to vacate the city, and the patriotic agitations which ensued were happily ended by the desired union with the new kingdom of Italy in 1859.

The plain around Milan is extremely fertile, owing to the richness of the alluvial soil deposited by the Po, Ticino, Olona, and Adda, and to the excellent system of irrigation. From the cathedral roof it presents the appearance of a vast garden divided into square plots by rows of mulberry or poplar trees. To the east, this plain stretches as far as the eye can see towards Venice and the Adriatic; on the southern side the line of the Apennines from Bologna to Genoa closes the view; to the west rise the maritime Cottian and Graian Alps; while northward are the Pennine, Helvetic and Rhaetian Alps.

The principal architectural attraction is the Cathedral of Milan, built of brick cased in marble from the quarries that Gian Galeazzo Visconti gave in perpetuity to the cathedral chapter. Begun in 1386, it was then the largest church in existence, and now, after St. Peter's at Rome and the cathedral of Seville, it is the largest church in Europe. It covers an area of 14,000 square yards and has a capacity of 40,000 people. The interior is 486 feet long, 189 feet wide; the nave is 157 feet high, and the distance from the pavement to the top of the tower is 356 feet. The style is a very elaborate Gothic. The cathedral is regarded by the Milanese as the eighth wonder of the world. The roof, marble like the rest of the building, is adorned with 98 turrets, and the interior with upwards of 2,000 statues in marble. The stained glass windows in the choir are said to be the largest in the world. The church is cruciform in shape, with double aisles and a transept, the latter also flanked with aisles. The interior is supported by immense pillars.

The Castel Sforzesco, or Castle of Milan, stands in the Parco Nuovo. It was built in 1450 by Francesco Sforza on the site of the one erected by Galeazzo II. Visconti (1355-1378), and demolished in 1447 by the populace after the death of Filippo Maria Visconti. After many vicissitudes it was restored – including especially the splendid entrance tower by Antonio Averulino (Filarete, 1451-1453), destroyed by a powder explosion in 1521 – in the 15th century style, and it is now a most imposing structure.

Folio LXXII verso

Xerxes (Xerxes), the second of that name, eighth king of Persia, reigned only two months; and after him Sogdianus, the ninth king, reigned only seven months. Because of these brief periods there is nothing memorable to mention. [Xerxes II, the only legitimate son of Artaxerxes I, succeeded his father as king of Persia in 425, but was murdered after a reign of only two months by his half-brother Sogdianus, who thus became king. Sogdianus was one of the illegitimate sons of Artaxerxes I. Sogdianus, however, was murdered in turn, after a reign of seven months, by his brother Ochus, who reigned under the name of Darius II].

Jesus (Iesus), son of Sirach (Syrach), a Hebrew, wrote the Book of Ecclesiasticus, in which he treated of the virtues, both spiritual and moral in a very beautiful manner. He called the book Ecclesiasticus because it speaks of and teaches everything that concerns spiritual discipline and ethics. [Jesus, son of Sirach, was the author of (or 'The Wisdom of Jesus the Son of Sirach'), one of the most valuable of the Apocryphal books. It resembles the books of Proverbs, Ecclesiastes and Job in its ethical characteristics. The author was a Jew, and he wrote the book probably early in the third century, although the Greek translation was issued about 132 BCE. It was originally written in Hebrew, and in this language about one half of it has recently been discovered in Egypt and published. It is one of the works that gives us a vivid idea of the Wisdom literature produced in the centuries preceding the Christian era].

Herodotus, a Greek historian, to be extolled above all others in Greece, at this time wrote his books of history. [Herodotus, Greek historian, and father of history, was born at Halicarnassus, a Doric colony in Caria, in 484 BCE. He later spent time in Athens, and was honored by being allowed to settle in the newly created Athenian colony at Thurii, in Italy, where he died. Where he wrote his history is not definitely known; but Lucian relates that he read his work to the assembled Greeks at Olympia, which was received with such universal applause, that the nine books of the work were in consequence honored with the names of the nine muses. On almost every page of his work he records the results of his personal observations and inquiries (the Greek word 'historia' means 'inquiry'). He spent much time in many parts of Greece, and in Asia Minor and Syria. He probably traveled extensively in Egypt and the lands of the Middle East. The object of his work is to give an account of the struggles between the Greeks and the Persians, and the second half of his history in particular is a brilliant recounting of the various Persian invasions of Greece, culminating in Xerxes' massive expedition in 480 BCE. His work concludes with the taking of Sestos by the Greeks in 478 BCE. The history is full of digressions and episodes, the most famous being book 2, which is almost entirely devoted to Egyptian history, culture, sociology, anthropology, and religion]. After he read them in the public assemblies at Athens, he attained to great honor as one (whose style), as Quintilian [Quintilian (M. Fabius Quintilianus), most celebrated Roman rhetorician, was born in Spain in 40 CE, attending lectures at Rome in his youth. Pliny the Younger was one of his pupils. He is also celebrated as the first public instructor to receive a regular salary from the imperial exchequer. After devoting twenty years to his profession, he retired to private life and died at about seventy-eight years of age. His greatest work is a complete system of rhetoric in twelve books]. says, is sweet and brilliant. Pliny, in book 12 of his Natural History, says that he wrote a history. [This sentence is not in the German edition of the chronicle].

Darius, surnamed Nothus (Notus), tenth king of Persia, reigned 29 years. After he ascended the throne, he waged severe wars against the Athenians and put them to flight, so that afterwards they dared not resist him. In the tenth year of his reign the Egyptians seceded from him. [Darius II was king of Persia from 424-405 BCE. He was called Ochus before his accession, and then named Nothus ('Bastard'), from his being one of the bastard sons of Artaxerxes I. He obtained the throne by murdering his brother Sogdianus. Darius was governed

by eunuchs, and the weakness of his government is shown by the repeated insurrections of his satraps. In 414 the Persians were expelled from Egypt].

Sophocles, the Athenian tragic poet, was by reason of his great ingenuity called the divine poet by Cicero. In the last days of his life he sent his poetry to be read before an assembly of the learned; and when he heard that he was the victor, he died for joy. [Sophocles, the celebrated tragic poet, was born in 495 BCE in the village of Colonus, about one mile from Athens. His first appearance as a dramatist took place in 468, under peculiarly interesting circumstances. On this occasion, so the story goes, at the age of 27, he came forward as the rival of Aeschylus, whose supremacy had been maintained through an entire generation. The solemnities of the Great Dionysia (the festival in honor of the god Dionysus held in March in Athens) were rendered more imposing by the occasion of the return of Cimon from the expedition to Scyros, bringing with him the bones of Theseus. Public expectation was so excited respecting the approaching dramatic contest, and party feeling ran so high that Apsephion, the Archon Eponymus, whose duty it was to appoint the judges, had not yet ventured to proceed to the final act of drawing the lots for their election, when Cimon with his nine colleagues in the command, having entered the theater, the Archon detained them at the altar, and administered to them the oath appointed for the judges in the dramatic contests. The first prize was awarded to Sophocles, the second to Aeschylus, who was so mortified that he left Athens and retired to Sicily. From this time on Sophocles held the supremacy of the Athenian stage, until Euripides came forth as a new rival and won the first prize in 441. The following year Sophocles brought forth the earliest of his extant dramas, , a play which gave the Athenians such satisfaction, especially on account of the political wisdom which it displayed, that they elected him one of the ten generals that year (Pericles was also one). Sophocles died in 406 at the age of 90].

Artaxerxes (Artaxerses), the second of that name, whose nickname was Mnemon (Memnon), whom the Hebrews call Assuerus, was the eleventh king of the Persians for 40 years. He was the son of the above named Darius (II), and the mightiest of all those who had preceded him, for he ruled over 127 provinces from India to Ethiopia. In the third year of his reign he made a great feast and dined his subjects in a wonderful tabernacle. And the queen Vasci (Vasti), who declined to come, he deposed, and gave the honor to Hester, and made her queen in the former's place. [Artaxerxes II, nicknamed Mnemon (Greek for 'ever-mindful,' 'having a good memory'), from his good memory, succeeded his father Darius II, and reigned from 405-359 BCE. Cyrus, his younger brother, and supported by Greek mercenaries, invaded upper Asia. Cyrus fell in battle in the neighborhood of Cunaxa, near Babylon. Notwithstanding perpetual conflicts with the Greeks, the Persian empire maintained itself by the internal discord among the Greeks themselves, which was fomented by Persian money. The peace of Antalcidas (388 BCE) gave the Persians even greater power and influence than they possessed before. But Persia too was suffering from internal disturbances, and Artaxerxes had to carry on frequent wars with his tributary princes and satraps, who endeavored to make themselves independent. His attempts to recover Egypt failed. Toward the end of his reign he put to death his eldest son Darius, who had formed a plot to assassinate him. His last days were still further embittered by the unnatural conduct of his son Ochus, who caused the destruction of two of his brothers in order to secure the succession of himself. Artaxerxes was succeeded by Ochus, who ascended the throne as Artaxerxes III].

Artaxerxes (Artaxerses) the Third, also known as Ochus, and a son of Assuerus (Artaxerxes II) by Hester, was the twelfth king of Persia, and reigned for 26 years. He was so serious and cruel a man that by his acts he earned for himself an everlasting place in the memory of the Persians. He recalled to power Nectanabis [Nectanabis II came to the throne of Egypt in 361 BCE. For some time he defeated all the attempts of Artaxerxes III (Ochus) to recover Egypt, but he was at length defeated himself, and despairing of making any further resistance, he fled into Ethiopia in 350. He was the third king of the Sebennite dynasty, and the last native sovereign to rule over Egypt], the king of Egypt, who had been driven into Ethiopia. Suspecting a conspiracy among his subjects, he spared neither his relatives nor the princes (of his realm) from murder and death, disregarding blood and tribal relations, and age. Nor did he himself escape divine vengeance, for he was slain by his own people. [Artaxerxes III, also called Ochus, reigned from 359-338 BCE. In order to secure his throne, he began his reign with a merciless extirpation of the members of his own family. A reckless despot, the great advantages which the Persian arms gained during his reign, were alone due to his Greek generals and mercenaries. By this means he put down the revolt of the satrap, Artabazius, reduced the Phoenicians and several towns which had revolted in Cyprus, and finally Egypt, in 350. The reins of government were entirely in the hands of Bagoas, the eunuch, and of Mentor, the Rhodian. Finally he was poisoned by Bagoas, and was succeeded by his youngest son Arsēs].

Arsēs (Arsanus Ochus), the king's son, and thirteenth king of Persia, reigned 4 years and had many sons about whom Herodotus makes mention [There is no mention of this king or his sons in Herodotus'. Th phrase, "about whom Herodotus makes mention," in fact, is not found in the German edition].; but of him we hear nothing memorable. [Arsēs was the youngest son of Artaxerxes III (Ochus). He was raised to the Persian throne by the eunuch Bagoas, after he had poisoned Artaxerxes in 339 BCE; but he too, was murdered by Bagoas in the third year of his reign, when he attempted to free himself from the bondage in which he was kept. After the death of Arsēs, Bagoas made Darius III king]. But Jaddua (Jaddus) the sixth Jewish priest, in this year, succeeded his deceased father Johanan in the priesthood; and he held the office 50 years—a good man and a lover of peace. [Jaddua, the son of Jonathan, was high priest of the Jews, and officiated a considerable time after the Captivity. He is believed to be the same who lived in the time of Alexander the Great, and is the last of the high priests mentioned in the Old Testament].

Parmenides, an Athenian philosopher, fled the company of humankind and lived on a mountain ridge in the Caucasus. He first discovered logic, and was a master of Zeno.

Parmenides was a distinguished Greek philosopher, but a native of Elea (not Athens), in Italy. According to Plato, Parmenides at the age of 65 came to Athens to the Panathenaia (the annual festival in honor of the patron goddess of the city, Athena), accompanied by Zeno, then 40 years old, and became acquainted with Socrates, who at that time was quite young. Parmenides was regarded with great esteem

by Plato and Aristotle; and his fellow citizens thought so highly of him, that every year they bound their magistrates to obey the laws which he had enacted for them. The philosophical opinions of Parmenides were developed in a didactic poem in hexameter verse entitled *On Nature*, of which only fragments remain. In this poem he maintained that the phenomena of sense were delusive, and that it was only by mental abstraction that a person could attain to the knowledge of the only reality, a One and All, a continuous and self-existent substance, which could not be perceived by the senses. His insights have haunted philosophers for millennia.

Zeno, the Eleatic philosopher, also a native of Elea (modern day Velia) in Italy, was one of the favorite disciples of Parmenides. His famous logical paradoxes have provided philosophers, mathematicians and writers from the time of Aristotle to the present with much to think about.

Darius, son of the aforementioned Arsanus (Arses), was the last king of the Persians. He received the rule in the first year of the empire of Alexander, and he reigned six years. And as he was the mightiest, and nothing oppressed his royal majesty, he undertook a war with Alexander with varying fortune. But Alexander finally defeated him. He was slain by his own relatives, and thus ended his own life and the kingdom of Persia as well. [Darius III (336-331 BCE) was the last king of Persia. He was the son of Arsames and Sisygambis, and a descendant of Darius II. He was raised to the throne by the eunuch Bogoas, after the murder of Arses. Alexander the Great defeated him in a number of successive engagements. While Alexander was pursuing Darius into the Parthian desert, the king was murdered by Bessus, satrap of Bactria].

Melissus, the philosopher, native of the island of Samos, was a disciple of Parmenides. Aristotle often remembered him. He taught the virtues he practiced. [Melissus of Samos, a Greek philosopher, the son of Ithageneis, was according to common account, the commander of the fleet opposed to Pericles in 440 BCE. But he is not mentioned by Thucydides, and ought probably to be placed much earlier, as he is said to have been connected with Heraclitus, and to have been a disciple of Parmenides. It appears from the fragments of his work, which was written in prose, and in the Ionic dialect, that he adopted the doctrines of Eleatics].

Brennus (Brenus) [We have already encountered Brennus at Folio LXXII *recto* and will shortly see him appear again in the], leader of the Senonian Gauls, son of Monuchris, king of the Angles, in the 13th year of the reign of Artaxerxes (Assuerus) left his own land with an army of three hundred thousand Gauls and invaded Italy. And after driving the ancient Etruscans into exile and having occupied their cities, he (according to the reports of Polycritus (Policrates) and Justin) threw down the foundations of many cities, as soon will be described. [The German edition of the removes this paragraph devoted to Brennus].

Folio LXXIII *recto*

Hippocrates, a son of Heraclides (Eraclidis), as Galen (Galienus) in the first (book of his commentary) of (Hippocrates') *Regimen of Acute Diseases* (though some say that he was a son of Asclepius), and a disciple of Pythagorus (Pitagore), a prince among all physicians, born in the island of Cos (Choo), was highly renowned at this time. He brought back to light the study of medicine that was lost for a long time, and which lay hidden for five hundred years after the death of Aesculapius. He greatly disdained all sensual pleasures. And (as Saint Jerome writes) he bound all his disciples by an oath of secrecy, to modesty in dress, and to good morals. He was (so they say) small of body and well built; had a large head and was slow of movement. He was a man of many ideas, slow of speech, and slender fare. He lived ninety-five years. His teaching was this: He who would be free should not desire that which he may not have. He who would have what he desires should not wish to have that which he may not have. He who would live here in peace should become like one who is invited to a feast, and who is thankful for all that is placed before him, and does not grumble because of the lack of anything. [Hippocrates was the most celebrated physician of antiquity. He was born on the island of Cos about 460 BCE. He belonged to the family of Aesclepiadae, and was the son of Heraclides, who was also a physician. His mother's name was Phaenarete, who was said to be descended from Hercules. He was instructed in medical science by his father and by Herodicus. He wrote, taught, and practiced his profession at home; traveled in different parts of Greece. He is said to have died at Larissa in Thessaly, about 357, at the age of 104. He had two sons and a son-in-law, all of whom followed his profession, and who are supposed to have been the authors of some of the works in the Hippocratic collection. This is all we know of the life of Hippocrates, but much has been added by way of stories, clearly fabulous. Thus he is said to have stopped the plague at Athens by burning fires throughout the city, by suspending chaplets of flowers, and by the use of an antidote. The writings that have come down to us under the name of Hippocrates were composed by several different persons, and are of very different merit. They are more than 60 in number, but of these only a few may be by his hand as opposed to those written later by members of his school. The ancient physicians wrote numerous commentaries on the works in the Hippocratic collection. Of these the most valuable are the commentaries of Galen. Hippocrates divided the causes of diseases into two principal classes; one comprehending the influence of seasons, climates, water, situation, etc, and the other the influence of food, exercise, etc. He considered that while heat and cold, moisture and dryness succeeded each other throughout the year, the human body underwent certain analogous changes, which influenced the diseases of the period. He supposed that the four fluids or humors of the body (blood, phlegm, yellow bile and black bile) are the primary seat of the disease; that health is the result of the due combination (Greek *crasis* = 'mixing') of these and that, when this combination was disturbed, disease was the consequence; that, in the course of a disorder that was proceeding favorably, these humors underwent a certain change in quality, which was the sign of returning health as preparing the way for the expulsion of the morbid matter (Greek *crisis*); and that these morbid matters (crises) had a tendency to occur at stated intervals, which were for this reason called "critical dyas." Hippocrates apparently had much experience and knew how to turn it to best account; and the number of moral reflections and sayings that we meet with in his writings, some of which (as, for example, "Life is short, but the Art (of Medicine) is long") have acquired a sort of proverbial notoriety (especially in their somewhat incorrectly understood Latin translations; e.g, *Vita brevis, ars longa* = 'Life is short, Art long'). The Hippocratic Oath, which in modified form is still taken by medical students when they become doctors, is another of his lasting legacies.]

Zeno, an Attic philosopher from Cyprus, the Greek city, with many Phoenicians as neighbors, was the son of Napeus (or, as others say, of Demeus). Apollonius of Tyre [Apollonius of Tyre was a Stoic philosopher who lived in the reign of Ptolemy Auletes. He wrote a history of Stoic philosophy from the time of Zeno]. said that he was lean of body, straight in build, and had dark skin. His limbs were swollen, weak and sickly. For this reason Chrysippus called him an Egyptian palm. Therefore he shunned many meals. He enjoyed fresh figs grown in the sun. He was a disciple of Crates (Cratis), Stilpo (Stilpionis), and Xenocrates. Together with Cytheus [No such person exists, as far as we know. Perhaps 'Cytheum' is a garbled remembrance of his hometown, Citium]. the philosopher he was a teacher of the Stoic school. They said that the greatest possession is that which is honorable; for nothing will prevent such a person from living righteously and in virtue. Zeno was considered so worthy by the Athenians that the keys of the city were entrusted to him. And they honored him with a golden crown and a bronze statue. His fellow-citizens did likewise. He had many excellent students, particularly Antigonus, to whom he wrote letters from time to time. To a talkative youth he said, We have two ears and but one mouth so that we may hear much and say little. He died at 90 years of age, in good health and without affliction. [Zeno, a native of Citium in Cyprus, was the founder of Stoic philosophy. He began to study philosophy at an early age. According to some he was rich, according to others poor; but whichever is right, his moderation and contentment became proverbial. He studied under Stilpo of the Megaric school; also under Cronus, Philo, Zenocrates and Polemo. Zeno studied philosophy for 20 years, and after having developed his peculiar philosophic system, he opened his school in a certain porch (Stoa Poecile 'The Painted Stoa') in Athens, which at an earlier time was a meeting place of poets. From this place his disciples were called Stoics. Antigonus Gonatus, king of Macedonia, was an admirer of Zeno. The Athenians placed the greatest confidence in him, depositing with him the keys to their fortress, as the most trustworthy man. The date of his birth and death are unknown. He is said to have still been alive in 260 BCE and to have died at the age of 98 years].

Socrates, the highly renowned Athenian philosopher, of the village of Alopece, was the son of Sophroniscus and Phaenarete (Phanarete), his father being a sculptor, his mother a midwife. As some say, he was at first an attendant upon Anaxagoras, and later of Archelaus. [Archelaus was a philosopher, probably a native of Athens, though others say he was born at Miletus. He flourished about 450 BCE. His philosophic system is remarkable as forming a point of transition from the older to the newer form of philosophy in Greece]. He was the master of Plato. He was the first to discover the art of ethics, and he flourished at this time. As Cicero writes, he called the art of wisdom down from heaven, and set it down in the cities, and brought it into the houses. He urged the investigation of good and evil, of morals and life. Therefore (as Solinus states) he was not esteemed the wisest man by the opinion of the people alone, but also by the oracle of Apollo. He was an alert, extraordinary and excellent orator who first opened the field of public speaking with Aeschinus (Eschino), his disciple, as Favorinus states. To obtain wisdom, he traveled even when old, through the most distant regions of the earth. And although he was the most wise, he made no pretensions to knowledge. Therefore he often said (a thing which Jerome often said to Paulinus), This one thing I know, that I know nothing. Socrates was also a man of marvelous chastity, righteousness, and other virtues. In his seal was written (as it is said) A man's friend is his wisdom; but a man's enemy is his stupidity. Among many others of his teachings was this: Manage a strange business in such a way that you do not forget your own. As you wish to appear, so should you be. Finally he was accused of laughing at the oaks, dogs, and roebucks that the Greeks worshipped as gods. For this he was put to death with a dose of poison. But after his death the Athenians repented, and they set up a golden image of him in the temple in his memory. [Socrates, the celebrated Athenian philosopher, was born c. 470 BCE in the Attic deme of Apolece, near Athens. In his youth he was said to have followed the profession of his father, attaining some proficiency as a sculptor. He was robust and possessed great endurance. He went barefoot at all seasons of the year and wore the same homely clothing, no matter what the season. He was very ugly looking, having a flat nose, thick lips, and prominent eyes like a satyr or Silenus. He filled no political office until 406, when he was a member of the senate of Five Hundred. He was man of great moral courage. Much of his life was devoted exclusively to teaching, to the neglect of more material things. Yet he never opened a school nor delivered a lecture; but everywhere, in the market place, the workshop, etc, he sought opportunities for awakening people of all ages to moral consciousness and self knowledge. He fought pretensions and conceit of knowledge in order to pave the way for correct knowledge. He incurred the bitter hatred of the mentally proud, to whom he therefore appeared an intolerable bore. He was persecuted and finally impeached for corrupting the youth and despising the tutelary deities of the State, and for putting new ones in their places. He was found guilty and condemned to death. He drank the cup of hemlock that was given to him, and died with composure and cheerfulness in his seventieth year (399 BCE). His friends and followers, who included Xenophon and Plato, wrote many works about him. Because of them (especially the latter), Socrates is, after Jesus, remembered today as perhaps the most important figure from antiquity (at least in the Western world), and can be said to be (unknown to himself) the beginning of various philosophical schools of thought through his various students/disciples (e.g, Plato, Antisthenes), and their students/disciples (e.g, Aristotle, Diogenes)].

Isocrates, by birth a Greek, was a celebrated orator and disciple of Gorgias. He was an excellent teacher of many natural philosophers, as Macrobius says. And so Quintilian says that he was well versed in many branches of oratory, and better practiced in debate than war. He was a follower of all lovers of good oratory, short on invention, devoted to things honorable, and so industriously labored in the collecting and assembling of literature that he became careless. Among other works he wrote a book in which he says: You should so behave toward your parents as you would have your children behave toward you. You should hold your word more sacred than your possessions. He lived 94 years.

Isocrates (436-338 BCE), an Attic orator, was the son of Theodorus, a successful manufacturer of musical instruments. He received the best education that Athens could provide. He took no part in public life, for which he was unfitted in physique as well as temperament, and he withdrew to Chios. He had already started teaching rhetoric, having lost his fortune in the tumult of the Peloponnesian Wars. He returned at about the time of the restoration of the democracy in 403. For the next ten years he continued to write occasional speeches for the law courts. He himself despised this branch of his work. His real vocation was teaching, and at about 392 he founded his famous school near the Lyceum, where for the rest of his life he may be said to have had the Greek-speaking world from the Black Sea to Sicily for his pupils. There is a tradition that at the panegyric contest on the death of Mausolus of Caria in 351, there was not a competitor who

had not been trained by Isocrates. In the meanwhile he was also active as a publicist.

Isocrates amassed considerable wealth in his profession, and fulfilled the usual public services of the rich man at Athens. His political views were in accord with the prevailing tendency of Greek political thought at the time. Whatever may be thought of his political tenets, there is no doubt of his place in the history of literature. He was regarded by the Greeks as representing the smooth or florid school of prose style. His real eminence consists in the fact that by giving an artistic finish to the literary branch of rhetoric, he set a standard in form and rhythm for prose style. This is his legacy to Cicero, and through him to the modern literature of Europe. His extant works consist of 21 speeches or discourses and 9 letters.

Thucydides, a Greek historian, and a certain very serious man, also (lived) at this time, as Eusebius states. And Quintilian adds: He is dense and concise and always hastening forward. [This sentence, from Quintilian's (10.73), is not in the German edition of the chronicle]. Thucydides, and later also Herodotus, were taught to speak in Latin by Lorenzo Valla (Laurentius Vallensis). [Lorenzo Valla (Laurentius Vallensis; 1407-1457), was a celebrated (and controversial) Italian humanist, philosopher, and literary critic. Pope Nicholas V (r. 1447-1455) commissioned him to translate the historians Thucydides and Herodotus (Schedel's fanciful way of putting it—"were taught to speak in Latin"—is one of his best phrases in all the)]. Their works are still held in great esteem. [Thucydides, historian of the Peloponnesian War (431-404 BCE), was born near Athens about 460 BCE. He was one of those who suffered from the terrible plague at Athens, and one of the few who recovered. An aristocrat and military officer, he commanded an Athenian squadron of seven ships at Thasos (424), when he failed to relieve the city of Amphipolis from the brilliant Spartan general Brasidas; and, condemned (unfairly) after this event as a traitor, took refuge in exile, and retired to his Thracian estates. He lived in exile twenty years, and probably returned to Athens in 404. He must have died soon after 400. Thucydides was, in certain ways, the first modern, 'critical' historian. He removes the element of religion from his work, and focuses primarily on the militaristic, economic, sociological, and psychological aspects of the events of his day. The speeches that he puts into the mouths of the various political figures at the time are masterpieces of philosophical thought and sophistic rhetoric (often at the same time). Together with Herodotus, his predecessor of only a few years, he mapped out the limits of the field of history and historiography (adding also his special interests and talents in the field of political science)].

Folio LXXIII verso

Xenophon, a philosopher and distinguished commander of the army of the Athenians, the son of the Athenian Gryllus, was a modest man, incredibly handsome, of good morals, and agreeable to all. He was a disciple of Socrates and a rival of Plato. When he heard the first two books of Plato on the general welfare and care of the State, he was opposed to their ideas and wrote against them; and when Plato heard of that he was affected. He was the first to take note of the things Socrates had said, and brought them to general attention; and he, first of all philosophers, wrote a history. He was also a strict military commander who brought the army back home from the remotest parts of Babylonia through dangerous territory and barbarian nations without loss. He lived to the age of 89 years. [Xenophon (c. 435-354 BCE), Greek historian, essayist, and military commander, was the son of Gryllus, an Athenian knight. He came under the influence of Socrates at Athens. As he recounts in his celebrated military memoir, , in 401 he accepted the invitation of Proxenus of Boeotia, a commander of Greek mercenaries, to join him at Sardis and take service under the Persian prince, Cyrus, ostensibly against the Pisidians, but really against Cyrus's own brother, King Artaxerxes Mnemon. After the failure of this bold scheme and the death of the rebel prince at Cunaxa, Xenophon succeeded Proxenus in the command of the Ten Thousand Greeks. He became the life and soul of the army in his march of 1500 miles, as they fought their way against the ferocious tribes through the highlands of Armenia and the ice and snow of an inclement winter; and with such skill did he lead them that within five months they reached Trapezus, a Greek colony on the Black Sea, and ultimately Chrysopolis (Scutari) opposite Byzantium (399). He secured for his soldiers permanent service in the Lacedaemonian army against the Persians. Sentence of banishment was passed against him from Athens for thus taking service with Sparta. In 396 he formed a close friendship with Agesilaus, the Spartan king, and accompanied him in his eastern campaign; was in his company when he returned to Greece to conduct the war against the anti-Spartan league of Athens, Corinth, and Thebes, and witnessed the battle of Coronea. He went back with the king to Sparta, where he resided on and off until the Spartans presented him with an estate at Scillus, a town taken from Elis. And here he spent some twenty years of his life indulging his taste for literary work and the pursuits of a country gentleman. But the break-up of Spartan ascendancy after the battle of Leuctra drove him from his retreat. The Athenians who had now joined the Spartans against Thebes repealed his sentence of banishment. He settled at Corinth, where he died. His writings are divided into four classes: historical, technical and didactic, politico-philosophical, and ethic-philosophical].

Archytas (Archita) of Tarentum, the son of Mnesagoras (or, as Aristoxenus said, of Histiaeus) (Estei), was a Pythagorean philosopher highly celebrated at this time, and in all branches of ethics was looked upon as a marvel. By a letter that he wrote to Dionysius he saved the life of Plato who was to be put to death. He also wrote many things, among which is the following: There is no greater plague than the carnal pleasures of the body, whose desires are excited to foolish and unrestrained uses. From these arise betrayal of the fatherland and destruction of the common good. There is no vice, no evil action, to which licentiousness does not lead. [Archytas of Tarentum was a distinguished philosopher, mathematician, general and statesman. He lived about 400 BCE, and onwards, so that he was a contemporary of Plato, whose life he is said to have saved by his influence with the tyrant Dionysius. He was seven times the general of his city, and he commanded in several campaigns, in all of which he was victorious. After a life which secured to him a place among the very greatest men of antiquity, he was drowned while upon a voyage on the Adriatic. As a philosopher he belonged to the Pythagorean school, and he appears to have been himself the founder of a new sect. He paid much attention to mathematics. To his theoretical science he added the skill of a practical mechanician, and constructed various machines and automata, among which his wooden flying dove in particular was the wonder of antiquity. He also applied mathematics with success to musical science, and even to metaphysical philosophy. Plato was indebted to him for some of his views; and Aristotle is thought by some writers to have borrowed of him the idea of the categories, as well as some of his ethical principles. (This entry on Archytas was taken word-for-word by our translator and

indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 , Vol. 1, pp. 273-4 s.v. Archytas.])

Plato, the most celebrated philosopher at this time (as Eusebius writes), was the most renowned of all philosophers, and the most brilliant. He was born at Athens to his father Ariston and his mother Perictione (Perictonia) (or as others say, Potone (Petona)), on the same day that Apollo was born at Delos (as Apollodorus states). His mother was of the line of Solon, and his father was descended from Codrus, [Codrus was the last king of Athens]. the son of Melanthus. Plato had two brothers, Adeimantus and Glaucon, and a sister named Petona, from whom sprang Speusippus, the philosopher. He learned grammar and literature with Dionysius the Grammmarian, while Aristone supervised his physical exercise in the gymnasium. Plato at first learned to paint, and also wrote poetry, as well as tragedies. Because of the lordly appearance of his body he was called Plato; although he was first named after his ancestor Aristocles. He studied under (literally 'listened to') Socrates, but upon his death he studied under Cratylus (Crathylus) and Hermogenes, and then, at the age of 29, took himself to Megara to (study with) Euclid; and afterwards he went to Cyrene to study under Theodorus. He later traveled to Egypt where he heard the priests and prophets. On this journey Euripides was his traveling companion. Then he returned to Athens and lived in the Academy. He made three voyages to Sicily, and while fleeing to escape the menace of death, he was sold (into slavery). Being asked how one may attain to wisdom, he replied: Not by waiting for something that may never come to pass, nor by dwelling on the past. Plato, at last, died while seated at a feast at the age of 81.

Plato was born at Athens or in the neighboring islands of Aegina about 429 BCE. Paternally he boasted descent from Codrus, maternally from Solon. He was originally named after his grandfather Aristocles, but because of his fluency of speech, or the breadth of his chest, he received the name by which we know him (Platon = 'broad [shoulders/chest?]'). When a youth he is said to have competed in the Isthmian and other games. He did not devote himself to philosophy until later, probably after he was drawn to those in Socrates' circle. He received instruction from some of the most distinguished teachers. In his twentieth year he started listening to Socrates, becoming one of his most ardent admirers. After the latter's death he withdrew to Megara where he probably composed several of his dialogues. Through friendship for the mathematician Theodorus, he went to Cyrene. He also visited Egypt, Sicily, and the Greek cities in Lower Italy in his quest for knowledge. During his residence in Sicily he became acquainted with the elder Dionysius, but very soon fell out with the tyrant (and, we are told in later, probably legendary, accounts that he was sold by the tyrant into slavery). After his return he taught gratuitously. A narrow circle of his disciples assembled in his garden at simple meals. From his house came his nephew Speusippus, Xenocrates of Chalcedon, Aristotle, Heraclides Ponticus, Hestiaeus of Perinthua, Philippus the Opuntian, and other men from many parts of Greece. With the exception of two visits to Sicily, Plato was occupied from the time he opened his school in the Academy in giving instruction and in the composition of his works. He died in 347 at the age of 82 years. According to his last will and testament, his garden remained the property of the school and passed, considerably increased by subsequent additions, into the hands of the Neo-Platonists who kept as a festival his birthday as well as that of Socrates. (This entry on Plato was taken, and massively abridged, by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 Dictionary of Greek and Roman Antiquities, Vol. 3, pp. 392-405 s.v. Plato.)

Plato is, perhaps, the most famous and influential philosopher in the western tradition. In addition, he is a master prose stylist (his Symposium, for example, in addition to being the most sophisticated—and influential—exploration of the idea of 'love' in western civilization, is also one of the greatest of all literary works from the ancient world).

Antisthenes, the Athenian philosopher, first heard the orator Gorgias, [Gorgias of Leontini, Sicily, was a celebrated rhetorician, orator, sophist and philosopher. He was born about 480 BCE and lived to be about 109 years old, so it is said]. and later became associated with Socrates. He lived in Piraeus and walked 40 stadia [40 stadia are equal to approximately 4.5 miles] to hear him. From Socrates he learned patience and serenity. Antisthenes originated the sect of the Cynics and was a master among them. He derided the haughty and pompous Plato; and when he heard Plato speak ill, he remarked: It is edifying to hear evil when you have been virtuous yourself. Antisthenes wrote many books on various subjects. According to Jerome (when writing his Against Jovinian [Jerome's ('Against Jovinian') was a polemical treatise in two volumes written in 393 CE to counter pagan pride in pagan culture. It was titled 'Against (the monk) Jovinian', because that monk had asserted, among other things, the equality of virginity and marriage. The citation is from 2.344].) Antisthenes, after hearing Socrates, made this observation to his disciples: Go forth and seek a master for yourselves, for I have found one for myself; for all this learning is nonsense, and what you know amounts to nothing. [Antisthenes, an Athenian, was the founder of Cynic philosophy. He was a disciple, first of Gorgias, and later of Socrates, whom he never abandoned. He taught in the Cynosarges, a gymnasium for Athenians born of foreign mothers; this is probably the origin of the name Cynics, although others derived the name from the doglike behavior and neglect of all forms and usages of society by its adherents. His writings, chiefly dialogues, were numerous, his style pure and elegant, and he possessed considerable wit and sarcasm. Being an enemy of all speculation he opposed Plato. His philosophical system was confined almost entirely to ethics. He showed contempt for luxury and the comforts of life by his mean clothing and hard fare. The Stoics later sprang from his school. (This entry on Antisthenes was abridged by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 , Vol. 1, pp. 207-208 s.v. Antisthenes. It has been every so slightly modified by the current editor.)].

Speusippus, Athenian philosopher, was the son of Eurymedon and a nephew of Plato by the latter's sister. He was master of Plato's school for eight years. He was easily angered and extended his hand to pleasures. Indeed, he gave his hand to the doctrine of Epicurus. For these faults Diogenes, the philosopher, severely criticized him. Having become afflicted with paralysis, he begged Xenocrates to take his place as teacher. According to Plutarch he died from an accumulation of lice. Timotheus says he was lean of body. He left many books and dialogues. Favoronius says that Aristotle bought his books for three talents, and that Simonides wrote a biography of him. He was the first to discover how to make large receptacles out of thin wood. [Speusippus, the philosopher, native of Athens, was a son of

Plato's sister Potone, and succeeded Plato as president of the Academy, over which he presided for eight years. He developed the doctrines of his master in a number of works, all of which are now lost].

Folio LXXIII recto

Pavia (Papua), a city of Cisalpine Gaul, whose more ancient name was Ticinum, was (as Pliny says) built by the peoples called Laevi (Levi) and Maricii, who lived on the other side of the mountains; but as the historian Paulus Longobardus states, it was begun and its foundations laid in the time of Assuerus (Artaxerxes II) the king of Persia, by the Senonian Gauls. However, the region had been occupied as a village for a long time by the Insubres of Gaul. The city lies in the region of the Ticinus, the river that flows out of Lake Verbanus. [Verbanus Lacus (Lake Maggiore), one of the principal lakes of Northern Italy]. Over this river a beautiful stone bridge was built; and the city was named Ticinum after the river. It was here that the celebrated Scipio obtained his victory over Hannibal. In this city, because of its location and wholesome climate, the Ostrogothic and Lombardian kings loved to dwell. For this reason it has a history, and many deeds were wrought there; and therefore also it rivaled Milan in greatness, age and esteem. Now, however, Milan excels Pavia, although both were now and then celebrated and illustrious. The city was ravaged by Attila, the king of the Huns. When sometime afterwards it regained its strength, Odoacer [Odoacer, usually called king of the Heruli, was the leader of the barbarians who overthrew the Western empire in 476 CE. He took the title of king of Italy, and reigned till his power was overthrown by Theodoric, king of the Goths. Odoacer was defeated in three decisive battles by Theodoric (489-490) and took refuge in Ravenna, where he was besieged for three years. He at last capitulated on condition that he and Theodoric should be joint kings of Italy; but Odoacer was soon afterwards murdered by his rival], the king of the Heruli (Erolorum), besieged Orestes [Orestes was regent of Italy during the short reign of his infant son Romulus Augustulus (475-6 CE). He was born in Pannonia, and served for some years under Attila; after whose death he rose to eminence at the Roman court. Having been entrusted with the command of an army by Julius Nepos, he deposed this emperor, and placed his son Romulus Augustulus on the throne; but in the following year he was defeated by Odoacer and put to death], there, took him prisoner and put him to death; and he also cruelly destroyed and wasted the city. The defeat of the Roman citizens at this time was so great that the like of it has not occurred elsewhere since the decline of the Roman Empire. But while Rudolf, Duke of Burgundy afflicted the Italian kingdom, the Hungarians, under their commander Salade, in the time of Pope Stephen the Seventh, overran Italy and laid siege to this city, captured it, and ravaged it with fire and sword. In the meantime Pope Agapitus, and the nobility and people of Italy, asked Otto I of Germany to come to Italy; after which Italy began to recover from the oppressions which it had suffered for a long time. Petharit, the Lombard king, here built the cloister of Saint Agatha; and Theodolinda the queen, the Church of Our Lady. Luitprandus (Linthprandus), king of the Lombards, caused the bones of St. Augustine to be brought to Pavia from Sardinia. And with wonderful alacrity a tomb of very white marble was prepared. The same king also called the monastery of St. Peter the Ciel d' Oro (cellula aurea); and in the region where the kings often held court, he erected the monastery of St. Anastasias the martyr. And so here also Gondiberta, the queen, erected the Church of St. John the Baptist; and bishop Peter, the friend of King Luitprandus, the Church of St. Savini. Later still Gian Galeazzo Maria Visconti, the first duke of Milan, industriously devoted himself to the adornment of this city; and after he erected many buildings there, he also built a mighty castle in lordly style, with a large library; and beside the castle was a large forest supplied with game and enclosed by walls. In the midst of this forest he caused to be erected at great expense a tall Carthusian monastery and his tomb. The circumference of the forest is one hundred and twenty cubits. At this time Pavia has in its university many men celebrated in the spiritual arts, jurisprudence, philosophy and medicine. Many illustrious men were also born there, such as Syrus the bishop, highly esteemed in learning and holiness; Ennodius, the most eloquent poet; Antonius Guainerius, the most famous doctor of his age, who composed many works for medicinal cures; Cattonis, Saccus, Silanus; Nigrus, and others. [Pavia, was originally called Ticinum, after the Ticinus (now the Ticino) on whose left bank it is located. This was an important river in Gallia Cisalpina. It rises in Mons Adula, and after flowing through Lacus Verbanus ('Lake Maggiore'), it falls into the Po near Ticinum. It was upon the bank of this river that Hannibal gained his first victory over the Romans by the defeat of P. Scipio in 218 BCE. The chronicler seems to have the situation reversed. Ticinum was a town of the Laevi, or, according to others, of the Insubres. It was subsequently a Roman municipium; but it owed its greatness to the Lombard kings, who made it the capital of their dominions. The Lombards gave it the name of Papua, which it still retains under the slightly changed form of Pavia].

Folio LXXIII verso

Hermes of Egypt, the philosopher, by our people called Mercury, at one time a disciple of Plato, was celebrated during this time. Although an old man, he was well versed in all branches of learning. By reason of his great knowledge and art he was surnamed Hermes Trismegistus (Trimegestus), that is, three times greater. He wrote many books giving information of things divine; and, among others, a book on the perfect word. And he said—as it is well known in the eighth book of (Augustine's) City of God—that the gods of the pagans were dead people. [Hermes Trismegistus is the reputed author of a great variety of works, some of which are still extant. The Greek god Hermes was identified with the Egyptian Thot, or Theut, as early as the time of Plato. The New Platonists regarded the Egyptian Hermes as the source of all knowledge and thought, and hence called him Trismegistus. A vast number of works on philosophy and religion, written by the New Platonists, were ascribed to Hermes; from which it was pretended that Pythagoras and Plato had derived all their knowledge. The most important of these works is entitled Poemander, apparently in imitation of Pastor of Hermas. It treats of nature, of the creation of the world, the deity, his nature and attributes, the human soul, knowledge, etc].

Apuleius of Madaura in Africa (Apuleius Aphar Madaurensis), also a disciple of Plato, was famous at this time. This same person wrote many books; for within him were combined a peculiar surplus and grace of knowledge and the means of expression. He wrote books about the golden ass, Metamorphoses, that they call a Greek fable; the four books of his Florida; On the God of Socrates; a book On the World, etc. [This sentence and the preceding one are not in the German edition of the chronicle]. An aphorism of his was the following: Nothing is more like God than a man perfectly good in his soul. [Apuleius of Madaura in Africa, was born about 130 CE. He received

the first rudiments of education at Carthage, and afterwards studied the Platonic philosophy at Athens. He traveled extensively in Italy, Greece, and Asia, becoming initiated in most mysteries. He returned home, but soon thereafter journeyed to Alexandria. On his way he was taken ill at the town of Oea, and was hospitably received into the house of a young man, Sicinius Pontianus, whose mother, a very rich widow of the name of Pudentilla, he married. Her relatives being indignant that so much wealth should pass out of the family, impeached Apuleius of gaining the affection of Pudentilla by charms and magic spells. The cause was heard before the proconsul of Africa in 173, and the defense spoken by Apuleius is still extant. Of his subsequent career we know little except that he declaimed in public with great applause. His most important work is the novel the (also called), apparently intended as a satire on the hypocrisy and debauchery of certain priests, fraudulent pretenders to supernatural power, and the general profligacy of public morals. (This entry on Apuleius was abridged by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 , Vol. 1, pp. 248-250 s.v. Apuleius.)]

Plotinus, a philosopher, also a disciple of Plato, and a teacher of Porphyry (Porphirius), also flourished at this time. He was skilled in all the arts of virtue, and fortified himself in all the divine ordinances with righteousness, strength, moderation and wisdom. He believed that arbitrary fortune could be overcome by the intelligence of his wisdom. Therefore he selected as his seat a place where he would be removed from the unrest of all human activities and severed and relieved from all envy of good fortune. This man did not permit himself to be overcome by any desire, and he wrote a beautiful book of the virtues; and he said that the rational soul, which as he did not doubt has its residence in the seats of heaven, has no superior in nature, and is subject to God alone; for as the sun lights the moon, so God gives light to the soul. [Plotinus was the originator of the Neo-Platonic school of philosophy. He was born at Lycopolis in Egypt in 203 CE. Of his life his disciple Porphyry wrote a biography that has come down to us. From him we learn that Plotinus began to study philosophy at the age of 28 years, and for eleven years remained under the instruction of Ammonius Saccas. In his 39th year he joined the expedition of the emperor Gordian (242) against the Persians, in order to become acquainted with the philosophy of the Persians and Indians. After the death of Gordian he fled to Antioch, and from there to Rome (244). For the next ten years he gave only oral instruction to a few friends, but was at length induced to commit his instructions to writing. In 264 Porphyry came to Rome, and joined himself to Plotinus. By this time twenty-one books had already been written by Plotinus. During the six years that Porphyry lived with Plotinus at Rome, the latter at the instigation of Amulius, Porphyry wrote twenty-three books on the subjects discussed in their meetings, to which nine were later added. In all, Plotinus wrote fifty-four books, and those he committed to the care of Porphyry for correction. On account of the weakness of his sight Plotinus never read them through a second time, to say nothing of making corrections. Porphyry divided the fifty-four books into six Enneads or sets of nine books each. Plotinus lived very modestly, and his hours of sleep were restricted to the briefest time possible. He was regarded with admiration and respect by men of science, philosophers and statesmen. He enjoyed the favor of the emperor Gallienus, and the empress Salonina. He died in 262. His philosophical system is founded on Plato's writings, with the addition of various tenets drawn from the philosophy and religions of the Persians and Indians].

Diogenes (Dyogenes) of Sinope was a great philosopher (according to Diocles). He was the son of Hicesias, a banker. He left his fatherland and went to Athens, where he found Antisthenes. He estranged himself from all pleasures. He was the first to wear a double mantle on account of the cold; and in it was a pocket in which he carried his food. He wrote and requested a man to build a small room for him; but as the man was slow about it, Diogenes used a tub as a house. In cold weather he turned the opening to the south; and in summer, toward the north. In summer he rolled himself in hot sand, while in winter he embraced statues covered with snow. He once saw a child drinking out of the hollow of its hand, so he threw down his own ordinary cup and said, A child has surpassed me in scornfulness. He said all things are of the gods, and the wise are the friends of the gods. At one time he sat in the sun, and Alexander spoke to him, saying, State what you desire. Diogenes answered, Make no shadow upon me. And it is said that Alexander stated, If I were not Alexander, I should wish to be Diogenes. This, among other things, was his teaching: If someone gives you advice with kindness, you should listen to him in kindness. He later died in the time of Ptolemy Philadelphus. [Diogenes, the Cynic philosopher, was born at Sinope in Pontus, about 412 BCE. His father was a banker, who was convicted of certain illegal transactions, in consequence of which Diogenes left Sinope and went to Athens. His youth is said to have been spent in dissolute extravagance; but at Athens his attention was arrested by the character of Antisthenes, who at first drove him away, but soon relented. His new pupil soon plunged into the most frantic excesses of austerity and moroseness. In summer he used to roll in the sand, and in winter he embraced statues covered with snow. He wore coarse clothing, lived on the plainest food, slept in porticoes or on the street, and finally, according to a well-known story, took up his residence in a tub belonging to the Metroum, or temple of the Mother of the Gods. In spite of his eccentricities, Diogenes was respected at Athens, and apparently was privileged to rebuke anything of which he disapproved. He seems to have ridiculed and despised all intellectual pursuits that did not directly and obviously tend to some immediate practical good. He abused literary men for reading about the evils of Odysseus, and neglecting their own; musicians for stringing the lyre harmoniously, while they left their minds discordant; men of science for troubling themselves about the moon and stars, while they neglected what lay immediately before them; orators for learning to say what was right, but not to practice it. On a voyage to Aegina, Diogenes was taken prisoner by pirates and carried to Crete to be sold as a slave. He was purchased by Xenias of Corinth, over whom he acquired such influence that he soon received his freedom, was entrusted with the care of his master's children, and passed his old age in his house. During his residence at Corinth his famous interview with Alexander is said to have taken place. The king said, "I am Alexander the Great;" to which the philosopher replied, "And I am Diogenes the Cynic." Alexander then asked him whether he could oblige him in any way. Diogenes replied, "Yes, you can stand out of the sunshine." We are further told that Alexander admired Diogenes so much that he said, "If I were not Alexander, I should wish to be Diogenes." The cynic died at Corinth in 323 at the age of 90. (This entry on Diogenes was abridged by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 , Vol. 1, pp. 1021-1023 s.v. Diogenes.)]

Philip (Philippus), son of king Perdiccas (Perdice), was the twenty-third king of the Macedonians; he reigned for 27 years. He was a warrior, and with his strength conquered Armenia, Bithynia, Thrace and Thessaly. He was a man of friendly address, more loved than

feared. Yet he was a man of valor, although too fond of wine. However, after his intoxication wore off, he was moderate in his dealings. Once upon a time, in order to protect his kingdom, he had marched away some distance when Nectanabis, then king of Egypt, and a man most skilled in astrology, fled to Philip in fear of the Persians; but when Nectanabis saw Olympias, the very beautiful wife of Philip, he violated her through deceit by means of black magic (in which he was highly learned); for in the night that Olympias conceived she dreamed that she was struggling with a huge snake. And after the return of Philip, Olympias gave birth to Alexander, a son. Although she acknowledged to her husband that she had not born the child by him, but by a huge snake, yet Philip reared Alexander as his own beloved son. And, once Alexander had been born, he wrote Aristotle: You are to know that a son has been born to me; therefore thanks be given the gods, not only because he was born, but also because he was born in your lifetime. I hope that through your teachings he will become worthy. Afterwards Aristotle took the son under his care, and there he remained for five years. Later he tamed a wild horse and rode it without fear. Seeing this, Philip said that he had learned by the answers of the gods that Alexander would reign after him. Therefore he gave him a royal chariot, horses, and a certain amount of gold. Alexander started a war against the king of the Peloponnesians; and from there he brought home to his father the crown of victory. When he later received the reins of government, he called himself king of all lands and of the world. [Philip II of Macedon was the youngest son of Amyntas II and Eurydice. He reigned from 359-336 BCE. He was born in the year 382, and was brought up at Thebes, to where he had been carried as a hostage by Pelopidas; and there he received a careful education. Upon the death of his brother (not his father as the chronicler states) Perdiccas III, who was slain in battle, Philip obtained the government of Macedonia, at first merely as regent and guardian of his infant nephew Amyntas; but at the end of a few months he was able to set aside the claims of the young prince and to assume the title of king. His military exploits are too numerous to mention here; suffice to say that he conquered all of Greece, and attempted to unify it. In the course of his preparations for an Asiatic expedition against the Persian Empire, Philip was murdered at a grand festival which he held at Aegae to solemnize the wedding of his daughter with Alexander of Epirus. He died at 47 in the 24th year of his reign, and was succeeded by his son Alexander the Great].

Folio LXXV recto

Alexander the Great (Magnus), the twenty-fourth king of the Macedonians, began to reign in the last year of Arsanus (Arses), the Persian king; and he reigned 12 years and 6 months. He began to reign at the age of 20 years. After Philip the king died, Alexander soon subjugated Illyria (Illiria) (which now we call Slavonia (Sclavonia)), devastating it with fiery zeal. He conquered the islands of the Romans, and sailed to Africa and completely vanquished it. He then marched into hostile Syria and devastated it. He attacked Damascus and captured Sidon. He then moved swiftly against Jerusalem. There he honored the high priest of the Jews, marched into the city and allowed the Jews their freedom. In the meantime he silenced many hostile peoples, and allayed much discord in the East. By those accomplishments he attained to such power that he entered Greece without difficulty. Afterwards he resumed the war that his father had begun against the Persians. While upon this expedition he learned that the Athenians, Thebans, and Lacedaemonians had allied themselves with the Persians; but he armed his forces and speedily subdued Greece. And as the Athenians were the first to secede from him, so they were the first to suffer and rue the day. However, through Anaximenes the Wise they and Alexander again became reconciled, so that he restored to them freedom and peace. He set fire to the hostile Theban cities and reduced the Lacedaemonians to submission. He also marched into Egypt and there built a wonderful city, which he named Alexandria after himself. Afterwards, when he marched against the Persians, Darius disdained his youth; and Olympias, the mother of Alexander, sent him a message to come to her, for she was very ill. He returned homeward, and on the way conquered Phrygia. As he proceeded from greater Asia through the Hellespont into Asia Minor and reached home, he found his mother recovering. In consequence of that he again assembled his forces, and when he had subjugated all the regions along the river Euphrates, he made a bridge over which he marched; and he approached the city of Persepolis, in which Darius the king of the Persians resided. Alexander had thirty-two thousand footmen, four thousand five hundred horsemen, and 182 ships; and it seemed doubtful that he could conquer the world with such a small force. But Alexander decided that such a precarious war required not strong young men, but older men—such as had been men at arms under his father and had fought for him. So his warriors consisted of select men, and his leaders were likewise. No man was a commander under sixty years of age. In consequence none of them thought of flight in battle, but only of victory. Against them Darius sent six hundred thousand men; but those were defeated, no less by the wisdom of Alexander than by the strength of the Macedonians, and were forced to flight. After this victory the greater part of Asia joined Alexander. Later Alexander learned that Darius was again proceeding against him with a great and mighty army. So he took advantage of a narrow pass and hastened over Mt. Taurus, coming to the city of Tarsus. Being attacked by illness, he rested there. In the meantime Darius came up with three hundred thousand infantry and one hundred thousand cavalymen in the lead. But by this time Alexander had recovered, and he turned his forces against the enemy. And a battle of great daring took place, in which both kings were wounded; and the result was long doubtful, until Darius decided to flee. In consequence of this battle the Persians were defeated; one hundred sixty thousand infantrymen and ten thousand cavalymen were slain; and forty thousand were made prisoners. Of the Macedonians there fell 130 men on foot and 150 on horse. In the camp of the Persians was found a large quantity of gold and other forms of wealth. Among the prisoners were the mother, wife, sister and two daughters of Darius. And when Alexander saw the wealth of Darius, he was seized with wonderment; and he began to love Barsine (Bersane) because of her elegant manners. By her a child was born to him, and it was named Hercules. Darius fled to Babylonia. From there he offered Alexander a great sum of money for the release of the prisoners. Alexander desired no money, but the kingdom. Having given up hope of peace, Darius again prepared for war against Alexander, enlisting four hundred thousand footmen and one hundred thousand horsemen. And there was a battle. The Macedonians fought with fixed determination; and the Persians decided to die rather than suffer defeat. It has seldom happened that in a single engagement so much blood was shed. And when Darius saw that his troops were defeated, he also decided to die; but those nearest him desired him to flee. By this battle Alexander conquered the empire of Asia. He was so fortunate that from this time on no one dared resist him.

Darius was captured by his own people and, in order to gain favor with the conqueror, he was bound in golden chains. Then, pierced

with many wounds, he died. And so ended the kingdom of Persia which had endured through 14 kings for 254 years. Afterwards he subjugated Hyrcania (Hircaniam) and the Mardians (Mardos). There the queen of the Amazons with 300 hundred thousand women [Justin's text (12.3), from which Schedel is compiling this section, says that only 300 women accompanied the Amazon queen]. encountered him. After these things he sought India, where King Porus (Porrus) was captured, and he obtained the kingdom of the Indians. Finally, when he had returned to Babylon, he gave himself over to leisure for many days. And then, when he had accepted a cup in the midst of drinking, suddenly, just as if struck by a spear, he groaned. He died of a poisoned drink given to him by Cassander, the son of Antipater, and which was so strong that it could not be kept in a vessel of bronze or iron, but in the hoof of a horse. And on the fourth day, sensing that his death was most certain, he said that he knew that he himself would suffer the fate of his ancestors. At last he ordered his body to be buried in the temple of Ammon (Hammontis). When he was asked what heir there should be to the Empire he responded: the most worthy. On the sixth day, being unable to speak, he took his ring from his finger and gave it to Perdiccas (Perduce). And so passed away Alexander, at the age of 33 years and one month; a man of superhuman power and endowed with magnanimity.

Alexander the Great, son of Philip II and Olympias, was born at Pella in 356 BCE. His early education was committed to Leonidas and Lysimachus; and he was also placed under the care of Aristotle, who acquired an influence over his mind and character, which manifested itself to the latest period of his life. At the age of 16 Alexander was entrusted with the government of Macedonia by his father when Philip was obliged to leave his kingdom to march against Byzantium. He first distinguished himself, however, at the battle of Chaeronea (338), where the victory was due mainly to his impetuosity and courage. On the murder of Philip (336), Alexander ascended the throne, at the age of 20, and found himself surrounded by enemies. He first put down rebellion in his own kingdom, and then rapidly marched into Greece. His unexpected activity overawed all opposition; Thebes, which had been most active against him, submitted when he appeared at its gates; and the assembled Greeks at the Isthmus of Corinth, with the sole exception of the Lacedaemonians, elected him to the command against Persia, which had previously been bestowed upon his father. He now proceeded against the barbarians of the north, marched across Mount Haemus, defeated the Tribali, and advanced as far as the Danube, which he crossed; and on his return subdued the Illyrians and Taulantii. A report of his death having reached Greece, the Thebans once more took up arms. But a terrible punishment awaited them. Alexander took Thebes by assault, destroyed all the buildings with the exception of the house of Pindar, slew most of the inhabitants, and sold the rest as slaves. He now prepared for his great expedition against Persia. In the spring of 334 he crossed the Hellespont, with about 35,000 men, of which 30,000 were foot and 5,000 horse; and of the former only 12,000 were Macedonians. Alexander's first engagement with the Persians was on the river Granicus in Mysia (May 334), where they were entirely defeated by him. This battle was followed by the capture or submission of the chief towns on the west coast of Asia Minor. Halicarnassus was not taken till late in the autumn, after a vigorous defense by Memnon, the ablest general of Darius, and whose death in the following year relieved Alexander from a formidable opponent. He now marched along the coast of Lycia and Pamphylia, and then north into Phrygia and to Gordium, where he cut or untied the celebrated Gordian knot, which it was said, was to be loosened only by the conqueror of Asia. In 333 he marched from Gordium through the center of Asia Minor into Cilicia.

Darius meantime had collected an army of 500,000 or more men, whom Alexander defeated in the narrow plain of Issus. Darius escaped across the Euphrates, but his mother, wife and children fell into the hands of Alexander, who treated them with the utmost respect.

Alexander now directed his arms against the cities of Phoenicia, most of which submitted; but Tyre was not taken until after an obstinate defense of seven months. Next followed the siege of Gaza, which again delayed Alexander two months. According to Josephus, Alexander then marched to Jerusalem, intending to punish the people for refusing assistance; but he was diverted by the high priest, and pardoned the people. Alexander next marched into Egypt, which willingly submitted, for the Egyptians hated the Persians. At the beginning of 331, Alexander founded at the mouth of the west branch of the Nile the city of Alexandria.

In the spring of the same year (331) Alexander set out to meet Darius, who had collected another army, said to have amounted to more than a million men. They met in the plains of Gaugamela, and the Persians were completely defeated. Darius fled to Ecbatana in Media. Alexander was now the conqueror of Asia, and began to adopt Persian habits and customs, by which he conciliated his new subjects. He next marched to Babylon, Susa, and Persepolis, and, according to some accounts, is said to have fired the palace in the revelry of a banquet, at the instigation of Thais, and Athenian courtesan.

At the beginning of 330 Alexander marched from Persepolis into Media, in pursuit of Darius, whom he followed into the deserts of Parthia, where the king was murdered by Bessus, satrap of Bactria, and his associates. Bessus escaped to Bactria, and assumed the title of king of Persia. In 329 Alexander marched into Bactria against Bessus, whom he pursued across the Oxus into Sogdiana, where Bessus was betrayed to him and put to death. At the beginning of 327 Alexander took a mountain fortress, in which Oxyartes, a Bactrian prince, had deposited his wife and daughters. The beauty of Roxana, one of the latter, captivated the conqueror and he made her his wife.

Alexander did not leave Bactria till late in the spring of 327, and crossed the Indus, probably near the modern Attock. He defeated Porus, an Indian king, at the Hydaspes, but restored to him his kingdom, and treated him with distinguished honor. He founded two towns, one on each bank of the Hydaspes: One he called Bucephala, in honor of his horse Bucephalus, who died here, after carrying him through many victories; and the other Nicaea, to commemorate his victory. From there he marched across the Acesines (the Chinab) and the Hydraotes (the Ravee), and penetrated as far as the Hyphasis (Garra). This was the furthest point he reached, for the Macedonians, worn out by long service, and tired of the war, refused to go on; and Alexander was obliged to lead them back. He returned to the Hydaspes, sailing down the river with about 8,000 men, while the remainder marched along the banks in two divisions. He reached the Indian Ocean about the middle of 326, and reached Susa in 325. Here he allowed himself and his troops some rest. Anxious to form his European and Asiatic subjects into one people, he assigned Asiatic wives to about 80 of his generals, and gave them rich dowries. He himself took a second wife, Barsine, the eldest daughter of Darius, and according to some accounts, a third, Parysatis, the daughter of

Ochus. About 10,000 Macedonians followed the examples of their leaders. Alexander also enrolled large numbers of Asiatics among his troops, directed his attention to the increase of commerce, made the Euphrates and Tigris more navigable by removing obstruction, etc. On his way to Babylon, Alexander was met by ambassadors from every part of the known world. He entered Babylon in the spring of 324, intending to make it the capital of his empire. But on his return to Babylon he was attacked by a fever probably brought on by his recent exertions in the marshy districts about the city, and aggravated by the quantity of wine he had drunk at a banquet given to his principal officers. He died in 323 after an illness of eleven days, at the age of 32, after a reign of 12 years and 8 months.

The German edition of the Chronicle abridges this paragraph substantially (only half of its text is kept).

Folio LXXXV *verso*

Jaddua (Jadus), the sixth priest of the Jews, possessed the priesthood for 50 years. He was a pious man and a lover of peace. When Alexander was angry with the Jews and decided to destroy Jerusalem, this Jadus went forth in his priestly robes to meet him. In consequence of that Alexander put aside his anger, dismounted from his steed, invoked the name of God, and honored the priest. Now as Alexander went into the city they brought him Daniel's prophecy concerning himself. After it was read to him, he was filled with great joy and with greater confidence to fight against Darius. He gave the Jews freedom in the observance of their laws and relieved them from the payment of tribute in the seventh year. [According to Nehemiah 12:12, Jeshua begot Joiakim, who begot Eliashib, who begot Joiada, who begot Jonathan, who begot Jaddua (Jadus). See also 12:22. If this was the Jaddua of whom the legend of Josephus is that he went forth from Jerusalem at the head of the priests to meet Alexander the Great, and tender to him the submission of the city, his name must have been subsequently added to the list as made up by Ezra].

Onias, son of Jaddua (Iadi), and of the Hebrews the seventh priest, succeeded his father in the priesthood in the second year of Ptolemy's reign; and he occupied it 17 years. During his time the laws were well observed by the Jews, and the city of Jerusalem was occupied in peace; and therefore the pagan kings held the city and Temple in great esteem, adorned it, and gave it great gifts.

BEGINNING OF THE KINGDOM OF THE SYRIANS.

Syria, a country in Asia, is bordered on the East by the river Euphrates, on the West by the Little Sea (i.e, the Mediterranean) and Egypt; on the north by Armenia and Cappadocia; and on the south by Arabia.

Seleucus, one of the commanders under Alexander, obtained the Syrian kingdom after Alexander's death; but he was driven out by Antigonus. After the death of Antigonus and the defeat of his son Demetrius, he was reinstated by Ptolemy. After that he reigned 32 years, and was constantly engaged in wars until his eightieth year; and at that point he finally died. [Seleucus (surnamed Nicator) was the founder of the Syrian monarchy (312-280 BCE). He was the son of Antiochus, a Macedonia of distinction among the officers of Philip II, and was born 358 BCE. He accompanied Alexander on his expedition to Asia, and distinguished himself in the Indian campaigns. After the death of Alexander (323) he espoused the side of Perdiccas, whom he accompanied on his expedition against Egypt; but he took a leading part in the mutiny of the soldiers that ended in the death of Perdiccas. In the second partition of the provinces that followed, Seleucus obtained the wealthy and important satrapy of Babylonia. In the war between Antigonus and Eumenes he afforded efficient support to the former; but after the death of Eumenes (316) Antigonus began to treat the other satraps as his subjects. Thereupon Seleucus fled to Egypt, where he induced Ptolemy to unite with Lysimachus and Cassander in a league against the common enemy. In the war that ensued Seleucus took an active part. At length, in 312, he recovered Babylon; and it is from this period that the Syrian monarchy is commonly reckoned to commence. Soon afterwards Seleucus defeated Nicanor, the satrap of Media. He gradually extended his power over all the eastern provinces that had formed part of the empire of Alexander. In 307 he formally assumed the regal title. In league with Ptolemy, Lysimachus and Cassander, he decisively defeated Antigonus at Ipsus (301) and in this battle Antigonus was slain. In the division of the spoils Seleucus was rewarded with the greater part of Asia Minor, including Syria. His empire now was the largest of those that had formed part of Alexander's dominions. Feeling it difficult to exercise control over so vast an empire, he consigned the government of all the provinces beyond the Euphrates to his son Antiochus. In 288, the ambitious designs of Demetrius (now become king of Macedonia) once aroused the common jealousy of his adversaries, and led Seleucus again to unite with Ptolemy and Lysimachus against him. Demetrius was driven out of his kingdom. Seleucus crossed the Hellespont to take possession of the throne of Macedonia which had become vacant by the death of Lysimachus; but he advanced no farther than Lysimachus, when he was assassinated by Ptolemy Ceraunus, to whom as the son of his old friend and ally, he had extended a friendly protection. Seleucus died in his 78th year, and in the 32nd year of his reign. He appears to have carried out with great energy the projects originally formed by Alexander and himself, for the Hellenization of his Asiatic empire. He founded Greek or Macedonian colonies in almost every province, which became so many centers of Greek civilization.]

Antigonus, son of Philip the king, and brother of Alexander, began to reign after him in Asia; and he reigned 18 years. He was one of the generals of Alexander and a very haughty man, and so he practiced much war, in which he was finally defeated. His son Demetrius ran away in flight and sought his own safety. [Antigonus, king of Asia, surnamed the One-eyed, was a son of Philip of Elymiotis and father of Demetrius Poliorcetes by Stratonice. He was one of the generals of Alexander the Great, and upon the latter's death received a substantial part of the empire. On the death of the regent Antipater in 319, he aspired to the sovereignty of Asia. In 316 he defeated Eumenes and put him to death. He carried on war against Seleucus, Ptolemy, Cassander and Lysimachus. By the peace of 311, he was allowed to have the government of all Asia. The peace lasted but a year. He invaded Egypt, but was compelled to retreat. His son Demetrius carried on a successful war against Cassander in Greece, but he was compelled to return to Asia to assist his father, against

whom Cassander, Seleucus, Ptolemy, and Lysimachus, had formed a fresh confederacy. Father and son were defeated at Ipsus in Phrygia in 301. Antigonus fell in the battle at the age of 81 years.]

Sarabella, the governor, erected a superfluous temple on Mount Gerizim and appointed Manasseh, the brother of Jaddua, as priest there; and he was his son-in-law. And here began the Jewish schism or division; for to him many were attached, called Samaritans, who were banned. The schism lasted until the Temple was destroyed by the Romans. [The Samaritans were descendants of the Cuthites, Avvites, Sepharvites, and Hamathites, established by Sargon in Samaria after he had put an end to the Israelite kingdom. They were instructed in a form of the Hebrew religion (which they grafted on to their own worship) in order to appease the "God of the land" (2 Kings 17:24). The enmity between Jews and Samaritans began to make its appearance immediately after the return from the Captivity. The Samaritans endeavored to prevent the rebuilding of Jerusalem (Ezra 4:7; Nehemiah 4:7), and from time to time their aggressions and insults to the refounded Jewish State are recorded by Josephus. After the battle of Issus the Samaritans offered assistance to Alexander, and were allowed to build a temple at Gerizim, where they sacrificed after the manner of the Jews, though they were quite ready to repudiate Jewish origin, rite and prejudice whenever occasion arose (Josephus, , 12.5—admittedly a biased account). The temple was destroyed by Hyrcanus. The disputes between the Jews and Samaritans were finally referred to Rome. Throughout the gospel history the ill feeling is conspicuous; the Samaritans were "strangers" (Luke 17:18), and considered 'third-class' Jews by the Judeans. Vespasian inflicted a crushing blow upon them by massacring 11,600 on Mount Gerizim. From this and other sufferings later inflicted by Zeno and Justinian they never recovered].

Antiochus Soter (Sothor), a son of Seleucus the king, and second king of Syria, reigned 19 years. After him the succeeding kings of Syria were surnamed Antiochus. [Antiochus Soter reigned from 280-261 BCE, and was the son of Seleucus I, founder of the Syrian kingdom of the Seleucidae. He married his stepmother Stratonice, with whom he fell violently in love and whom his father surrendered to him. He fell in battle against the Gauls in 261].

Alexander the Great, who was extinguished in the flower of his age and victory (in consequence of which every man and all Babylonia were cast into silent mourning), by his last will named twelve who had been with him since his youth as successors to his kingdom. But the twelve were not able to agree, and in consequence there were endless wars, and the last will of Alexander could not be made effective. After the dispersion of the others, these four obtained the kingdom according to the prophecy of Daniel: Seleucus reigned in Syria, Ptolemy in Egypt, Philip in Macedonia, and Antigonus in Assyria.

Folio LXXVI *recto*

Demas, the Athenian philosopher, flourished in the time of Alexander. He withstood Alexander at the time the latter besieged the city of Athens and tried to take it; and he counseled the Athenians not to give it up. But after Alexander had taken the city, Demas attached himself to Alexander with friendly solicitude. But when the Athenians were about to sacrifice to Alexander, he said: See that you do not lose the earth while you are waiting upon the heavens. This was his saying: When a friend asks me to borrow money, I will lose both the friend and the money. [Demas is unknown outside of Water Burley's (1275-after 1343; also known by his Latin name Gualteri Burlaeus) *Liber de vita et moribus philosophorum* ('Book on the Life and Character of the Philosophers'), ch. 62: Demas. The entire passage is taken (slightly abridged) from this chapter of Burley's work].

Quintus Curtius (Curcius), the philosopher, criticized Alexander because he asked him to accord him divine honors; and he said to him: If you are a god, give us the gift of immortality; and take it not from us. But if you are a human being, then think of it yourself and lay aside all else. [Quintus Curtius was not a philosopher, nor a contemporary of Alexander the Great. He was, in fact, a Roman biographer of Alexander who lived sometime in the period between Augustus and Constantine (i.e., anywhere from three to six centuries after the death of Alexander!)].

In these days, when Alexander was born, the Romans were frightened by dreadful signs. For one saw the sun fighting with the moon; and rocks sweated blood. In the daytime many moons appeared in the sky. The night in large measure yielded to the day. Rocks fell from the clouds; and hail beat the earth for seven days, far and wide, with a mixture of stones, the residue of slate and shells.

Olympias (Olimpias), the mother of Alexander, was slain; and she suffered death unmoved by any womanly fear. [Olympias, wife of Philip II of Macedonia, and mother of Alexander the Great, was the daughter of Neoptolemus I, king of Epirus. She married Philip in 359 BCE. His numerous relationships and the jealousy of Olympias occasioned frequent disputes between them; and when he married Cleopatra, niece of Attalus (337) Olympias withdrew from Macedonia, taking refuge with her brother Alexander, king of Epirus. She was believed to have lent her support to the assassination of Philip in 336. After his death she returned to Macedonia, where she enjoyed a great influence through the affection of Alexander. On his death she again withdrew from Macedonia, where her enemy Antipater held undisputed control, and took refuge at Epirus. Here she lived in exile until the death of Antipater (319) presented a new opening to her ambition. She gave her support to the new regent Polysperchon, in opposition to Cassander, who had formed an alliance with Euridice, the wife of Philip Arrhidacus, nominal king of Macedonia. In 317 Olympias resolved to obtain supreme power in Macedonia. She invaded the country along with Polysperchon, defeated Euridice, and put her and her husband to death. She followed up her vengeance by the execution of Nicanor, the brother of Cassander, as well as of one hundred of his leading partisans among the Macedonian nobles. Cassander, who was at that time in the Peloponnese, hastened to turn his arms against Macedonia. Olympias on his approach threw herself (together with Roxana and the young Alexander) into Pydna, where she was closely blockaded by Cassander throughout the winter. In the spring of 316 she was compelled to surrender to Cassander, who caused her to be put to death. Olympias was not without

something of the grandeur and loftiness of spirit that distinguished her son, but her ungovernable passions led her to acts of sanguinary cruelty that must forever disgrace her name. (This entry on Olympias was abridged by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 , Vol. 3, pp. 22-23 s.v. Olympias.)]

Of Philip and his kingdom there is no mention in the Holy Scriptures; but there is mention of the kings of Egypt and Syria; for these were at times favorable to the Jews, and at times not. The reason was this: Those kings fought almost continually with the Egyptians. Israel lay in the middle, and there they fled when they were in danger. And Ptolemy followed hard upon them. Therefore they (the Jews?) were dispersed among other peoples.

Ptolemy, the son of Lagus, the first king of Egypt after Alexander the Great, reigned 40 years. He was the son of a certain common soldier whose name was Lagus. [This sentence is not in the German edition of the chronicle]. He left Egypt, Africa and a large part of Arabia to his descendants; and the kings of Egypt who followed him were therefore called Ptolemy. [Ptolemy I, surnamed Soter ('Savior') but more commonly known as the son of Lagus, reigned 323-285 BCE. His father Lagus was a Macedonian of ignoble birth, but his mother Arsinoe had been a concubine of Philip of Macedon, on which account it seems to have been generally believed that Ptolemy was in reality the offspring of that monarch. Ptolemy is mentioned among the friends of the young Alexander, whom he accompanied throughout his campaigns in Asia, and was always treated by the king with great favor. On the division of the empire after Alexander's death (323) Ptolemy obtained the government of Egypt. He enlarged his dominion by conquests. He allied himself with Cassander and Lysimachus. The latter years of Ptolemy's reign appear to have been almost entirely devoted to the arts of peace, and to promoting the internal property of his dominions. In 285 he abdicated to his son Ptolemy Philadelphus, the child of his latest and most beloved wife, Berenice. Two years later the father died. By his able and vigorous administration he laid the foundation of the wealth and prosperity that Egypt enjoyed for a long time. He laid the foundation of the Library and Museum of Alexandria, which his son fostered after him. He surrounded himself with literary men and artists, and was himself an author. He composed a history of the wars of Alexander, which is frequently cited by later writers and is one of the chief authorities that Arrian made the groundwork of his own history. (This entry on Ptolemy I was abridged by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 , Vol. 3, pp. 581-586 s.v. Ptolemy I.)]

Ptolemy Philadelphus, king of Egypt, reigned 38 years. He was the youngest son of Ptolemy Lagus. His father, before his death, abdicated to him, and by the example of his goodness the father caused the people to love the son. And as this Ptolemy was the most learned in all the arts, and had Straton, the philosopher, for a teacher, he founded the most celebrated library in all the world; and this endured to the time of the first Alexandrine war with the Romans. He released from Egyptian bondage about one hundred twenty thousand Jews and sent them back to Jerusalem, together with all the vessels that belonged to the Temple service, as a reward to Eleazar the high priest for the Holy Scriptures the he placed in the library. Ptolemy's mother was Berenice (Beronice), and his wife was Arsinoe (Asinoe). By her he begot Euergetes and Berenice, a daughter, whom he espoused to Antiochus, son of Seleucus. [Ptolemy Philadelphus (285-247 BCE) was the son of Ptolemy I by his wife Berenice. His long reign was marked by few events of a striking character. He was engaged in wars with his half-brother Magus, and frequently engaged in hostilities with Syria, which were terminated toward the close of his reign by a treaty of peace, by which Ptolemy gave his daughter Berenice in marriage to Antiochus II. His chief care was directed to the internal administration of his kingdom and the patronage of literature and science. The Museum of Alexandria, founded by his father, became the abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the reassures of ancient learning. Philadelphus founded new cities or colonies in great number in different parts of his dominion. He raised Egypt to great power and wealth. (This entry on Ptolemy II was abridged by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 , Vol. 3, pp. 586-587 s.v. Ptolemy II.)]

Folio LXXV *verso* and LXXVI *recto*

ILLUSTRATIONS

(A) LINEAGE OF THE PRIESTS (Continued)

The Lineage of the Priests is here continued from Folio LXV *verso*:

1. Jaddua (Jadus);
2. Onias (Onyas), son of Jaddua. New portraits, in each of which the priest wears a mitre with crown superimposed. Each has a sceptre. Why the crowns are introduced is not clear. Neither was a king and neither holds an orb.

(B) LINEAGE OF CHRIST (Continued)

To the Lineage of Christ, here continued from Folio LXIV *verso*, is now added Achim (Achym), who is not mentioned in the text. Achim is an abbreviation of Jehoiachim, the name of an ancestor of Jesus, in the genealogical register five degrees removed from Joseph (Matt. 1:14). He is there mentioned as Achim, son of Sadoc, with whom the line ended at Folio LXV *verso*.

(C) MONARCHY OF ALEXANDER THE GREAT

The Monarchy of Alexander the Great is represented by a genealogical arrangement of vines, of which he is the central figure. With long hair and unkempt beard, wearing an odd felt hat of many folds, and in full medieval armor of an ornate pattern, he stands astride a

branch. His left hand rests on a pointed shield that he holds in position on the ground before him. It is emblazoned with three bells, probably just the random notion of the woodcutter. In his right hand Alexander holds a heavy branch, which proceeds to his right shoulder, there branching off into two forks, the first branch proceeds to the left terminating with:

1. Antigonus, who firmly holds one of the extremities of the vine in his right hand; his sceptre is in his left. He is bearded, weary looking old man, and wears a crown. He was a son of Philip II, and a brother to Alexander. As one of the generals of the latter he received a substantial portion of Alexander's empire upon his death.
2. Seleucus I holds the other extremity of the fork, as though about to break a wishbone with Antigonus. It will be remembered Seleucus was a son of Antiochus, an officer of distinction under Philip II, who accompanied Alexander in his Asiatic campaign. On the division of the empire after Alexander's death, Seleucus was rewarded with a great part of Asia Minor, and thus became the founder of the Syrian monarchy. He is here represented crowned, and with sceptre in hand. Below Seleucus is his son and successor.
3. Antiochus Soter, second king of Syria.

The second branch proceeds over Alexander's head to the opposite Folio (LXXVI *recto*) to

1. Ptolemy Lagus, surnamed Soter, commonly called the son of Lagus, a Macedonian of ignoble birth. He was the first Ptolemy of Egypt. Being a friend and able general under Alexander, he shared as such in the partition of his empire; and thus he became the king of Egypt. In his right hand he holds one of the branches that proceeds from the hand of Alexander. He wears a crown and carries a sceptre. After a long reign he abdicated in favor of his son.
2. Ptolemy Philadelphus, portrayed just below his father.

The main branch on which Alexander stands proceeds to

- Olympias and Nectanabis (Nectabanus), respectively the mother and putative father of Alexander. According to the chronicler Nectanabis became enamored of Olympias, the wife of Philip, and in the latter's absence, taking on the form of a serpent, took advantage of Olympias. The birth of Alexander was the result. In this dual portrait the mother of Alexander appears with crown and sceptre, and a branch proceeds from her waist to Alexander. She has the appearance of a very weak and distressed woman. Behind her stands Nectanabis, pointing a finger at the queen.

(D) PHILIP OF MACEDON

Philip of Macedon, who looked favorably upon Alexander, even though not his own son, is portrayed by a separate and distinct woodcut set beside his spouse though not directly connected with Alexander.

(E) GREEK PHILOSOPHERS (Continued)

The Greek Philosophers are here continued from Folio LXXIV *verso* as follows:

1. Demas.
2. Quintus Curtius.

(F) BATTLE OF THE SUN AND MOON

Battle of the Sun and Moon. The former is shining forth in all its heated glory, while the moon, a narrow crescent (and there is a "Man in the Moon"), seems to be giving up the battle in the torrid heat of the sun.

Folio LXXVI *verso*

Camillus Furius made war upon the Veientes [See Veii, Folio LXIX *verso*, and note], and for ten years the Romans subjected them to severe attacks. But in the time of Fabius, the Senonian Gauls defeated the Romans within eleven miles of the city of Rome. Then under Brennus, [See Brennus, Folio LXXII *recto*, and note]. their king, they proceeded against Rome, nearly extinguishing the Roman name and taking the city. Nor was it possible to protect the Capitol against them. And when the Romans were suffering from famine, Camillus, who was in exile in a neighbouring city, attacked the Gauls unexpectedly, and gave them a severe defeat. [This sentence is not in the German edition of the chronicle]. They accepted one thousand pounds of gold, which was paid to keep them from besieging the Capitol. In consequence of that they departed. But Camillus followed them, and so pressed them that he recovered the gold twice paid them and all knightly honors. And he was honored as a second Romulus.

Furius Camillus was one of the great heroes of the Roman republic. He was censor in 403 BCE, and was consular tribune for the first time in 401, and for the second time in 398. In 396 he was dictator and gained a glorious victory over the Faliscans and Fidenates, took Veii, and entered Rome in triumph, riding a chariot drawn by white horses. In 394 he was consular tribune for the third time, and reduced the Faliscans. In 391 Camillus was accused of having made an unfair distribution of the booty of Veii, and went voluntarily into

exile at Ardea. The next year (390) the Gauls took Rome, and laid siege to Ardea (See Senones, Folio LXIX *verso*, and note). The Romans in the Capitol recalled Camillus, and appointed him dictator in his absence. He hastily collected an army, attacked the Gauls, and defeated them completely. His fellow citizens saluted him as the Second Romulus. In 389 he was dictator for a third time, and defeated the Volscians, Aequians, and other nations. In 386 he was consular tribune for the fourth time; in 384 for the fifth; and in 381 for the sixth time. In 363 he was appointed dictator for the fourth time to resist the rogations of C. Licinius Stolo. In the next year, 367, he was dictator a fifth time, and though eighty years of age, he completely defeated the Gauls. He died of the pestilence in 365. Camillus was the great general of his age, and the resolute champion of the patrician order. His history, like that of most great national heroes, has been interwoven with many legendary and traditional fables.

This paragraph is a very slight abridgment taken from Eutropius' *Breviarium historiae Romanae* ('Abridgement of Roman History') 1.20. Eutropius' text is a complete compendium, in ten books, of Roman history from the foundation of the city to the accession of the emperor Valens (364-378 CE), Eutropius' contemporary.

Quintius Cincinnatus (Cincinatus), having been found in his field and called from the plow, was made a dictator; and he relieved the besieged city of the enemy and received Praeneste. [See L. Quintus Cincinnatus, Folio LXIX *verso*].

In the time of these consuls (?) the city was visited by pestilence every two years. In order to drive away this pestilence, the authorities set up shameful plays or spectacles. And so in order to eliminate bodily illness a plague of the soul was sought. [This paragraph undoubtedly refers to one of the dual portraits on this page. Three pairs of consuls are portrayed, but not named in the text].

In the time of these two consuls (?) many people were killed by poison administered by Roman women. Of these same women, 370 in number were betrayed by a maid; and when their crimes were discovered they were put to death by the poison which they themselves had brewed.

In the 388th year after the founding of the city of Rome, Gaius (Gayus) defeated the Gauls as they rushed into war again.

Marcus, with 60,000 Romans, put the Gauls to flight and defeated them with severe losses. [Marcus Valerius Corvus (c. 370-270 BCE), Roman general of the early republican period. According to the legend a raven settled on his helmet during his combat with a gigantic Gaul, and distracted the enemy's attention by flying in his face. He was twice dictator and six times consul, and occupied the curule chair twenty-one times. In his various campaigns he defeated successively the Gauls, the Volscians, the Samnites, the Etruscans and the Marsians. His most important victory (343) was over the Samnites at Mount Gaurus.]

Under these consuls, Publius Cornelius and Marcus Curius, the Samnite war came to an end. This war lasted for 49 years with much disaster to the Romans until not an enemy in Italy distressed the power of Rome anymore.

P. Cornelius Rufinus was consul in 290 BCE, with M. Curius Dentatus, and in conjunction with his colleagues brought the Samnite War to a conclusion, and obtained a triumph in consequence. Rufinus was consul a second time in 277, and carried on the war against the Samnites and the Greeks in Southern Italy. The chief event of his second consulship was the capture of the important town of Croton. In 275, Rufinus was expelled from the senate on account of his possessing ten pounds of silver plate. The dictator Sulla was descended from him.

M. Curius Dentatus is said to have derived his cognomen Dentatus from the circumstance of having been born with teeth in his mouth. He was a favorite hero of the Republican Republic, and was celebrated in later times as a noble specimen of old roman frugality and virtue. He was consul in 290 BCE with Rufinus as already stated, and was associated with him in the Samnite war. In 283 he fought as praetor against the Senones. In 275 he was consul a second time, and defeated Pyrrhus near Beneventum so completely that the king was obliged to leave Italy. In a third consulship he conquered the Lucanians, Samnites and Brutians, who still continued in arms after the defeat of Pyrrhus. He retired to his small farm that he cultivated with his own hands, and rejected all favors. He was censor in 272, executing public works of great importance.

These two consuls fought against the Latins. Decius Murena, consul, was killed and Manilius Torquatus triumphed. [In 340 BCE P. Decius Mus was consul with T. Manlius Torquatus, and he and his colleague had the conduct of the great Latin War. The two consuls marched into the field, and when they were encamped opposite the enemy near Capua, a vision appeared to each in the night, announcing that the general of one side and the army of the other were dedicated to the Gods of the Dead and to Mother Earth. They thereupon agreed that the one whose wing first began to waiver should dedicate himself and the army of the enemy to destruction. The decisive battle took place at the foot of Vesuvius; and when the troops of Decius, who commanded the left wing, began to give way, he resolved to fulfill his vow. He called for the pontifex maximus, M. Valerius, and repeated after him the form of words by which he dedicated himself and the enemy to the Gods of Death, with his toga wrapped around his head and standing upon a weapon; he then jumped upon his horse, wearing the cinctus gabinus or sacrificial dress, rushed into the greatest concentration of enemy troops, and was slain, leaving the victory to the Romans. Such is the common story of the death of Decius]. His son disobeyed the orders of the consuls by attacking the enemy; and although he obtained a victory, he was beaten with rods and beheaded for insubordination. [See T. Manlius Imperiosus Torquatus, Folio LXIX and note].

Under the consuls Dolabella and Domitius (Domicio), the Lucani, Brucii, and Samnites, together with the Etruscans and Senonian

Gauls, made war against the Romans. Seven tribunes and eighteen thousand Roman warriors were slain. But when they marched against Rome they were destroyed by Cornelius Cenuus and the consul Dolabella. [P. Cornelius Dolabella Maximus was consul in 283 BCE with Cn. Domitius Calvinus, and in that year conquered the Senones, who had defeated the praetor L. Caecilius, and murdered the Roman ambassadors. Owing to the loss of the consular Fasti for that time we do not hear of his triumph, though he undoubtedly celebrated his victory by a triumph. In 279 he, together with C. Fabricius and Q. Aemilius, went to Pyrrhus as ambassadors to effect an exchange of prisoners].

Fabricius, a man worthy of remembrance, would not permit himself to be influenced against Rome by the cunning or flattery of Pyrrhus (Pirrh), the king. In fact, he renounced the part of the empire offered to him by the king. [This sentence is not in the German edition of the chronicle]. So Pyrrhus said, It is more difficult to divert this man from his honesty than to change the sun from its course. Therefore it is no wonder that the Romans, with such morals, have conquered because of the strength of their warriors. [C. Fabricius Luscinius was one of the most popular heroes in Roman history, and, like Cincinnatus and Curius, is the representative of the purity and honesty of 'the good old times.' In his first consulship, 282 BCE, he defeated the Lucanians, Bruttians and Samnites, gained a rich booty, and brought into the treasury more than 400 talents. Fabricius probably served as legate in the unfortunate campaign against Pyrrhus in 280; and at its close he was one of the ambassadors sent to Pyrrhus at Tarentum to negotiate a ransom or exchange of prisoners. The conduct of Fabricius on the occasion formed one of the most celebrated stories in Roman history, and was embellished in every way by subsequent writers. So much seems certain—that Pyrrhus used every effort to gain the favor of Fabricius; that he offered him the most splendid presents, and endeavored to enter him into his service, and accompany him to Greece; but that the sturdy Roman was proof against all his seductions, and rejected all his offers. On the renewal of the war in the following year (279) Fabricius again served as legate, and shared in the defeat in the battle of Asculum. In 278 he was consul a second time, and had the conduct of the war against Pyrrhus. The king was anxious for peace; and the generosity with which Fabricius sent back to Pyrrhus the traitor who had offered to poison him, afforded an opportunity for opening negotiations, which resulted in the evacuation of Italy by Pyrrhus. Fabricius then subdued the allies of the king in the south of Italy. He was censor in 275, and distinguished himself by the severity with which he attempted to repress the growing taste for luxury. Ancient writers love to tell of the frugal way in which he and his contemporary Curius Dentatus lived on their hereditary farms, and how they refused the rich present offered them. Fabricius died as poor as he had lived].

This Papirius, while still a boy, responded cleverly to his mother in order to conceal the secret of the council. For with his mother urging him to reveal what secret of the senate he had heard there when he was admitted with his father, he told her what had been debated: Whether it was best for one man to have two wives, or one woman to have two husbands. Since many of the matrons were rushing together in a shameless assembly two days later, the boy tells the matter to the senate. And the boy was praised. And it was decreed that no child any longer be admitted to the council of the senate except that one. When he became a man, he turned out to be a very brave and warlike man. [Papirius is a name born by the members of a Roman gens (Papiria), originally plebeian and afterward patrician. The first consul of this name was L. Papirius Cursor, who held that office five times, and that of dictator twice. He was the chief hero of the second Samnite War (326-304 BCE), an exceptional commander and a man of strength and virtue. In 324, in the capacity of dictator, he condemned his magister equitum, Q. Fabius Maximus Rullianus, for joining in battle with the enemy contrary to his commands, and only allowed himself to be swayed from inflicting the death sentence through the combined pleas of his father, the senate, and the people. His son, of the same name, who was consul in 293, conducted a victorious war against the Samnites; and in his second consulate (273) he completed the subjugation of the Samnites, and celebrated a triumph over the Tarentians, Samnites, Lucanians and Bruttians].

ILLUSTRATIONS

LINE OF ROMAN CONSULS

The line of Roman consuls is here continued from Folio LXIX *verso*. As the consuls were appointed in pairs, so they here appear in dual portraits as follows:

PANEL I.

1. Furius Camillus and Quintius Cincinnatus, both of whom are mentioned in the text.
2. Lucius Gemicus and Quintus Servilius, neither of whom are mentioned in the text.
3. Gaius Sulpicius and Marius Valerius, of whose victories over the Gauls the text makes very brief mention.
4. Manlius Torquatus and Decius (Mus), both mentioned in the text.
5. Fabricius (Lucinus) and Papirius, both referred to in the text.

PANEL II

1. Claudius Marcus and Valerius Flaccus, neither of whom are mentioned in the text.
2. Fabius Maximus and Quintus Decius, neither of whom are referred to in the text.
3. Publius Cornelius Ruffinus and Marcus Curius Dentatus, each of whom is given brief mention.
4. Dolabella (P. Cornelius Dolabella Maximus) and Domitius (Domitius) (Cn. Domitius Calvinus), both mentioned in the text.

There is a striking similarity in all these portraits. All are in medieval dress. Most of the characters wear hats or caps; a few are bareheaded. All are gesturing—'arguing' in pairs, with the possible exception of Domitius, who listens to his co-consul with hands interlocked. Every man is waist-deep in the cup of a flower, which is true of almost every bust portrait in the Chronicle.

Antiochus, the second of that name, surnamed Antiochus Theos, son of Antiochus I, was the third king of Syria; and he reigned 15 years. His first wife was Laodice. He carried on a very strenuous war with Philadelphus, the king of Egypt. He made peace by marrying Berenice, the daughter of the same king of Egypt. [Antiochus Theos (261-246 BCE) was the son of Antiochus I, surnamed Soter. The Silesians gave him the surname Theos ('God' or 'Divine') because he delivered them from their tyrant Timarchus. He carried on war with Ptolemy Philadelphus of Egypt, which was brought to a close by his putting away his wife Laodice. In revenge Laodice caused Antiochus and Berenice to be murdered. He was succeeded by his son Seleucus Callinicus].

Eliud, son of Achim (Achym), in the Year of the World 4959. [This sentence does not appear in the German edition].

Antiochus Galericus, third of the name, and fourth king of Asia and Syria, reigned 20 years. He was the son of Antiochus Theos, and his first wife Laodice, who poisoned her husband and killed Berenice together with her children. And this Galericus, her son, she made ruler in the place of his father. Therefore Euergetes made war on Syria. And afterwards Ptolemy killed him. He left Seleucus and Antiochus the Great to succeed him. [Antiochus Galericus was Seleucus II (surnamed, not Galericus, as the chronicler states, but Callinicus). He was the eldest son of Antiochus II (surnamed Theos) by his first wife Laodice. The first step of his administration, or rather that of his mother Laodice, was to put to death his stepmother Berenice, together with her infant son. In order to avenge his sister, Ptolemy Euergetes, king of Egypt, invaded the dominions of Seleucus, made himself master of Antioch, all of Syria, and carried his arms unopposed beyond the Euphrates and Tigris. Seleucus held himself aloof; but when Ptolemy was recalled by domestic disturbances at home, Seleucus recovered the greater part of the provinces he had lost. He then became involved in a war with his brother Antiochus Hierax, who attempted to obtain Asia Minor as an independent kingdom for himself. Antiochus was decisively defeated, obligated to quit Asia Minor, and took refuge in Egypt. Seleucus undertook an expedition to the East to reduce the revolted provinces of Parthia and Bactria. He was, however, defeated by Arsaces, king of Parthia, in a great battle to which the Parthians attribute their independence. After the expulsion of Antiochus, Attalus, king of Pergamon, extended his dominions over Asia Minor. In an expedition to recover these provinces Seleucus was accidentally killed by a fall from his horse in the twenty-first year of his reign. He left two sons, who succeeded him, Seleucus Ceraunus and Antiochus, surnamed the Great.]

Josephus the Jew was a pious and great minded man, and influenced the Jewish people to excellent things. After he had collected taxes and tribute for twenty-three years from Syria, Phoenicia and Samaria, he died leaving behind his son Hyrcanus (Hircano). Hyrcanus continued as collector of tribute for Ptolemy. From childhood Josephus was marvelously virtuous and intelligent. At the age of thirteen years he showed a bright state of mind. Wishing to test him, his father sent him on a two days' journey to an isolated place with three hundred yoke of oxen to cultivate the soil; but he hid away the halters necessary to secure them. Under these circumstances the youth, considering his age, exhibited great ingenuity. He slaughtered ten yoke of oxen, divided the meat among the shepherds, and out of the skins he made halters for the other oxen; and he cultivated the soil as his father had directed. Therefore, on his return to his home he was praised very much.

Flavius Josephus (37-95 CE), Jewish historian and military commander, born in the first year of Caligula, was a precocious student of the law, and made trial of the three sects of Judaism – Pharisees, Sadducees and Essenes – before he reached the age of 19. Then, having spent three years in the desert with the hermit Banus, who was probably an Essene, he became a Pharisee. In 64 he went to Rome to intercede on behalf of some priests, his friends, whom the procurator Felix had sent to render account to Caesar for some insignificant offense. Making friends with Alityrus, a Jewish actor, who was a favorite of Nero, Josephus obtained an introduction to the empress Popaea and effected his purpose by her help. His visit to Rome enabled him to speak from personal experience of the power of the Empire, when he expostulated with the revolutionary Jews on his return to Palestine. But they refused to listen; and he, with all the Jews who did not fly the country, were dragged into the great rebellion of 66. In company with two other priests, Josephus was sent to Galilee under orders to persuade the ill-affected to lay down their arms and return to an allegiance with Rome, which the Jewish aristocracy had not yet renounced. Having sent his two companions back to Jerusalem, he organized the forces at his disposal, and made arrangements for the government of his province. His obvious desire to preserve law and order excited the hostility of John of Giscala, who endeavored vainly to remove him as a traitor to the national cause by inciting the Galileans to kill him and by persuading the Sanhedrin at Jerusalem to recall him.

In the spring of 67 the Jewish troops, whom Josephus had drilled so sedulously, fled before the Roman forces of Vespasian and Titus. He sent to Jerusalem for reinforcements, but none came. With the stragglers who remained, he held a stronghold against the Romans by dint of his native cunning, and finally, when the place was taken, persuaded forty men, who shared his hiding place, to kill one another in turn rather than commit suicide. They agreed to cast lots, on the understanding that the second should kill the first, and so on. Josephus providentially drew the last lot and prevailed upon his destined victim to live. Their companions were all dead in accordance with the compact; but Josephus at any rate survived and surrendered. Being brought before Vespasian, he was inspired to prophesy that Vespasian would become emperor. When this prophecy was fulfilled, he was liberated, assumed the name of Flavius, the family name of Vespasian, and accompanied his patron to Alexandria. He returned to Rome, was awarded a pension, and was made a Roman citizen, receiving an estate in Judea. The Jewish War, oldest of his extant writings, was written towards the end of Vespasian's reign (69-79). The Jewish Antiquities, a history of the Jews from the Creation to the outbreak of the war with Rome, was finished in the year 93. He also wrote a narrative of his own life to defend himself against the accusation that he had caused the Jewish rebellion.

Simon (Symon), son of Onias the priest, and nicknamed "the Just," was the eighth high priest of the Jews. He received the office on his

father's death, and held it for sixteen years. By reason of his piety, righteousness and kindness to his fellow citizens, he was called "the Just." [Josephus, , 12.2].

Eleazar (Eleazarus), the high priest, brother of Simon the Just, took the priestly office after the death of his father, and while his brother's son Onias was still a child; and he held the office for 17 years. He sent to Ptolemy Philadelphus 72 of the most learned men to interpret the law; but we say 70.

And the seventy-two interpreters sent by Eleazar from Jerusalem to the said king of Alexandria, at the latter's request, were well received by him. And when the rolls upon which the Law was written in golden letters were shown to the king, he provided a separate room for each interpreter. And in seventy-two days they brought him the Law translated from the Hebrew into the Greek tongue, and so clearly (as Augustine testifies) that no doubt remained as to the words or their meaning. This translation, confirmed by the Jews, Demetrius delivered to the king. And the king had the seventy-two brought before him. He thanked them, and sent them home; and to each of them he made a present of three fine garments, of two talents of gold, of a cup of the value of one talent, and of the furniture of the room in which they were feasted. [The (Seventy) is the oldest Greek version of the Old Testament. Its name, often represented by the Roman numerals LXX, is derived from the tradition that the translators numbered 70 or 72. According to Josephus, six elders from each tribe were sent to Alexandria with a copy of the Law requested by Ptolemy Philadelphus, and translated it in seventy-two days. Accounts of the translation vary but agree that it was made at Alexandria, begun under the early Ptolemies, about 285 BCE, and that the Pentateuch was translated first. The whole of the Old Testament seems to have been complete in Greek in the time of Ptolemy (VII) Physcon, about 130 BCE. Internal evidence suggests that it was made by different persons at different times from Egyptian Hebrew manuscripts, and by Alexandrian Jews more or less imperfectly versed in Hebrew. The books of Moses are the best translated. The version is faithful in substance as a whole, but contains many errors. The chronology differs materially from that of the Hebrew text, adding, for example, 606 years between the creation and the deluge. The importance of the is that it was the text upon which the first generations of Christians based their teachings and understandings of the meaning of God and Jesus in their religion. For this reason it is, perhaps, the most important translation ever made].

Onias, the second of that name, son of Simon the Just, the eleventh priest of the Hebrews, officiated for 9 years. He was of a mean disposition, stingy with money. Through love of the Law or through miserliness he refused to pay tribute to Euergetes; and thereby the whole Jewish land was placed in danger. But Josephus restored peace among the nobles, and Ptolemy placed him over Judea.

Those three, Jason, Menelaus and Alchimus, were of the priestly class; but are not to be placed in the priestly line because of their idolatry, evil works and practices.

ILLUSTRATIONS

(A) LINEAGE OF CHRIST (Continued)

The Lineage of Christ which ended with Achim (Achym) at Folio LXXV *verso*, is here resumed with his son.

- Eliud, as per Matt. 1:14.

(B) PRIESTLY LINEAGE (Continued)

The Priestly Lineage is here resumed from Folio LXXV *verso* (which there ended with Onias, son of Jaddua), and now the following are added:

1. Simon (Symon), son of Onias (Onyas) and called the Just.
2. Eleazar (Eleazarus), brother of Simon the Just.
3. Onias (Onyas), son of Simon the Just.

(C) LINEAGE OF THE SYRIAN KINGS (Continued)

The Lineage of Syrian Kings is here resumed from Folio LXXV *recto*, as follows:

1. Antiochus (II) Theos, son of Antiochus (I) Soter.
2. Antiochus Galericus (Seleucus II), eldest son of Antiochus II.

(D) JOSEPHUS

Josephus, probably the historian.

(E) JASON, MENELAUS AND ALCHIMUS

Jason, Manelaus and Alchimus, the priests whom the chronicler declines to place in the priestly lineage because of their idolatry, are represented by small woodcuts not used heretofore.

(F) THE SEVENTY INTERPRETERS

The Seventy (LXX) who translated the Old Testament from Hebrew into Greek are represented by a group portrait similar to that of the Seven Wise Men, Folio LX *verso*. A dove symbolizing the Holy Spirit hovers over the Seventy. One of the translators has his back turned toward us, apparently addressing the gathering. All are in close huddle.

Folio LXXVII *verso*

Alexandria, the large city that lies in Egypt, was built (as Justinus writes in book 11) by Alexander the Great 320 years before the Coming of Christ. For when Alexander journeyed to Jupiter Ammon [Ammon was originally an Ethiopian or Libyan deity, and later an Egyptian one. The real Egyptian name was Amun or Ammun. The Greeks called him Zeus Ammon, the Romans Jupiter Ammon, and the Hebrews Amon. The most ancient seat of his worship was Meroe, where he had an oracle; from there it was introduced into Egypt, where the worship took the firmest root at Thebes in Upper Egypt, which was therefore frequently called by the Greeks Diospolis, or the city of Zeus. Another famous seat of the god, with a celebrated oracle, was in the oasis of Ammorium (Siwah) in the Libyan Desert. The worship was also established at Cyrenaica. The god was represented either as a ram, or as a man with a ram's head. It seems clear that the original idea of Ammon was that of a protector and leader of the flocks. The Ethiopians were a Nomad people, flocks of sheep were their principal wealth, and it is perfectly in accord with the notions of the Ethiopians and Egyptians to worship the animal that is the leader and protector of the flock]. to consult him on the future and to get information as to his origin, he built Alexandria on his return, and arranged that it should be a place of residence for the Macedonians and to be the capital of Egypt. He built three cities named after him, namely, one in Egypt, which some call Canopicum; a second in Asia, and a third in Scythia on the river Tanais. Alexandria was so called because Alexander built it. His name and grave were venerated by Julius and Augustus, the Roman emperors. The city has a circumference of 333 furlongs. It is intersected by small streets on which horses and wagons pass. There are two wide streets in the middle, which intersect one another. The city (as Josephus states) is protected by impenetrable wildernesses, by harborless seas, by rivers, and by wooded swamps. Once upon a time it was very beautiful. It is still fortified by ornate towers and strong, high walls; but the interior is just a heap of ruins and deserted buildings. For a while it contained pagan temples; and Christian churches were still to be seen there. The city had many royal buildings, for each king adorned it with beautiful structures according to his own taste. Where the palace of Alexandria formerly stood there is now a very tall monument made of a single stone, and having a sharp point. It resembles a tower. There is also a Church of St. Mark, in which the Jacobites live; for St. Mark the Evangelist was the first to preach the Christian religion there. When the apostles made him a bishop there, he erected many churches. Upon his death Amanus succeeded him. Many men learned in the Holy Scriptures came from here; such as Philo, by birth a Jew, who wrote much that is useful; Clemens, the priest; the most excellent priest, Origen; Athanasius, the bishop there; Didimus, Theophilus, and many others. Outside the city are two marble monuments to indicate the place where St. Catherine, the virgin and martyr, was beheaded. The Venetians have two industrial establishments there. The Genoese also have one for their merchants and their wares; also the Catalanians, in the king of Sicily's court. And they also have beautiful little churches, in which holy things are accomplished. The Turks, Tartars and other pagans have their ornate houses, which are closed at night by the Saracens. At one point the city is surrounded by the great sea (i.e. the Mediterranean); at another it is bordered by wonderful gardens with fertile soil, watered by the Nile. The Saracens now have custody of the harbor. There are two hills in the city, from which approaching ships can be seen. It is said that pigeons were trained here to carry messages back and forth, so that those in the city were more secure against the enemy. For the pigeons (as Pliny says) were messengers in important matters. It is said that Brutus the Roman tied messages to the feet of pigeons during the Mutinian siege, and thus sent messages to the Roman army.

Alexandria is the name given to several cities founded by or in memory of Alexander the Great. One of them, the capital of Egypt under the Ptolemies, was ordered by Alexander the Great to be founded in 332 BCE. It was built on a narrow neck of land between the Lake Mareotis and the Mediterranean, opposite to the Isle of Pharos, which was joined to the city by an artificial dyke, called Heptastadium, which formed, with the island, the two harbors of the city, that on the northeast of the dyke being named the Great Harbor (now the New Port), that on the southwest Eunostos (the Old Port). These harbors communicated with each other by channels, and there was a canal from Eunostos to the Lake Mareotis. The city was built on a regular plan, and was intersected by two principal streets about 100 feet wide, the one extending 30 stadia from east to west; the other across this, from the sea towards the lake, to the length of 10 stadia. At the eastern extremity of the city was the royal quarter, and at the other end, outside the city, was the cemetery. A great lighthouse was built on the island of Pharos in the reign of Ptolemy Philadelphus. Under the care of the Ptolemies, as the capital of a great kingdom and of the most fertile country on earth, and commanding by its position all the commerce of Europe with the East, Alexandria soon became the most wealthy and splendid city of the Roman world. Greeks, Jews, and other foreigners flocked there, and its population probably amounted to somewhere between 500,000 and 750,000 people. But a still greater distinction was conferred upon it through the foundation, by the first two Ptolemies, of the Museum, an institution in which men devoted to literature were maintained at the public cost, and of the Library which contained 90,000 distinct works, and 400,000 volumes, and the increase of which made it necessary to establish another library in the Serapium (Temple of Serapis), which reached 28,000 volumes, but which was destroyed by the bishop Theophilus, at the time of the general overthrow of the pagan temples under Theodosius (389 CE). The great Library suffered severely by fire when Julius Caesar was besieged in Alexandria, and it was finally destroyed by a lieutenant of the Caliph Omar in 651 CE. When Egypt became a Roman province, Alexandria was made the residence of the prefect of Egypt. It retained its commercial and literary importance, and became also a chief seat of Christianity and of theological learning.

Much (all?) of this passage on Alexandria in the Latin edition of the *Chronicle* is taken from the work of Felix Fabri (c. 1437-1502), a Dominican monk from Germany who in 1480 and again in 1483 journeyed to the Holy Land, Arabia, and Egypt—his last visit being exactly one decade before the publication of the *Chronicle*. Published three years after his second visit to those lands, his nearly 1500-page text, whose title was *Fratri Felici Fabri evagatorium in Terrae Sanctae, Arabiae et Egypti peregrinationem* ('The Wanderings of Brother Felix Fabri in his Pilgrimage to the Holy Land, Arabia, and Egypt'), included the very first printed Coptic alphabet anywhere, and had a profound influence on European scholars in the 15th and 16th centuries.

Folio LXXVIII *recto*

Demosthenes was the prince of all the orators of Greece. And by the authority of Hermippus [There are several individuals who have this name in the ancient world. This one must be the philosopher and biographer from Smyrna who lived c. 250-200 BCE], it is indicated that his father manufactured swords. And from the testimony of Juvenal (we learn) that his father, blinded with the soot of a blazing mass, sent Demosthenes from coal and tongs and making swords, and from the forge and dingy Vulcan to learn rhetoric. [] And he, drinking in the fluent eloquence from Plato, became the greatest orator. His eloquence was praised by Aeschines (Eschines) (who from his youth was a student and lover of Socrates). Valerius says of him that when Philip, the Macedonian king, besieged the city of Athens and asked the Athenians to give him ten orators, Demosthenes counseled the Athenians by means of a fable: The wolves advised the shepherds to make friends with them and to give them their dogs in settlement of the dispute. And after the wolves had received the dogs from the shepherds, the wolves tore the flocks to pieces. And so Philip would treat the Athenians. When the Athenians heard this, they followed the advice of Demosthenes; and so the city was saved from danger. [Schedel incorrectly attributes this story to Valerius Maximus. In fact, it is found in ('The Etymologies or Origins') 1.40.7 of Isidore of Seville (c. 560-636). Isidore's work was the most popular compendium in medieval libraries. Its popularity continued unabated in the Renaissance, as at least 10 printed editions of it between 1470 and 1530 clearly attest]. To one who asked him how to speak, Demosthenes replied: Speak of nothing but what you know well.

Demosthenes, greatest of Athenian orators, was born about 385 BCE. At the age of 7 he lost his father, who left him and his younger sister to the care of guardians, relatives and friends. The guardians squandered the estate and neglected his education. He nevertheless received instruction from Isaeus. It is very doubtful whether he was taught by Plato and Isocrates, as some suppose. In time he came forward as a speaker in the public assembly. His first effort was ridiculed, for he labored under great physical disadvantages. His voice was weak, his utterance defective. It is said he spoke with pebbles in his mouth to cure himself of stammering; that he repeated verses of the poets as he ran uphill, to strengthen his voice; that he declaimed on the seashore to accustom himself to the noise and confusion of the popular assembly; that he lived for months in an underground cave, constantly writing out the history of Thucydides, to form a standard for his own style. By 355 he acquired a reputation as a public speaker, and his eloquence soon gained him the favor of the people. He clearly saw Philip's resolve to subjugate Greece, and therefore devoted all his hours to resist the aggressions of the Macedonian. For 14 years he continued his struggle against Philip, and neither threats nor bribes could turn him from his purpose. His first Philippic, delivered in 352, was his earliest attempt to arouse his countrymen. His three Olynthiac orations, delivered three years later, had the same purpose, but without results. In the meantime the aggressions of Philip continued until by 338 he had seized Elatea. The Athenians heard of his approach with alarm; and succeeded, mainly through the efforts of Demosthenes, in forming an alliance with the Thebans. However, the allied forces were defeated by Philip in a decisive battle which ended Greek independence in the same year. Demosthenes was present at the battle, and fled like thousands of others. For this he was later reproached, but the Athenians, judging better of his conduct, requested him to deliver the funeral oration over those who had fallen, and celebrated the funeral feast in his house.

The death of Philip in the year 336 roused the hopes of the patriots of Greece, and Demosthenes was the first to proclaim the joyful tidings of the death of Philip of Macedon, and to call upon his countrymen to unite their strength against Macedonia. But the youthful Alexander compelled the Athenians to sue for peace. He demanded the surrender of Demosthenes and other leaders of the popular party, and with difficulty allowed them to remain at Athens. In the course of events, however, Demosthenes was forced into exile; but not for long. On the death of Alexander the Greek states rose against Macedonia. Demosthenes was recalled from exile, and his return to the city was a glorious triumph. His voice rang out like a trumpet, calling Greece to arms. In the following year (322) the battle of Crannon decided the Lamian War against Greece. Antipater, as a condition on which he would refrain from besieging Athens, demanded the surrender of the leading patriots, and this of course included Demosthenes. The condemned men fled to Aegina, but Demosthenes went on to Calauria, a small island off the coast of Argolis. He took refuge in an ancient sanctuary, the temple of Poseidon. Here he was pursued by the emissaries of Antipater. He thereupon took poison, and died in the temple.

Aristotle, prince of all philosophers, and a master of natural philosophy, was a native of the small town of Stageira (Stragyrá). His father was Nicomachus, who was a teacher of medicine and held an important position under Amyntas, the Macedonian king, and father of Philip. Aristotle's mother's name was Phaestias (Phestiada), a woman of noble birth. Aristotle spent his youth in Macedonia, and (as they say) came to Athens at 17 years of age. He was a student of (literally "listened to") Plato for 20 years. He left no body of knowledge behind that he did not treat perfectly. After the death of Plato he went to Hermias, the tyrant of Atarneus, and there he stayed three years. Afterwards King Philip recalled him to Macedonia and put Alexander under his instruction for ten years. When Alexander marched into Asia with his army, Aristotle returned to Athens, and there he had a school for thirteen years. He caused to be written on his seal (as one says): Wiser is he who conceals what he knows, than he who exposes what he does not know. Aristotle was versatile and (as Jerome says) was undoubtedly a leader in his knowledge of the entire realm of nature. But finally, through envy, he was accused by other natural philosophers of speaking evil of the gods; and being concerned that he might suffer the same fate as Socrates, he made no effort to defend himself, but fled to Chalcide. There he flourished in the full exercise of all his faculties and strength of mind. And he lived 62 years, and died there. [Aristotle the philosopher was born at Stageira, a town in Chalcide in Macedonia, in 384 BCE. His father

Nicomachus was physician in ordinary to Amyntas II, king of Macedonia, and the author of several treatises on subjects connected with the natural sciences. His mother Phaestis (or Phaestias) was descended from a Chalcidian family. His father's studies may account for Aristotle's investigations of nature, an inclination which is perceived throughout the son's life. Aristotle lost his father at 17. In 367 he went to Athens to pursue his studies, and there became a pupil of Plato, who named him "the intellect of his school." Aristotle lived at Athens for 20 years, till 347. During the last ten years of his residence at Athens he gave instruction in rhetoric. On Plato's death he left Athens, returning to live with his friend Hermias of Atarneus. When Hermias was killed by the Persians, Aristotle fled to Mytilene. Two years later he became the instructor of Alexander the son of Philip, then thirteen years of age. On Alexander's accession to the throne Aristotle returned to Athens, assembling about him a large number of distinguished scholars, to whom he lectured on philosophy. His school soon became the most famous in Athens, and he presided over it for thirteen years. During that time he also composed the greater part of his works. In these labors he was assisted by the kingly liberality of his famous pupil, who not only presented him with 800 talents, but also caused large collections of natural curiosities to be made for him, to which posterity is indebted for his. After Alexander's death Aristotle was looked upon with suspicion as a friend of Macedonia, and the charge of impiety was trumped up against him; but he escaped to Chalcis in Euboea where he died the same year (322)].

Epicurus was, according to the testimony of Metrodorus, an Athenian philosopher. Heraclitus says that he was raised on Samos. He came back to Athens at the age of eighteen, when Xenocrates was teaching at the Academy, and Aristotle had his school at Chalcide. But after the death of Alexander, and with Macedonian and Greek affairs against king Perdiccas in a bad way, he went to his father at Colophon. There he gathered disciples and returned to Athens under Anaxicrates. After he, with others, had taught for some time, he originated the sect called after him. And although one called Epictetus (Epitectus) strove against him, all other philosophers were agreeable to him. [Epictetus (c. 55–c. 135 CE) was a famous Greek Stoic philosopher who lived more than three centuries after Epicurus, so he could only in a metaphorical sense 'strive against' Epictetus. Perhaps the chronicler suggests that] In his native land he was honored with bronze statues. Diocles says that Epicurus lived on a very scant diet. He was born seven years after the death of Plato, and died at Athens at the age of 72 years by a stone blocking the exit of his urine. [Epicurus was born in 342 BCE on the island of Samos. At 18 he came to Athens, and there probably studied under Xenocrates, who at that time was head of the Academy. After a short stay Epicurus went to Colophon, and later resided at Mytilene and Lampsacus, in which places he taught philosophy for five years. At 35 he again went to Athens and established a philosophical school, called after him, the Epicurians. there he spent the remainder of his life with numerous friends and pupils. His mode of living was simple, temperate and cheerful; and the aspersions of comic poets and later philosophers opposed to him, describing him as a person of sensual pleasures, do not seem entitled to credit. He took no part in public affairs, and died at the age of 72 after a long and painful illness, which he endured with true philosophic patience and courage. He is said to have written 300 volumes, and of these the most important was , in 37 volumes. All his works are lost except some fragments of this one. He made ethics the most important part of his system, since he regarded human happiness as the ultimate end of all philosophy. Pleasure with him was not a mere momentary and transitory sensation, but he conceived it as something lasting and imperishable, consisting in pure and noble mental enjoyments, free from all influences which disturb one's peace of mind. Peace of mind was his *sumum bonum*].

Callisthenes (Callistenes), the celebrated philosopher, was a disciple of Aristotle and flourished at this time. He often earnestly chided Alexander the Great and spoke to him: If you are God, you should show it by your goodness toward mankind, and not take it away. If you are a human being, always keep in mind what you are. At these remarks Alexander took offense and ordered him put to death. He caused him to be locked up with a dog in a dreadful cave. [Callisthenes, a relative and pupil of Aristotle, accompanied Alexander the Great on his expedition into Asia. In his intercourse with Alexander he was arrogant and forward, taking every opportunity of exhibiting his independence. He expressed his indignation when Alexander adopted Oriental customs, and especially at the requirement of the ceremony of adoration. He thus rendered himself very obnoxious to the king, and was finally accused of being privy to the plot of Hermolaus to assassinate Alexander. After being kept in chains for seven months he was either put to death or died of disease. He wrote an account of Alexander's expedition; a history of Greece in ten books and other works, all of which have perished].

Xenocrates, the Chalcedonian philosopher, was the son of Agathenor. From early youth he was a disciple of Plato; and (as Laertius states) was slow-witted. In comparing Aristotle and Xenocrates, Plato said: One needs a bridle and the other spurs. In other respects, he was always of a solemn and grave character and expression. He lived much in the Academy, and when at times he went into the city, an entire crowd of insolent people would watch as he passed by in order to bother him. At one time Phryne (Philene), a courtesan, who had been intentionally sent to him in his room by some people, was begging him (to share) part of his bed, and he allowed it. But at last, in spite of all her entreaties, she departed without having been able to succeed in her purpose, saying as she left that she had not come from a man but from a statue. Although he was a strict and exacting person, he scorned excessive pride. And as he often inclined to meditation, he consumed many an hour in silence. He succeeded Speusippus in the Academy, and led that school for twenty-five years. He died at night, after injuring himself with a pan, at the age of 82.

Xenocrates was a native of Chalcedon. He was born in 396 BCE, and died in 314, at the age of 82. He attached himself first to Aeschines the Socratic, and afterwards, while still a youth, to Plato, whom he accompanied to Syracuse. After his return to Athens he was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater during the Lamian War. He is said to have lacked quick apprehension and natural grace; but these facts were more than compensated by persevering industry, pure benevolence, freedom from all selfishness, and a moral earnestness, which obtained for him the esteem and confidence of the Athenians. He became President of the Academy even before the death of Speusippus, who was bowed down by sickness, and he occupied that post for 25 years. Of his numerous works only the titles have come down to us.

Schedel's mini-biography of Xenocrates comes from a Latin translation by Ambrose the Camaldulian (born Ambrogio Traversari, 1386-

1439) of Diogenes Laertius' *Lives and Opinions of Eminent Philosophers*, a work probably written sometime c. 225-250 CE.

Folio LXXXVIII verso

Ptolemy Euergetes, son of Philadelphus, and the third Egyptian king, reigned 26 years. He avenged his sister Berenice, whom Antiochus Galericus and his mother Laodice had deprived of the kingdom of Syria Cicilia; and he devastated a part of Asia and came away with countless spoils of war.

Ptolemy III (surnamed Euergetes), king of Egypt, was the eldest son of Ptolemy II (Philadelphus). When a mere child he was betrothed to Berenice, the daughter of Magas; but it was not till after the death of Magas, and the assassination of Demetrius the Handsome, who had made himself master of Cyrene, that their nuptials were solemnized. Ptolemy succeeded quietly to the extensive dominions of his father, and to these he now reunited Cyrene in right of his wife. On learning of the death of his father Philadelphus, Antiochus II, the king of Syria, put aside his wife Berenice, the daughter of the Egyptian king, and recalled his former wife Laodice, who soon sacrificed to her resentment, both her faithless husband and her rival Berenice and her infant son. Ptolemy appears to have taken up arms on receiving the first news of danger to his sister; but finding himself too late to save her he invaded Syria at the head of a large army to avenge her fate. The cruelties of Laodice, and the unhappy fate of Berenice, excited general disaffection, and many cities voluntarily joined Ptolemy. Neither the youthful Seleucus nor his mother were able to oppose the progress of the Egyptian king, who made himself master of the whole company south of Mt. Taurus. But instead of crossing the ridge and pursuing Seleucus himself, he turned eastward, crossed the Euphrates, advanced as far as Babylon and Susa, receiving the submission of all the upper provinces of Asia. But in the course of his conquests he was recalled to Egypt by news of seditions. On his return he carried with him an immense booty, including all the statues of the Egyptian deities which Cambyses had carried to Babylon from Persia. In elation his Egyptian subjects bestowed upon Ptolemy the surname Euergetes—'the Benefactor.' While he was making his conquests in the east, his fleets were reducing the maritime provinces of Asia. After his return to Egypt, the provinces in the east soon fell back into the hands of Seleucus, but Ptolemy retained the maritime regions and a great part of Syria.

Euergetes is scarcely less celebrated than his father as patron of literature and science. He added largely to the Alexandrian Library. General opinion is that he died a natural death, although some are of the opinion that he was poisoned by his son. He reigned 25 years in uninterrupted prosperity. By his wife Berenice he left three sons—Ptolemy, who was his successor; and Magas and Arsinoe, afterwards married to her brother Ptolemy Philopater.

Ptolemy Philopator, the fourth Egyptian king, reigned 17 years. He killed his father and strangled his brother. From these crimes he was called Philopator. [Philopator means 'Father-Lover'—obviously ironic in this case]. And just as he was indifferent to the affairs of his kingdom, so too was he lazy and neglectful in the rule of it. He gave himself up to carnal pleasures, in consequence of which Antiochus the Great, the king of Syria, was able to subdue many cities. But when he later recovered all he had lost and had plundered the kingdom of Antiochus, in which matters luck was with him, he finally fell into debaucheries, and after the murder of his wife Euridice, he became promiscuous in his intercourse with voluptuous women. He died and left a son five years of age. The dissolute women (who had slept with him) were hanged to avenge the murder of the queen, while the Alexandrians sent (the boy) to the Romans so that they might take care of the orphan.

Ptolemy IV (surnamed Philopater), king of Egypt, was the eldest son and successor of Ptolemy Euergetes. He lacked the virtues of his father, and his reign initiated the decline of the Egyptian kingdom. One of his earliest acts was to put to death his mother, Berenice, and his brother Magas (of whose influence and popularity with the army he was jealous), as well as his uncle Lysimachus, the brother of Ptolemy Euergetes. In all these murders his minister Sosilius was his ready instrument, and probably his adviser. Having thus, as he conceived, secured himself from all danger from domestic enemies, Ptolemy gave himself up to a life of indolence, luxury, and sensual indulgence, while he abandoned to Sosilius the care of political affairs. But Sosilius was as incompetent as his master. The army was neglected, and the kingdom was allowed to fall into a state of disorder. Of this condition Antiochus the Great, king of Syria, was not slow to avail himself. But Ptolemy roused himself, and in the end defeated Antiochus at Raphia on the borders of the desert. Peace was finally established, the indolent, luxury loving Ptolemy preferring to return to his life of ease rather than follow up his successes. And now he gave himself up entirely to every species of vice and debauchery. He died in 205, after a reign of 17 years, leaving only one son, a child five years of age.

Steeped in vice and debauchery as he was, Philopator appears to have inherited something of the love of letters for which his predecessors were so conspicuous. The schools continued to flourish in his reign, and he was on intimate terms with philosophers and men of letters.

Dion of Syracuse was a noble philosopher. He was slain in the city of Syracuse after being involved for a long time in the tyrannies of both Dionysiuses. For Dionysius the Elder demanded of Dion that he give him his sister Aristomache in marriage. By her two sons were born to him, Hipparus and Niseus, and as many daughters. One of these daughters he gave his son Dionysius, to whom he left the kingdom; and the other he gave to the uncle Dion. Aside from his noble birth, the good reputation of his parents, and his praiseworthy character, he was a man of good learning, versed in all the arts and of personal virtue. From his father he received by inheritance many possessions that he himself, through the gifts of the tyrant, increased. And, therefore, he loved Plato so much that he devoted himself to him. Nor was Plato less delighted by him.

Dion, a Syracusan, was the son of Hipparinus, and a relative of Dionysius. His sister Aristomache was the second wife of the elder Dionysius; and Dion himself was married to Arete, the daughter of Dionysius by Aristomache. Dion was treated by Dionysius with the greatest distinction, and was employed by him in many services of trust. Of this close connection he seems to have availed himself to amass great wealth. He made no opposition to the succession of the younger Dionysius to his father's power, but he became an object of suspicion to the youthful tyrant, to whom he also made himself personally disagreeable by the austerity of his manners. Dion was apparently a man of stern and proud character, and having become an ardent disciple of Plato when that philosopher visited Syracuse in the reign of the elder Dionysius, he carried to excess the austerity of a philosopher, and viewed with undisguised contempt the debaucheries and dissolute pleasures of his nephew. From these he endeavored to withdraw him by persuading him to invite Plato a second time to Syracuse; but the philosopher, thought received at first with the utmost distinction, failed in obtaining a permanent hold on the mind of Dionysius; and the intrigues of the opposite party headed by Philistus, were successful in procuring the banishment of Dion. He retired to Athens, where he lived in habitual intercourse with Plato and his disciples; but Plato having failed in procuring his recall (for which purpose he visited Syracuse a third time), and Dionysius having confiscated his property, and compelled his wife to marry another person, he attempted to expel the tyrant by force. He sailed from Zacynthus with a small force and obtained possession of Syracuse without opposition, while Dionysius was in Italy, leaving Dion undisputed master of the city in 356 BCE. His despotic character, however, soon caused great discontent, and the people complained with justice that they had only exchanged one tyrant for another. He caused his chief opponent, Heraclides, to be put to death, and confiscated the property of his adversaries. Callippus, an Athenian, who had accompanied him to Greece, formed a conspiracy against him, and caused him to be assassinated in his own house in 353.

Schedel's mini-biography on Dion is taken (with significant abridgment) from Cornelius Nepos (c. 100-24 BCE), *Liber de Excellentibus Ducibus Exterarum Gentium* ('Lives of the Eminent Leaders of Foreign Nations') 10.1.1-2, 10.2.3:

1.1. Dion, Hipparini filius, Syracusanus, nobili genere natus, utraque implicatus tyrannide Dionysiorum. Namque ille superior Aristomachen, sororem Dionis, habuit in matrimonio; ex qua duos filios, Hipparinum et Nisaeum, procreavit totidemque filias, nomine Sophrosynen et Areten; quarum priorem Dionysio filio, eidem, cui regnum reliquit, nuptum dedit, alteram, Areten, Dioni. 2 Dion autem praeter nobilem propinquitatem generosamque maiorum famam multa alia ab natura habuit bona, in his ingenium docile, come, aptum ad artes optimas, magnam corporis dignitatem quae non minimum commendat, magnas praeterea diuitias a patre relictas, quas ipse tyranni muneribus auxerat.

2.3 Quem Dion adeo admiratus est atque adamavit, ut se ei totum traderet. Neque uero minus ipse Plato delectatus est Dione.

The last two sentences (a paraphrase of Nepos 10.2.3) are not in the German edition of the chronicle.

The Cimmerian Sibyl (Sibilla Chimica), was a native of Italy. She is clothed in a sky-blue dress. Her golden locks are spread over her shoulders, and she is young. She spoke thus: In the first appearance of Virgo will arise a girl of beautiful countenance, with long locks of hair, seated on a chair of rushes, nursing a child, giving it its own broth to eat, consisting of milk sent from heaven.

Anaximenes, the great rhetorician, was the master of Alexander in the art of speaking. He is said to have written the history of Alexander. Of him Valerius [] says: When once upon a time Alexander, in a rage, was about to destroy the city of Lampsacus (Lausatum [A (spelling?) mistake for Lampsacus].), Anaximenes came to meet him; and Alexander knew he would plead for the city. Alexander had sworn that what Anaximenes would ask of him he would refuse. So Anaximenes spoke to Alexander: I pray you to destroy Lausatum. And thus the city was saved. The same is said to have occurred with reference to Athens. [Anaximenes of Lampascus, accompanied Alexander the Great to Asia, and wrote a history of Philip of Macedon; a history of Alexander the Great; and a history of Greece in 12 books, from the earliest mythical ages down to the death of Apaminondas. He also enjoyed a great reputation as a rhetorician, and was the author of a scientific treatise on rhetoric, usually printed among works of Aristotle].

Carneades (Carneides), the philosopher, is said to have flourished at that time when he, together with Diogenes, was sent by the Athenians to the Roman senate. He was so taken up with learning and meditation that while seated at the table he forgot to bring his hand to his mouth; and Melissa (Mellissa), whom he had with him in the capacity of a wife, guided his hand in taking sustenance; for his life was nourished by his soul, and he appeared to be encased, as it were, in a foreign body. And finally, in the hundredth year of his life, he ended his philosophizing, as Valerius Maximus in his fourth book sets it down.

Carneades, a celebrated philosopher, born at Cyrene, about 213 BCE, was the founder of the third or new Academy at Athens. In 155 he was sent by the Athenians to Rome with Diogenes and Critolaus to deprecate the fine of 500 talents which had been imposed on the Athenians for the destruction of Oropus. At Rome he attracted great notice by his eloquent declamations on philosophical subjects, and it was here that he delivered his famous orations on Justice. He contended that justice was not a virtue, but a matter of compact for the maintenance of civil society. Thereupon Cato moved the senate to send him home to his school, and save the Roman youth from his demoralizing doctrines. He died in the year 129 at the age of 85. He was a strenuous opponent of the Stoics, and maintained that neither our senses nor our understanding supply us with a sure criterion of truth. The Diogenes here referred to is Diogenes the Babylonian, a Stoic philosopher, native of Seleucia in Babylonia. The third ambassador, Critolaus, also studied philosophy at Athens, and succeeded Ceos as the head of the Peripatetic school.

Carneades was a hard-working and long-serving soldier of wisdom. After he had completed ninety years, the end of his living and his philosophizing was the same. So marvelously had he devoted himself to the operations of learning that when he had lain down to take a

meal, wrapped in thought he would forget to stretch out his hand to the table. But Melissa, whom he had in lieu of a wife, adjusted her duty so as on the one hand not to interrupt his studies and on the other to minister to his fasting, adapting her own hand to the necessary uses. So Carneades enjoyed life only with his mind, enveloped by a quasi-alien and superfluous body. The same, when about to hold a debater with Chrysippus, used to purge himself with hellebore with a view to bringing forward his own intellectual resources with more concentration and rebutting those of Chrysippus with greater vigour. What draughts did Diligence make attractive to men anxious for true glory!

(D. R. Shackleton Bailey, Valerius Maximus, Vol. II; Loeb Classical Library, 2000; pp. 233, 235)

The order of the mini-biographies devoted to Anaximenes and Carneades are switched in the German edition of the Chronicle (most likely due to the different arrangement of the woodcuts devoted to these two men).

Sextilia, a vestal virgin, was buried alive at the Porta Collatina [Porta Collatina ('The Collatine Gate') is mentioned only by Festus (37): Collatia oppidum fuit prope Romam . . . a qua porta Romae Collatina dicta est. He has probably confused Collatina with Collina. The Via Collatina diverged to the southward from the Via Tiburtina outside the Porta Tiburtina. The Porta Collina is a gate in the Servian wall at the north end of the agger, named Collina, because it was on the collis Quirinalis]. for the loss of her virginity by her own fault.

Sextilia, who according to tradition was buried alive in 273 BCE, is an illustration of the fate of a vestal virgin who neglected her vow of chastity. Vesta was the Roman hearth goddess. In an early community fire was hard to make, and therefore it was desirable that at least one fire should be kept always burning. This duty would naturally devolve upon the chief or king, and the actual maintenance of the fire would naturally fall to his young daughters, since slaves, if he had any, would hardly be trusted with a duty considered holy, while he and his sons would be out most of the day, and his wife would be busy with the household. Much of the actual preparation of food would also fall upon the daughters, as soon as they were old enough, for a Roman housewife in early days might not grind corn or cook food for her husband. For these reasons we get, in early historical times, besides the private cult of Vesta, a public cult of a sacred royal hearth, never allowed to go out, tended by girls, called Vestal Virgins, whose service begins when they are from six to ten years old, and lasts originally for five years, till they are old enough for marriage, or at least betrothal. The earliest cult of this kind is supposed to have been that at Lavinium; the most famous was at Rome.

In the Republican times, the pontifex maximus took the place of the king for many sacred purposes. The Vestals, whose number was six, and whose term of service had now been lengthened to 30 years, were in his charge, being freed from the potestas of their own fathers. They must, when chosen, be of the required age, free-born of free and respectable parents (although later, daughters of freedmen were eligible), having both parents alive, and free from physical and mental defects. If a vestal let the fire go out she was beaten. If found guilty of unchastity, she was subjected to an ordeal which amounted to a horrible form of capital punishment; she was shut up with a little food in an underground chamber which was covered over with earth.

Besides tending the fire, the vestals also prepared the sacred foodstuffs for ritual purposes. They also had the custody of various holy objects. They took part in ceremonies of various kinds, beside Vesta's own elaborate daily ritual.

The shrine of Vesta stood in the forum, near the Regia, or palace of the kings. It was not technically a temple but a round structure, a stone imitation of the primitive "bee-hive" hut.

Xenophilus, the Pythagorean philosopher, a native of Chalcedonia (Calcidonem), was greatly esteemed at this time. He was a man who, so they say, had never experienced any human misery when he was still alive at the age of 105. Then, at the highest splendor of knowledge and perfection, he died. [Very little is known of this individual with the exception that he may have been a student of Pythagoras].

Folio LXXIX recto

Arcesilaus (Archiphilas) was a philosopher with whom the sect of the Academicians began. He had a poor sick friend, who for shame would not make his condition known. But when Arcesilaus learned of this, he gave secret assistance to his friend. Without his knowledge he placed a small bag of money under his pillow so that he would consider it as something he had found rather than as a gift.

Arcesilaus, here called Archiphilas, was the founder of the New Academy, and flourished c. 200 BCE. In his youth he came to Athens to study rhetoric, but becoming the disciple first of Theophrastus, and afterward of Crantor, he found his inclination led to philosophical pursuits. Not content, however, with any single school, he left his early masters and studied under skeptical and dialectic philosophers. He was not without reputation as a poet, and several of his puns and witticisms have been preserved, which give the idea of an accomplished man of the world rather than a grave philosopher. Although his means were not large, many tales are told of his generosity. His enemies accused him of the grossest profligacy, and it must be confessed that the accusation is slightly confirmed by the circumstance that he died at the age of 76 from a fit of excessive drunkenness.

On the death of Crantor, Arcesilaus succeeded to the chair of the Academy, in the history of which he makes so important an era. In his time philosophy was absorbed in the single question of the grounds of human knowledge. According to Cicero he summed up his opinion in the formula "that he knew nothing, not even his own ignorance." Arcesilaus is also said to have restored the Socratic method of teaching in dialogues. The Stoics were his chief opponents. The New Academy does not seem to have doubted the existence of truth

in itself, but our capacity to obtain it.

These two consuls (referring to the dual portrait of Torquatus and Decius) fought with Alexander against the king of Egypt.

This Aemilius with the Romans waged a most just war against the Tarentines; and so with Pyrrhus, king of the Greeks, bringing aid to the Tarentines, he fought for more than four years. Finally, with Pyrrhus defeated, and having died miserably in his country, the Tarentines entered into a peace treaty with the Carthaginians. And from this the Punic Wars had their beginnings. [A paragraph of extreme historical compression. Pyrrhus (318-272 BCE) was king of Epirus in Greece, and, in one of his many bids to expand his empire, assisted the Greek city-state of Tarentum in southern Italy in 280. Some of his battles, though successful, cost him such staggering losses (most notably against the Italian town of Asculum in 279), that the phrase 'Pyrrhic victory' was created to describe a victory that was so costly that it had become, in reality, a loss].

Marcus Valerius, nicknamed Corvinus, was a Roman youth of truly excellent spirit and singular virtue no less unworthy than Camillus. And he himself, though still a youth, engaged in battle against a man of Gaul who was singularly distinguished by his size and his armor. And while he, in armor, proceeded into the middle (of the field to do battle), and had not yet guarded his hand with his shield, a raven suddenly sat on his shield and, from the beginning of the battle, never departed from Valerius' shield. And with the tip of its beak and its talons it did not stop wounding the eyes of the Gaul until Valerius had killed the enemy terrified by such a monstrous portent. And with him dead, immediately the raven vanished from sight. And Valerius then was called by the name Corvinus. [According to legend, Marcus Valerius (who was reputed to have lived to 100 years of age, c. 370-270 BCE) acquired the nickname Corvinus (corvus = 'Raven') because, when serving as military tribune under Camillus in 349 BCE, he accepted the challenge of a gigantic Gaul to single combat, and was assisted in the conflict by a raven that settled upon his helmet, and flew in the face of the barbarian. He was six times consul and twice dictator, and by his military ability rendered the most memorable services to his country. His most brilliant victories were gained in his third consulship, 343, when he defeated the Samnites at Mt. Gaurus, and at Suessues. In his other consulships he repeatedly defeated the Etruscans and other enemies of Rome. He is frequently referred to by the later Roman writers as a memorable example of the favors of fortune. (Livy, 7.26-42, 10.2-11.)]

These two consuls (referring to a dual portrait of Gemicus and Sempronius) reigned after one another. Gemicus (Gemitius) conquered the Africans (Affros) and Tarentines (Tharentinos); and Sempronius defeated the Pisans (Picentes). In that battle the earth shook as if it dreaded to receive all the blood that was spilled, and few of the Romans who were victorious escaped.

Lucius Papirius, a Roman patrician and very celebrated warrior, was elected dictator by the Roman senate; and he appointed Quintus Fabius Master of the Cavalry. At the command of the Roman senate he undertook a war against the Samnites. Before long the dictator went to Rome, where he was needed; and he instructed Quintus Fabius, the commander, not to engage the enemy in his absence. But after the dictator left, Fabius learned through spies that there was disorder among the enemy. This made him anxious to engage them; and he attacked the Samnites. And to make the battle more violent he removed the bridles from the horses, and spurred them into the enemy. And no power could withstand them. As Livy states, 20,000 of the enemy were slain on that day. Fabius did not make this known to the dictator, but to the Roman senate. The dictator condemned him to death because, contrary to his command, he had engaged the enemy in his absence. But when Fabius was led to execution, he was released through the good will of the people and of the nobility. And there was such a tumult against the dictator that he barely escaped with his life. And although the Samnites afterwards surrounded the Romans in a narrow region and defeated them in a great battle, yet in the following year the Romans defeated the Samnites on the order of the senate with Papirius as their leader. With that victory he celebrated a triumph. [See Folio LXXVI *verso* (Papirius) and note].

Folio LXXIX verso

Seleucus Ceraunus, the second of the name, the fifth king of Syria, reigned two years. He conducted a large naval expedition against the states that had seceded from his father; but he lost all his ships in a storm, from which he survived with only his bare body and a few companions. After this shipwreck he was defeated by Ptolemy Euergetes and driven toward Antioch. There he sought help from his brother Antiochus. But Antiochus was only 14 years of age, and being concerned for the welfare of the kingdom, Seleucus placed himself at the head of the kingdom on the pretence of protecting the realm. [Seleucus III (226-223 BCE), surnamed Ceraunus (Greek for 'thunderbolt') was the eldest son and successor of Seleucus II. The surname was given him by his soldiers, apparently in ironic derision, as he appears to have been feeble both in body and in mind. He was assassinated by two of his officers, after a reign of only three years, and was succeeded by his brother Antiochus the Great].

These two brothers, Antiochus the Great and Seleucus Ceraunus, both reigned. They wished to avenge the blood of their father and of Onias, whom Euergetes the king of Egypt had slain. Therefore they sent a large and mighty army against Philopator, the son of Euergetes. But Seleucus died before the war began; so Antiochus carried on the war, in the course of which he was compelled to flee and lost almost his entire army. Later, however, he assembled another force against Epiphanes, the son of Philopator and who was then but a child four years of age. Among many others he had with him Philip, the king of the Macedonians. And he prevailed against the generals of the boy Ptolemy (Epiphanes). And Scopas, his (the child's) general, fled. And he captured Judea and many other cities. But as he was unable to defeat the Egyptians by force of arms, he cunningly married off his daughter to Epiphanes, so that he might come into the kingdom as a friend. His scheme was, however, suspected and forestalled.

Antiochus, called the Great, and the fourth person of that name, was the sixth king of Syria. He reigned 36 years. He defeated Ptolemy

Philometor. Being very powerful and abundantly wealthy, he caused his soldiers to wear trousers of gold. Hannibal (Annibal) Penuis surrendered to him through fear of the Romans, the city of Carthage, and allied himself with him. But the Romans would not endure the excessive pride of Antiochus and Hannibal; and so they sent L. Cornelius, the consul, and Scipio, surnamed Nasica and Africanus, as emissaries; and they defeated Hannibal and fought Antiochus to the point of suing for peace with the Romans. This was granted him on condition that he leave Europe and Asia and keep himself within the limits of Mt. Thaurus, and, with 20 persons pledged as hostages, pay ten thousand talents annually. But, through greed for treasure he was afterwards lured into Persia by the priests, who killed him in the Temple of Fortune, cut him to pieces limb by limb and cast him out of the temple. [Antiochus (III) the Great (223-187 BCE), second son of Seleucus Callinicus, took the throne on the death of his brother Seleucus Ceraunus at the age of 15. He warred against Ptolemy Philopator, king of Egypt, to obtain Coele-Syria, Phoenicia and Palestine, but was obliged to cede these provinces to Ptolemy after his defeat at Raphia near Gaza, in 217. In 205 he renewed his war against Egypt with some success. In 198 he conquered Palestine and Coele-Syria, which he afterward gave up as a dowry with his daughter Cleopatra upon her marriage with Ptolemy Epiphanes. In 196 he crossed over to Europe, taking possession of the Thracian Chersonese. This brought him into conflict with the Romans, who demanded that he restore the Chersonese to the Macedonian king. He refused to comply, and in this was seconded by Hannibal (Barca) who arrived at his court in 195. Hannibal urged him to invade Italy at once; but Antiochus did not follow this advice. It was not until 192 that he crossed over into Greece. The Romans defeated him in 191 and he was compelled to return to Asia. The following year he was again defeated by the Romans under L. Scipio and compelled to sue for peace, which was granted in 188, on condition of his ceding all his dominion east of Mt. Taurus, paying 15,000 Euboic talents within 12 years, giving up his elephants and ships of war, and surrendering the enemies of Rome; but he allowed Hannibal to escape. In order to raise the tribute money, he attacked a wealthy temple in Elymais, but was killed by the people of the place in 187. He was succeeded by his son Seleucus Philopator].

Seleucus, who was also known as Philopator, the seventh king of Asia and Syria, reigned 12 years, and was a mad, unreasonable and ill-tempered man. He sent Heliodorus to steal the treasures of the Temple. He judged unrighteously, and through the angels he was so chastised that he was barely restored by the prayers of Onias. Since this one left behind no son as his successor, he considered Antiochus, the brother whom he ridiculed, his successor.

Seleucus IV, surnamed Philopator, was the son and successor of Antiochus the Great, ascending the throne without opposition in 187 BCE. However, the defeat of his father by the Romans, and the ignominious peace that followed it, had greatly diminished the power of the Syrian monarchy, and the reign of Seleucus was feeble and inglorious. After a reign of twelve years he was assassinated by one of his own ministers, Heliodorus, who conceived the idea of possessing himself of the sovereignty. The true heir, in fact, was Demetrius, the son of Seleucus (the chronicler is incorrect; he did leave an heir behind), now being retained in Rome as a hostage. The kingdom was thus seized by the younger brother of Seleucus, Antiochus IV Epiphanes, even though an infant son, also named Antiochus, was formal head of state for a few years until Epiphanes had him murdered.

The last sentence in the mini-biography on Seleucus IV is not in the German edition of the chronicle.

The seven sons of Maccabeus, with their mother and Eleazer and many others, crowned with martyrdom. Before the incarnation of the Son of God, as martyrs they suffered intense pain unto death for the sake of the laws of God.

In the 19th year of Epiphanes was that victory of the Jews over Antiochus the Great about whom is said in 2 Maccabees: Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we ourselves have fought against such a king. [The quote is from 2 Maccabees 1.11. This paragraph is not in the German edition of the chronicle].

Eleazar in the Year of the World 5009. [This sentence is not in the German edition of the chronicle].

Simon, son of Onias the high priest, 12th high priest of the Jews, sat (in office) for twelve years. He was a pious man, and is much praised in Chapter 50 of the Book of Ecclesiasticus. He improved the Temple and enlarged the city, brought salvation to his people, and saved them from injury. He finally died, leaving his son Onias as his successor.

Onias the Great, son of Simon, attained the office of high priest and held it for 29 years. Due to the oppressions of the tyrant Antiochus, he and many Jews fled to Egypt; and there he built a temple in likeness of the Temple at Jerusalem; by doing this he committed a great sin. He died and left a son who was still an infant.

Simon was the son of Onias, and he secured the priestly office after the flight of his father. When the prince of priests died, he left three sons, Onias, Jesus, and John, who came to three principalities of the priesthood.

Onias the Pious was a holy man, pleasing to God and mankind. He was finally slain by Andronicus; but the king, distressed by the death of this most righteous man, caused the murderer to be seized, stripped of his purple robe, and to be beaten with until he died.

Folio LXXX *recto*

Siena (Sena), now second among the cities of Etruria in power and possessions, is located in a very pleasant region; and as Polycrates writes in his sixth book was built by the Senonian Gauls 382 years before the coming of Christ, in the time of Brennus, when he marched

in to Italy. There is evidence that those of Sena resembled the Gauls and Britons (in whom they had their origin) in appearance and bearing, in the anointing or smearing of their limbs, in their beauty of countenance and color, and also in their folkways; although the passage of time, the influence of the skies, the location, and their intercourse with their neighbors, with whom they intermingled in blood and manners, have in large part produced a change in them. As no mention is made of this city in the writings of the ancients, and as no signs of antiquity appear therein, it may be reckoned among the modern cities. Some say that Charles (Carolus), whose nickname was Hammer (Maleo) [Charles Martel (in Latin Carolus Martellus; c. 688-741) was the ruler of the Franks. He is best remembered for winning the Battle of Tours in 732, which has traditionally been understood as a historical turning-point, for it was by that victory that Islamic expansion into Europe—after rapid success in the Iberian peninsula—was halted. Charles' nickname is derived from the Latin word *malleus*, which means 'hammer.'], founded this city; but in the praiseworthy cloister of Saint George de Alga (built by the glory-deserving Pope Eugenius when he was about to leave the world, and paid for with his own money which he inherited paternally), there is to be found an old book, in which it is written that Pope John XVIII built this city out of the bishoprics of Perugia (Perusina), Chiusi (Clusiensi), Arezzo (Aretina), Fesula (Fesulana), Florence (Florentina), Volaterra (Volaterrana), six communities, and gave it the name Siena (Sena), which means six. The city lies on a hill, and by reason of its height, resembles an island; but in the upper region of the city the land is improved with gardens and greens. There are at hand in this city very splendid buildings, such as a beautiful university, a market, a gate, the royal palace, and a very rich and well-regulated hospital. The city is also provided, far and wide, with towers and defenses. Governed by the best laws, there are no coarse or inhospitable people there. The soil is productive in fodder, and consequently supports many oxen, wild goats, and sheep. It also produces grain, wine, oil, and an abundance of fruits of all kinds. It is 800 stadia distant from Rome. This city possessed a galaxy of stars—the holy Saint Bernardinus, whose holy relics work manifold miracles daily in the city of Aquila. He, first of all, brought the order of St. Francis to its present flourishing state. The city was also favored with Hugo, the physician and natural philosopher, who after the death of Jacobi Forli, was considered the most learned and enlightened among all his contemporaries; also Frederick, the learned jurist, who left much advice in matters of jurisprudence; also Aeneas Silvius, the poet, thereafter honored with the papal office and called Pius. It is adorned by very many men and priests of refined knowledge. [This sentence is replaced in the German edition of the with the following: "There, too, by reason of the prominence of the city, a Council (Concilium) was held."] There are many mountainous regions and fields between the river Umbro and the Sea of Danaus, or the river Palias which flows out of that sea; also the very ancient city of Clusium, of which Pliny writes much, and which once upon a time was called Camers (Carmon) and is now subject to the city of Siena and enriched by it.

Siena (Sena) was a town in Etruria and a Roman colony. It was on the road from Clusium to Florentia and is mentioned only in the time of the emperors. According to one tradition, Siena was founded by Senius, son of Remus, who brought with him the image of Lupa, the she-wolf suckling the twins, which still remains the city's badge. When he offered to sacrifice to his gods, a dense black smoke arose from the altar of Apollo, and a pure white smoke from that of Diana—in commemoration of which was made the balzana, the black and white shield of the Comite that we still see upon Siena's gates and public buildings. There are two other shields associated with it: a blue shield with the word "Libertas" in gold letters, and a red shield with a white lion rampant.

Siena's epoch of greatness begins with the twelfth century. The people became associated in arts or guilds, resembling those of Florence, whose representatives sat in councils of the Republic. Throughout the greater part of the 12th and 13th centuries Siena was engaged in serious wars with Florence, brought on by the controversy between Guelfs and Ghibellines and by commercial rivalry. In 1552 Siena became a free city under the protection of Emperor Charles V.

Folio LXXX verso

Ptolemy Epiphanes, the fifth king of the Egyptians, reigned 24 years. At the beginning of his reign he was not more than four years old. After he became of age he was neither wise nor strong, and therefore Antiochus the Great, king of Syria, undertook the conquest of his kingdom and began to make war upon it. But the princes of the realm stood by Ptolemy and protected the whole kingdom. Onias, the high priest of the Jews also came to protect him. But when he became of age Antiochus (Antiochus IV Epiphanes), the noble son of Antiochus the Great, clandestinely betrothed his sister to him; and she bore him two sons. [Ptolemy (V) Epiphanes was the son and successor of Ptolemy IV. At the death of his father in 205 BCE, he was but five years of age and Philip of Macedon and Antiochus III of Syria determined to take advantage of his minority, and entered into an alliance to divide his kingdom between them. Antiochus conquered Coele-Syria, while Philip reduced the Cyclades and the cities in Thrace that had remained subject to Egypt. In this emergency the Egyptian ministers had recourse to the powerful intervention of the Romans, who commanded both monarchs to refrain from further hostilities, and to restore all the conquered cities. In order to evade this demand without openly opposing the power of Rome, Antiochus concluded a treaty with Egypt, by which it was agreed that the young king should marry Cleopatra, the daughter of Antiochus, and receive back the Syrian provinces as her dower. This treaty was made in 199, but the marriage ceremony was not solemnized until six years later. The administration of Egypt was placed in the hands of Aristomenes, a man in every way worthy of the charge. As early as 196, the young king was declared to be of full age and his coronation was solemnized with great magnificence. It was on this occasion that the decree was issued which has been preserved to us in the celebrated inscription known as the Rosetta stone, which afforded the key to discovery of hieroglyphics. In 193 the marriage of Ptolemy to the Syrian princess Cleopatra was solemnized at Raphia. Ptolemy, however, refused to assist his father-in-law against the Romans in the war that was about to break out, and he continued steadfast in his alliance with Rome. But he derived no advantage from the treaty that concluded it, and Antiochus still remained in the possession of Coele-Syria and Phoenicia. As long as Ptolemy remained under the influence of Aristomenes, his administration was equitable and popular; but gradually he became estranged from his able minister, and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison. He attempted to recover Coele-Syria from Seleucus, the successor of Antiochus, but having, by an unguarded expression, excited the apprehensions of some of his friends, he was poisoned in the 24th year of his reign at the age of 29. He left two sons, who afterward ascended the throne

under the names of Ptolemy Philometor and Euergetes II, and a daughter, who bore her mother's name of Cleopatra]. When Antiochus heard this, he came to Egypt in person to see his sister Cleopatra and her sons, and he planned to kill Ptolemy at dinner. And when he attempted to subjugate the entire land of Egypt, he was driven out by the Egyptians. When two years later he besieged Alexandria, the Roman emissaries compelled him to yield and leave Egypt. [Antiochus IV Epiphanes was the son of Antiochus (III) the Great. He carried on a war with Egypt from 171-163 BCE with great success, in order to obtain Coele-Syria and Palestine, which had been given as a dowry to his sister; and he was preparing to lay siege to Alexandria in 168 when the Romans compelled him to retire. Perhaps at the instigation of several of his high-ranking Hellenizing Jewish officials, Antiochus IV attempted to introduce rather forcefully the worship of the Greek divinities to the peoples of Jerusalem (in an attempt to unite the peoples of his empire around a common religious set of beliefs?); but this led to a rising of the Jewish people under Mattathias and his sons the Maccabees, which Antiochus was unable to put down. He attempted to plunder a temple in Elymais in 164, but he was repulsed, and died shortly afterwards in a state of raving madness, which the Jews and Greeks equally attributed to his sacrilegious crimes. His subjects gave him the name of Epimanes ("the Madman") in parody of Epiphanes].

Ptolemy Philometor, the sixth king of the Egyptians, reigned 35 years, and was the son of the sister of Antiochus. He was altogether a lazy man, and his mother's brother made war on him. Therefore he sent his messengers to Rome for assistance. And so the Romans sent Pompilius (Popillius), the consul, to Antiochus demanding that he keep out of Egypt. Antiochus received him with a kiss; and when Pompilius had executed his commission, he offered Antiochus the choice of peace or war; and by this sternness the king was brought to obey the Roman consul. Afterwards Ptolemy gave his daughter in marriage to king Alexander (Balas), and later took her back and gave her in marriage to Demetrius; and he warred against Alexander, putting him to flight. When the head of Alexander was sent to him by the Arabian king three days later, he died for joy. [Ptolemy (VI) Philometor was the eldest son of Ptolemy V, Epiphanes. He was but a child when his father died in 181 BCE, and during his minority the regency was assumed by his mother Cleopatra. By her able administration she maintained the kingdom in a state of peace; but after her death, in 173, the chief power fell into the hands of Eulaeus and Lenoeus, both corrupt and incapable. They rashly engaged in war with Antiochus Epiphanes, king of Syria, hoping to recover the provinces of Coele-Syria and Phoenicia. Their army was totally defeated by Antiochus, who advanced without opposition as far as Memphis in the year 170. The young king himself fell into the hands of the enemy but was treated kindly, as Antiochus hoped by that course to make himself master of Egypt. When the younger Ptolemy learned of the captivity of his brother, he was at Alexandria with his sister Cleopatra, and he assumed the kingship as Euergetes II, and prepared to defend the capital. Antiochus laid siege to Alexandria but was unable to take it, and withdrew to Syria after establishing Philometor as king of Memphis, retaining in his own hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor, who had hitherto been a mere puppet in the hands of the Syrian king, to a sense of his true position, and he hastened to make overtures of peace to his brother and sister at Alexandria. It was agreed the two brothers should reign together, and that Philometor should marry his sister Cleopatra. This arrangement did not suit Antiochus, who immediately resumed hostilities, and he advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popillius Laenas, who haughtily commanded him to immediately desist from hostilities. He dared not disobey, and withdrew to his dominions in 168. Dissension soon broke out between the brothers, and Euergetes expelled Philometor from Alexandria. Thereupon Philometor went to Rome in person, and the Romans appointed deputies to reinstate him in his power. This was effected without opposition; but they settled that Euergetes should have Cyrene as a separate kingdom. Euergetes, however, soon laid claim to Cyprus as well, and in this he was supported by the Romans. Philometor refused to surrender the island, and in the war which ensued, Euergetes was taken prisoner by his brother, who not only spared his life, but sent him back to Cyrene on condition that he content himself with that kingdom. The attention of Philometor from this time on appears to have been directed to the side of Syria. Demetrius Soter having sought during the dissensions between the two brothers to make himself master of Cyprus, Ptolemy now supported the usurper Alexander Balas, to whom he gave his daughter in marriage in the year 150. But when Ptolemy advanced with an army to the assistance of his son-in-law, Cummonius (the favorite and minister of Alexander) formed a plot against the life of Ptolemy; whereupon the latter took away his daughter Cleopatra from her faithless husband, and bestowed her hand on Demetrius Nicator, the son of Soter, whose cause he now espoused. In conjunction with Demetrius he warred against Alexander, whom he defeated in a decisive battle, but he died a few days later from a fall from his horse in this battle (146). He reigned 35 years from the period of his first ascension, and 18 years from his restoration by the Romans. He left three children: (1) A son, Ptolemy, who was proclaimed king after his father's death, as Ptolemy Eupator, but was put to death almost immediately by his uncle Euergetes; (2) a daughter, Cleopatra, married first to Alexander Balas, then to Demetrius II, king of Syria; and (3) another daughter named Cleopatra, who was afterwards married to her uncle Ptolemy Euergetes].

Capronia (Caproma) Monialis, a vestal virgin, was hanged because she lost her virginity.

Titus Livius, a writer of tragedies, was at this time highly renowned. By reason of his ingenuity and intelligence, he was freed by Livius Salinator (Salivatore), whose books he was teaching.

Livy (Titus Livius), was a celebrated Roman historian. Jerome's Chronicle, from which our chronicler has lifted this paragraph word for word, has misnamed his intended subject, Livius Andronicus, a writer of tragedy and epic (indeed, he 'translated' Homer's Odyssey into Latin, employing Saturnian verse). This Andronicus was Rome's first poet. According to Smith (Dictionary of Greek and Roman Biography and Mythology, s.v. Andronicus, Livius, Vol. 1, p. 175), Andronicus was:

The earliest Roman poet, as far as poetical literature is concerned; for whatever popular poetry there may have existed at Rome, its poetical literature begins with this writer. (Quintilian 10.2.7.) He was a Greek and probably a native of Tarentum, and was made prisoner by the Romans during their wars in southern Italy. He then became the slave of M. Livius Salinator, perhaps the same who was consul in 219 BCE, and again in 207. Andronicus instructed the children of his master, but was afterwards restored to freedom, and received from

his patron the Roman name Livius. During his stay at Rome, Andronicus made himself a perfect master of the Latin language, and appears to have exerted himself chiefly in creating a taste for regular dramatic representations. His first drama was acted in 240 BCE, in the consulship of C. Claudius and M. Tuditanus (Cicero, Brutus 18); but whether it was a tragedy or a comedy is uncertain. That he wrote comedies as well as tragedies is attested beyond all doubt. The number of his dramas was considerable, and we still possess the titles and fragments of at least fourteen. The subjects of them were all Greek, and they were little more than translations or imitations of Greek dramas. He is said to have died in 221, and cannot have lived beyond 214. As to the poetical merit of these compositions we are unable to form an accurate idea, since the extant fragments are few and short. The language in them appears yet in a rude and undeveloped form, but it has nevertheless a solid basis for further development. Cicero (Brutus 18) says, that in his time they were no longer worth reading, and that the 600 mules in the Clytemnestra and the 3000 craters in the Equus Trojanus ('Trojan Horse') could not afford any pleasure upon the stage. (ad Famil. 7.1) In the time of Horace, the poems of Andronicus were read and explained in schools; and Horace, although not an admirer of early Roman poetry, says, that he should not like to see the works of Andronicus destroyed. (Horace, Epistulae 2.1.69)

Minucia, the vestal virgin, was convicted of unchastity and buried alive.

Theophrastus the Chresian [The word chresius used to describe Theophrastus is meaningless. Perhaps it is related to the equally meaningless word used to describe Sappho (crexea) at Folio LXI *verso*. Since both were from the town of Eresus (or Eressos, on the island of Lesbos), it is possible that chresius/chrexea are corruptions of 'Eresus.'], was a philosopher, and, according to the testimony of Athenodorus [Athenodorus (c. 74 BCE-7 CE) was a Stoic philosopher. He was born in Canana, near Tarsus (in modern-day Turkey). A student of Poseidonius of Rhodes, he is perhaps most famous for being the teacher of Octavian (the future Caesar Augustus) at Apollonia.] in his book on the Peripatetics, the son of a fuller. [The word "Chresian" and the phrase "and, according to the testimony of Athenodorus in his book on the Peripatetics, the son of a fuller" are not in the German edition of the chronicle]. In his own country he first heard Leucippus, his fellow citizen. Then, after he had heard Plato, he took himself to Aristotle. When that one (Aristotle) went to Chalcide, he (Theophrastus) succeeded him as the president of his school. [This sentence is not in the German edition of the chronicle]. He was a man of high intelligence, exceptional industry, and wonderful speech; and although he was formerly called Tyrtamus (Tyranno), yet because of his divine eloquence, Aristotle called him Theophrastus. He published about three hundred books. He had (according to Pamphilus) about two thousand disciples who came to listen to him. Among these were Nicomachus, the son of Aristotle, and Menander, the comic playwright. And this he always said: The most valuable thing is time. He died at the age of 85. [Theophrastus, Greek philosopher, was a native of Eresus in Lesbos, and studied philosophy at Athens, first under Plato and later under Aristotle, who is said to have changed his original name of Tyrtamus to Theophrastus ('the Divine Speaker') to indicate the fluent and graceful address of his pupil. Aristotle named Theophrastus his successor in the presidency of the Lyceum, and in his will bequeathed to him his library and the originals of his own writings. He was a worthy successor of his great master. When the philosophers were banished from Athens, Theophrastus also left the city; but he returned when the law was repealed. He continued to teach at Athens until the time of his death in 287 BCE, having presided over the Academy about 35 years. He is said to have closed his life with the complaint respecting the short duration of human existence—that it ended just when the insight into its problems was beginning. He bequeathed his library to Neleus of Scepsis. Theophrastus exerted himself to carry out the philosophical system of Aristotle, to throw light upon the difficulties contained in his books, and to fill up the gaps in them. His greatest contribution, perhaps, are his two surviving treatises on botany, which had a profound influence on the Middle Ages, and were the most important studies in this field for nearly eighteen hundred years].

Menander, the comic poet and disciple of Theophrastus, is the one of whom Quintilian says: In my opinion this Menander must have been an industrious reader to acquire all this learning. He treated all forms of life. He was highly qualified in verse and diction and spoke ably on all matters and of persons and their inclinations. For these reasons Ovid thought that he would last forever. And the Apostle Paul reveals that he himself had read this man when he says to the Corinthians: Bad company corrupts good morals. 1 Corinthians 15.

Menander of Athens, born in 342 BCE, was the most distinguished playwright of New Comedy. Alexis, the comic playwright, was his uncle and no doubt instructed his nephew in the rules of composition of comic drama. His character must have been greatly influenced by his intimacy with Theophrastus and Epicurus, of whom the former was said to be his teacher, and the latter his intimate friend. His taste and sympathy were entirely with the philosophy of Epicurus, and in an epigram he declared that "as Themistocles rescued Greece from slavery, so Epicurus from unreason." From Theophrastus, on the other hand, he must have derived much of that skill in the discrimination of character which we so much admire in the Characters of the philosopher, and which formed the great charm of the Comedies of Menander. Ptolemy, the son of Lagus, was one of his admirers, and he invited the poet to his court at Alexandria; but Menander seems to have declined the honor. He died at Athens in 291. His comedies were imitated by the Roman comic playwrights, particularly Terence. Indeed, through his Roman successors (and their successors in the medieval period all the way up to the 21st century) he can be seen as the father of situation comedy.

The last two sentences of this paragraph (beginning with "For these reasons Ovid...") are not in the German edition of the chronicle. The citation from Paul is 1 Corinthians 15.33.

Menippus, a cynic philosopher, was by race Phoenician and by social position a slave. His master was Bachus, a certain man from the Pontus. He was (as Hermippus relates) a constant moneylender; but through his enemies he lost all he had. On account of this he hanged himself. [Menippus, a cynic philosopher, and originally a slave, was a native of Gadara in Coele-Syria who flourished about 250 BCE. He amassed great wealth as a moneylender but was defrauded of it all and committed suicide. We are told that he wrote nothing serious per se, but that he discussed serious subjects in a spirit of ridicule, and especially delighted in attacking rival philosophical schools such as the Epicureans and Stoics. Strabo called him the "serious-jokester". His works, named in honor of their creator Menippean satire,

mixed prose and verse, and constituted an entirely new genre of literature. Though now lost, their influence on later writers was profound. Varro, Seneca (his , or "Pumpkinification," is the only near-complete classical Menippean satire to survive), Petronius (Satyricon). Apuleius (Golden Ass) and Lucian were all his heirs in the ancient world. Modern descendants of Menippean satire include Voltaire, Diderot, E.T.A. Hoffmann, Swift, Rabelais, and Lewis Carroll (to name a few)].

Demetrius, nicknamed Phalereus, was a philosopher and disciple of Theophrastus (Thephrasti); a clever disputant and orator. He was somewhat impetuous (as Cicero says), but gentle. And after he had been with the Athenians for 10 years, because of his exceptional virtue he was honored with 360 statues of bronze, for he had increased greatly the revenues and buildings of the city. But later on, when in his absence the statues were broken by those jealous of him, he said: Yet they have not destroyed my virtue because of which they erected the statues. He also said that eloquence has as much power in a state as a weapon has in war. [Demetrius Phalereus, so called from his birthplace, the Attic demos of Phalerum, where he was born about 345 BCE. His parents were poor but by his talents and perseverance he rose to the highest honors at Athens, and became distinguished as an orator, statesman, philosopher and poet. He was educated, together with the poet Menander, in the school of Theophrastus. In 317 the government of Athens was entrusted to him by Cassander, and he discharged the duties of his office for 10 years with such general satisfaction that the Athenians conferred on him the most extraordinary distinctions, and erected no less than 360 statues in his honor. But during the latter period of his administration, he seems to have become intoxicated with his good fortune, and abandoned himself to dissipation. When Demetrius Poliorcetes approached Athens in 307, Demetrius Phalereus was obliged to take to flight, and his enemies induced the Athenians to sentence him to death. He went to Ptolemy Lagi at Alexandria, with whom he lived for many years on the best of terms, and it was probably owing to the influence of Demetrius that the great library at Alexandria was formed. But his successor Ptolemy Philadelphus was hostile toward Demetrius, because he had advised his father to appoint another of his sons as his successor. He banished Demetrius to Upper Egypt, where he is said to have died from a snakebite].

Folio LXXXI recto

In the 477th year of the founding of the city of Rome [The 477th year of the founding of the city corresponds to 277 BCE], the name of the city was highly renowned; but its arms had not been carried beyond Italy. Rome then had a population of 292,334 inhabitants. And although the Romans from the beginning of their city had never been at war, they now entered upon a conflict with the Africans [Both in the German and the Latin editions of the the Carthaginians are referred to in this manner], firstly, under Appius Claudius and Quintus Fabius, the consuls, in Sicily. And Appius Claudius triumphed over the Africans and king Hieron of Sicily. [This introduces the first of the Punic Wars, which raged between Rome and Carthage in the 3rd and 2nd centuries BCE. The conflict began during the consulship of Appius Claudius and Quintus Fabius, who conducted the war against the Carthaginians in Sicily. Incidentally, it must be noted that the lineage of the Roman consuls, as given in the , is by no means complete. These officials were elected annually, two for each year, and their number is legion, as can be readily appreciated by consulting the table supplementing Arnold's , William Smith's , and works of a like nature. The consuls and dictators who appear in the are only a very small number selected by Schedel].

Under these consuls the Punic War against Hannibal the elder began. [This sentence does not appear in the German edition].

During the consulship of Gnaeus (Gneo) and Caius (Gayo) the Romans fought at sea with sharp-pointed ships. Cornelius (the Gnaeus mentioned above) was betrayed, but Duilius (the Caius mentioned above) defeated the Carthaginian commander, captured 31 ships, and sank 14; he took 7,000 prisoners, and slew 3,000 of the enemy. The Romans had never enjoyed a more satisfying victory because although they had been undefeated on land, now they were also very powerful on sea.

Cn. Cornelius Scipio Asina (here called Gnaeus), and Caius Duilius were consuls in 260 BCE, and participated in the first Punic War. The author's reference to a naval battle with "sharp-pointed ships," may be thus explained: The old method of attempting to sink or disable an enemy ship by piercing her just below the water, with a brazen beak affixed to every ship's bow, was still universally practiced during their time. The system of fighting, therefore, brought the ships close together; and if the fighting men on one side were superior, boarding, if possible, assured victory. This was therefore the Roman goal, and for the purpose they contrived a sort of drawbridge thirty-six feet long and four wide, with a low parapet on each side. This bridge was attached by a hole at the end of it to a mast twenty-four feet high, erected on the ship's prow; and the hole was large and oblong, so that the bridge not only played freely all round the mast, but could be drawn up so as to lie close and almost parallel to it. The end of the bridge was hoisted by a rope passing through a block at the masthead. The bridge was let fall on the enemy's ship at whatever quarter she appeared; and as a ship's beak was commonly her only weapon, an enemy ventured without fear close to her broadside or her stern, as if she were there defenseless. When the bridge fell a strong iron spike, fixed at the bottom of it, was driven home by the mere weight of the fall into the deck of the enemy's ship, and held it fast; whereupon the soldiers in two files rushed over the bridge and boarded the enemy vessel. And thus equipped the Roman fleet put to sea. It was commanded by one of the consuls, Cn. Cornelius Scipio; but as he allowed himself to be taken with seventeen ships in an ill-advised attempt on the Liparaean Islands, his colleague Duilius was called upon to conduct the fleet. He came upon the Carthaginians under the command of Hannibal; and they advanced confident of victory. But the 30 ships that formed the Carthaginian advanced squadron, including that of Hannibal himself, were immediately grappled by the Roman bridges, boarded and taken. Hannibal escaped in his boat to the main line of battle; but the character of the reception received by their first division startled the Carthaginians; and when they found their approach endangered by these bridges from every angle, they were seized with a panic and fled. Their total loss is said to have amounted to about 50 ships, 3,000 slain, and 7,000 prisoners. Some authors speak of "grappling irons, by means of which the enemy's ship might be drawn, and the sea fight thus changed into a land fight;" but the bridges are probably meant.

The phrase "because although they had been undefeated on land, now they were also very powerful on sea" is not in the German edition of the chronicle.

Crispus [There is no stoic philosopher called Crispus. The chronicler, or his source, must mean Chrysippus (c. 280–c. 207 BCE), the so-called second founder of Stoicism after Zeno], a Stoic [Stoicism is a school of Hellenistic philosophy founded in Athens by Zeno of Citium in the early third century BCE. It was incredibly influential throughout all of antiquity]. philosopher, who was from the nation of Elea [Chrysippus was not from Elea (Velia in Latin and Italian), a town in southern Italy, but from Soli (in Cilicia, Asia Minor), and was raised in Tarsus (also in Asia Minor). The pre-Socratic philosopher Zeno, who lived in the fifth-century BCE (and who is not the founder of Stoicism) was from Elea. Perhaps the fact that the two philosophers were called Zeno, and that Chrysippus was considered with the second Zeno to be the founder of Stoicism, is what caused the confusion. In any case, the German edition of the does not include the phrase "who was from the nation of Elea."], flourished at this time. At the age of eighty he wrote a book so subtle that a long life is required to understand it, so Valerius gives witness in his 8th book. [] From his rather angry sayings the following one is very famous: The wise man is in need of nothing, yet is deserving of many things; the fool, on the contrary, is deserving of nothing, and, not knowing how to make use of anything, he lacks all things. [Seneca cites this quote of Chrysippus (to whom he ascribes it) in ('Moral Epistles') 9.14] Zeno [Zeno (334-262 BCE) was a Greek philosopher from Citium, Cyprus, and the founder of the Stoic school of philosophy that he taught in Athens from around 300 BCE. Stoicism, which took its name from the fact that Zeno used to teach in the ('Painted Porticoe') of Athens, along with the ideas of Plato's Academy, Epicureanism, and the philosophy of the Cynics, was one of the four great philosophical schools of thought of the ancient world. Its general principals placed great emphasis on the goodness and peace of mind that would arise from living a life of virtue in accordance with nature. After Zeno's death it quickly became the most popular philosophical way of life in the Hellenistic and Roman worlds], also a philosopher at this time, said, What is said in your sole presence should be buried with you. These two were authors of the Stoic sect. [This last sentence is not in the German edition of the chronicle].

These two consuls (referring to the portraits of Lucius Scipio and C. Florus Aquillius) fought with Hanno, the Carthaginian commander; and they devastated Corsica and Sardinia, and Scipio took away many thousands of people as prisoners and celebrated a triumph. [Lucius Cornelius Scipio and C. Florus Aquillius were consuls in 259 BCE, the 6th year of the first Punic War. Scipio drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander, and obtaining a triumph in consequence. The province assigned to Florus was Sicily, where he watched the movement of Hamilcar. Florus triumphed in 258].

Polemon, an Athenian philosopher, was in repute at this time. As Laertius states, he was immodest and forward in his youth, and to satisfy his pleasures he carried his money about with him and hid it in obscure lanes and streets. Once while intoxicated and crowned, he stumbled into the school of Xenocrates, who stopped discoursing on the subject in hand, and commenced to lecture on modesty. In consequence Polemon bravely and diligently applied himself to such a degree that he became the successor of Xenocrates in the leadership of the school. [Polemon of Athens was an eminent Platonic philosopher. He was the son of Philostratus, a man of wealth and political distinction. In his youth, Polemon was extremely profligate; but one day, when at the age of thirty years, on bursting into the school of Xenocrates, at the head of a band of revelers, his attention was so arrested by a discourse on temperance, that he tore off his garland and remained an attentive listener. From that day he pursued an abstemious course of life, and continued to frequent the school, of which, on the death of Xenocrates in 315 BCE, he became the head. He died in 273 at a great age. He esteemed the object of philosophy to be to exercise men in things and deeds, not in dialectic speculation. His whole theory was to live according to the laws of nature].

Under these consuls (referring to the portraits of M. Atilius Regulus and Lucius Manlius Vulso) many catastrophes by fire and water almost consumed the city of Rome; and there was war in Africa against Hamilcar, the Carthaginian general, and a battle was fought on the sea, in which he was defeated. Afterwards those consuls proceeded as far as Carthage, and they destroyed many cities. Manlius (Mallius) returned to Rome as a victor, while Atilius Regulus remained in Africa, making war against the Africans and fighting the three Carthaginian generals, namely the two Hasdrubals (Asdrubales) and Atailcar (Atailcarem) [Since there is no historical individual known as Atailcar, the chronicler must have meant Hamilcar]. He vanquished them and slew 17,000 of the enemies. He also killed a marvelously large serpent, whose skin was 120 feet in length. It was shown to many as an object of wonder at Rome. Then the defeated Carthaginians sought peace from the Romans. But later Regulus was in turn defeated. [L. Manlius Vulso Longus and M. Atilius Regulus, consuls in 256 BCE, the 9th year of the first Punic War, defeated the Carthaginians by land and sea in Africa, and landed a large force there. They met with striking success; and after Manlius returned to Rome with half of the army, Regulus remained in Africa with the other half and vigorously prosecuted the war. He defeated the Carthaginian generals Hasdrubal, Bostar, and Hamilcar with great loss, and they retired within the walls of the city. Regulus ravaged the country round about. But in the midst of defeat success came to the Carthaginians from an unexpected source. Xanthippus, a Greek mercenary, pointed out to the Carthaginians their error, and being chosen to lead them, he boldly marched against the enemy in the open country with 4,000 cavalry and 100 elephants. Regulus was totally defeated, 30,000 of his men were slain, scarcely 2,000 escaped to Clypea, and Regulus himself was taken prisoner].

During the consulship of Marcus Aemilius (Emilio) and Paulus Servius, both these Roman consuls sailed to Africa in three hundred ships by way of the city of Clipsea; and soon they came to Carthage. They first defeated the Africans in a naval battle. Aemilius sank one hundred and four ships with the enemy on board, and captured thirty ships and their warriors; in addition he either slew or took 15,000 prisoners, and Africa would have been totally defeated at this time if there had not been a famine, which prevented the army from remaining there any longer. But at Sicily the consuls suffered shipwreck. [Servius Fulvius Paetinus Nobilior and M. Aemilius Paullus, whom the chronicler calls Marcus Aemilius and Paulus Servius, were consuls in 255 BCE. The Romans equipped a large fleet during their consulship, which defeated the Carthaginians in a naval battle, and carried off from Africa the survivors of the army of Regulus; but on its return to Italy the fleet was shipwrecked and most of the vessels were destroyed]. At this time silver money was first coined at

Rome.

Folio LXXXI *verso*

Antiochus, noble or illustrious, reigned 11 years. He was an image of the Antichrist. While he was a hostage at Rome he learned of his father's death and of the laziness of his own brother; and so he secretly fled and, coming to Syria, was there received by several cities. When his brother died he reigned in his place. After the sale of the priesthood, firstly by the advice of Jason and later by that of Menelaus, he ordered pagan names to be applied to the Jews and forbade sacrifices in the Temple at Jerusalem. After his return from Egypt he robbed the Temple at the instigation of Menelaus, and ordered the Jews to sacrifice to idolatrous gods and to adopt pagan customs. He placed an idol of Olympian Zeus (Jovis Olimpi) in the Temple, prohibited circumcision, and slew the circumcisers. The seven brothers and their mother, who would not eat pork, he martyred with various forms of punishment. Finally, when he was about to go to Jerusalem, he fell from a chariot, which broke; and he was consumed by worms, and died a miserable death in a strange land. [For Antiochus IV Epiphanes, see also Folio LXXX *verso*, and note].

Antiochus Eupator reigned 2 years. He was still a child when his father died. Lysias was his guardian during his youth. They both led forth an army against the Jews, but before long were slain by their own people through fear of Demetrius, the son of Seleucus Eupator. [Antiochus V (Eupator), no doubt here referred to, was nine years old at the time of his father's death, and reigned under the guardianship of Lysias. He was dethroned and put to death by Demetrius Soter, the son of Seleucus Philopater, who had up until this point in time lived at Rome as a hostage].

Demetrius Soter (Sothor), the tenth king of Syria and Asia, reigned 12 years after the murder of his step-son. The son of Seleucus slew Antiochus Eupator and Lysias, and made Alcimus (Alchimum) a priest. He was sent to Jerusalem with Bacchides, and many Jews were slain. He sent Nicanor, who was killed by Judas Maccabeus. And he killed Bacchides the Judean. And, finally, he was conquered by Alexander, who deprived him of life and kingdom at the same time. [Demetrius Soter, who reigned 162-150 BCE, was the son of Seleucus IV (Philopator) and grandson of Antiochus the Great. While yet a child he had been sent by his father to Rome as a hostage, and remained there during the whole reign of Antiochus IV (Epiphanes). After the death of Antiochus, being now 23, he asked to be set at liberty, but being refused, he secretly fled from Rome and went to Syria. The Syrians declared in his favor; and the young king Antiochus V, with his tutor Lysias, was seized by his own guards and put to death. Rome recognized Demetrius as king; but having alienated his own subjects by luxury and intemperance, they sided with an imposter named Balas, who took the name of Alexander. He defeated Demetrius in battle and slew him. Demetrius left two sons, Demetrius Nicator and Antiochus Sidetes].

Mattathias, the priest, a son of Jonathan, the son of Simonides, was honored by the Jews for his learning and enjoyed glorious renown. In his wrath, this holy man slew the sinners; and he had five sons who possessed the same wrath. But he was not a priest, although three of his sons were. When he died he was buried at Modin. [Mattathias, a citizen of Modin, was of priestly descent. When in accordance with the policy of Antiochus IV, the royal officers attempted to establish pagan sacrifices in the town, Mattathias refused to conform, killed the officer and a Jew about to offer sacrifices, leveled the pagan altar to the ground, and fled with his five sons to the mountains. There he was joined by a number of other like-minded individuals. After a few months of vigorous fighting, Mattathias died, leaving the conduct of the revolt to his five sons. Of these Eleazar and John were killed in the succeeding struggle, without having attained official standing. The other three were his successors. (1 Maccabees 2)]

This Judas, the Maccabee, a very brave and war-like man, and a son of Mattathias, was a very stern warrior. He triumphed in Israel, and had no equal before or after that time. His glorious deeds are on display in the books of the Maccabees. [This sentence is not in the German edition of the chronicle]. He was finally defeated in battle. For the sake of the laws of God he suffered death, after having administered the priesthood for three years. [Judas, called Maccabee, or 'the Hammer,' from which surname the entire family came to be known, was essentially a warrior, whose plans involved not only the re-establishment of the Torah, but also, in all probability, the reestablishment of the Jewish State in at least a semi-independent position. He defeated successively the Syrian generals Apollonius and Seron. Antiochus IV then sent Lysias, the imperial chancellor, to put down the revolt, and he in turn sent a large body of troops against Judas, under three generals—Ptolemy, Nicanor and Gorgias. Judas called the fighting men of Galilee together at Mizpah, organized them, and at Emmaus surprised and utterly defeated the forces of Gorgias. Later he defeated a great army under Lysias at Bethzur. In December 165, Judas cleansed the Temple of the Syrian pollutions, and inaugurated the re-established worship with a great feast. For a year and a half he waged war against his enemies on the east of the Jordan, while his brother Simon brought the scattered Jews throughout Galilee back to Judea for safety. His vigorous campaign seems to have alienated 'The Pious,' who had seen their ambitions realized in the re-establishment of the Temple worship. Lysias returned with a great army, completely defeating Judas at Beth-zacharias. He then laid siege to Jerusalem, where the citadel was still in Syrian hands. Jerusalem surrendered but Lysias did not attempt to disestablish the Jewish faith. He appointed Alcimus as high priest, who was received by 'the Pious' as legitimate, although he favored the Greeks. Judas and his party, however, remained in revolt, and when Lysias returned to Syria, undertook war against Alcimus himself. Demetrius I, who had succeeded Antiochus IV, sent Nicanor to put an end to the rebellion; but Judas defeated him and became the supreme head of the Jewish State. Judas sent ambassadors to Rome and thus gained an ally, and Demetrius was asked to desist from fighting the Jews. But the international policy of Judas displeased 'the Pious,' who deserted him; and before the message of the senate could reach Demetrius, Judas had been defeated by the Syrian general Bacchides, at Elasa, and killed (1 Maccabees 3-9:22)].

The Temple was cleansed by Judas and his brothers after it had been dishonored for three years.

Jonathan, the Jewish commander and high priest, ruled over the Jewish people after Judas, for a period of 19 years; and in virtue he was not unlike his brother Maccabee. He was finally betrayed, together with his sons, by Trypho, taken prisoner, and slain. Simon (Symon), his brother, buried his body with lamentation.

Jonathan undertook the leadership of the revolt upon the death of Judas Maccabeus, only to suffer serious defeat east of the Jordan, where he had gone to avenge the killing of his brother John by the 'sons of Jambri.' For a time it looked as if Syria would again establish its complete control over the country. The high priest Alcimus died, and Bacchides, believing the subjecting of Judea complete returned to Syria (160 BCE). The land, however, was not at peace, and in the interests of order, Bacchides gave Jonathan the right to maintain an armed force at Michmash. The fortunes of the Maccabaeian house now rose steadily. As a sort of licensed revolutionist, Jonathan was sought as an ally by the two rivals, Alexander Balas and Demetrius I. He chose Alexander, and when the latter defeated Demetrius, Jonathan found himself a high priest, a prince of Syria, and a military and civil governor of Judea (150 BCE). But the steady advance of Judea was checked by the treacherous seizure of Jonathan by Trypho, the guardian and commanding general of the young Antiochus V, by whom he was executed in 142 (1 Maccabees 9:23).

The last sentence of this paragraph is not in the German edition of the chronicle.

Aristarchus, a teacher of grammar, was famous in the time of the Maccabees. [Aristarchus of Samothrace, the celebrated grammarian and scholar, flourished in the middle of the second century BCE. He was educated in the school of Aristophanes of Byzantium, at Alexandria, where he himself founded a grammatical and critical school. His specialty was Homer, and he soon became the most influential of all scholars of Homeric poetry. He was also the librarian of the library of Alexandria, and seems to have succeeded his teacher Aristophanes of Byzantium in that role. At an advanced age he left Alexandria and went to Cyprus, where he is said to have died at the age of seventy-two of voluntary starvation, because he was suffering from incurable dropsy. He was, perhaps, the greatest textual critic of antiquity].

Pacuvius (Bacubius) [There is no playwright known as Bacubius, which must be a corruption for Pacuvius (c. 220-230 BCE), a tragic poet who was born at Brundisium and was the nephew of Ennius. Cicero ranked him first among all Roman writers of tragedy], from the town of Brundisium [Ennius (239-169 BCE) was Rome's greatest and most influential early poet and playwright], a writer of tragedies, was a nephew of the poet Ennius by his sister. He was famous first at Rome, and then later as well when he returned to Tarentum (Tharentum). He died at the age of ninety.

Simon, third son of Mattathias, was the Jewish leader and high priest for almost 8 years. He was a spiritual and very wise. From his youth he was of very good conduct. He was at last shamefully killed by his son-in-law. This Simon and Jonathan, brothers of Judas, redeemed from the enemy the body of their brother after he was slain, and buried it at Modin. For Ptolemy had invited him to a banquet, and there murdered him with his two sons. The widow of Simon, with the other two, were put in prison, and with that event ends the first book of the Maccabees. [Simon, another son of Mattathias, succeeded Jonathan when the affairs of the State were in a critical position. He was a successful diplomatist and seldom compelled to resort to war. In 141 BCE he was elected high priest and military commander and civil governor of the Jews. The office of the high priest became hereditary in Simon's family. Like his brother, however, he met a violent death, being killed by his son-in-law at a banquet. (1 Maccabees 13-16:18)].

Folio LXXXII *recto*

Ptolemy Euergetes, son of Philometor and brother of Cleopatra, was the seventh king of the Egyptians. He reigned 29 years. He was a very evil and cruel man; and through fear of him, his brother and Cleopatra his sister, by means of messengers, surrendered the kingdom to him. When he had acquired his kingdom without any struggle, he became excessively proud; and he murdered his brother's son in the hands of his mother, and strangled all his patrons. And just as his relatives had regarded him as a cruel and bloodthirsty individual, so he became the laughingstock and mockery of the Romans who came there; for (as Justinus writes) he had a deformed face, short body, and a fat belly, resembling an animal. This was accentuated by his manner of dress. He begot children by his sister and by the sister of his wife; and he also forced the daughter of his sister, and he dismembered her son, placed him in a trunk, and at the celebration of his birthday ordered it brought forth. [Ptolemy VII (Euergetes II) or Physcon, that is 'Big Belly' reigned 146-117 BCE. In order to secure undisputed possession of the throne, he married his sister Cleopatra, the widow of his brother Philometor, and put to death his nephew Ptolemy, who had been proclaimed king under the surname of Eupator. A reign thus commenced in blood was continued in the same spirit. Many of the leading citizens of Alexandria who had taken part against him on the death of his brother were put to death, while the populace were given up to the cruelties of his mercenary troops, and the streets of the city were repeatedly deluged with blood. Thousands fled and the population of Alexandria was so reduced that the king invited foreigners to settle there. At the same time that he thus incurred the hatred of his subjects, he rendered himself an object of aversion by abandoning himself to the most degrading vices. He became bloated and deformed in person, and enormously corpulent, whence the Alexandrians gave him the nickname Physcon, by which he is more usually known. His union with Cleopatra was of short duration for he became enamored of his niece Cleopatra (the offspring of his wife by her former marriage with Philometor, and he did not hesitate to divorce her mother and receive her daughter in her stead as his wife and queen. By this he alienated still more the minds of his Greek subjects, and his vices and cruelties at length produced an insurrection at Alexandria. Thereupon he fled to Cyprus, and the Alexandrians declared his sister Cleopatra queen (130). Enraged at this, Ptolemy put to death Memphitis, his son by Cleopatra, and sent his head and hands to his unhappy mother. But Cleopatra having been shortly afterwards expelled from Alexandria, Ptolemy found himself unexpectedly reinstated on the throne (127). His sister Cleopatra fled to the court of her elder sister Cleopatra, the wife of Demetrius II, king of Syria, who espoused the cause of the fugitive. Ptolemy, in

revenge, set up against him a pretender, Zabinas or Zebina, who assumed the title of Alexander II. But the usurper was so haughty toward Ptolemy that the latter suddenly changed his policy, became reconciled to his sister Cleopatra, whom he permitted to return to Egypt, and gave his daughter Tryphaena to Antiochus Grypus, the son of Demetrius. Ptolemy died after a reign of 29 years from the death of Philometor, his brother. Although stained with the most infamous vices, Ptolemy retained that love of letters hereditary in the whole race of Ptolemies. In his youth he had been a pupil of Aristarchus, and courted the society of learned men. He himself was the author of memoirs that extended to 24 books. He left two sons, Ptolemy, afterward known as Soter II, and Alexander, both of whom subsequently succeeded to the throne of Egypt; also three daughters, (1) Cleopatra, married to her brother Ptolemy Soter, (2) Tryphaena, wife of Antiochus Grypus, king of Syria, and (3) Selene, who was unmarried at the time of her father's death].

Ptolemy Physcon (Phiston), or Soter, son of Euergetes, and eighth king of the Egyptians, reigned 17 years. At this time Antiochus Tyricenus, the son of Demetrius, and Antiochus Grypus (Griffi), the king's brother, were at war with one another; so for a time one reigned and then the other. During the course of such murderous dissensions over the kingdom of Syria this Ptolemy died, and he left his kingdom to his wife. [The chronicler seems to be confused in the matter of surnames, as the name Physcon was applied to Ptolemy VII (Euergetes II). The Ptolemy now under consideration is Ptolemy VIII (Soter II), also called Philometor, but commonly called Lathyrus ('chickpea'), who reigned firstly from 117 to 107, and later from 89 to 81, a total of 17 years, which agrees with the duration of his reign, according to the chronicler. Although of age at his father's death in 117, he was obliged to reign jointly with his mother Cleopatra, who had been appointed by the will of her late husband to succeed him on the throne. She was desirous of associating with herself her younger son Ptolemy Alexander; but since Lathyrus was popular, she was obliged to give way, and send Alexander to Cyprus. After declaring Lathyrus king, she compelled him to repudiate his sister Cleopatra, of whose influence she was jealous, and to marry his younger sister Selene in her stead. After reigning ten years jointly with his mother, he was expelled by an insurrection of the people, whom she had incited against him (107). His brother Alexander now assumed sovereignty of Egypt, in conjunction with his mother, while Lathyrus was able to establish himself in the possession of Cyprus. He reigned therefore 18 years, while Cleopatra and Alexander reigned in Egypt. After the death of Cleopatra and the expulsion of Alexander in 89, Ptolemy Lathyrus was recalled to Alexandria and was established anew on the throne of Egypt, which he occupied from that point on without interruption until his death in 81. He left only one daughter, Bernice, called also Cleopatra, who succeeded him on the throne; also two sons, both named Ptolemy, who, though illegitimate, became in turn kings of Egypt and Cyprus].

Ptolemy Alexander, ninth king of the Egyptians, reigned 10 years after the expulsion of his brother. He was the brother of the aforesaid Ptolemy Soter. After Cleopatra, the mother, and her eldest son had reigned together for seventeen years, she became dissatisfied with his licentiousness, aroused the people against him, and forced him into exile on the island of Cyprus. She then ordered Alexander, her youngest son, to reign with her in his stead. Afterwards Alexander murdered his mother, and was exiled by the people, and Ptolemy Soter was recalled to the throne. Therefore Alexander made the Roman people heir to the kingdom of Cyrene, left him by his father in his will. [Ptolemy IX (Alexander I) was the youngest son of Ptolemy VII, and reigned jointly with his mother from the expulsion of his brother Lathyrus, from 107-90 BCE. In this year he assassinated his mother; but he had not reigned alone a year, when a general sedition of the populace compelled him to quit Alexandria. He raised fresh troops but was defeated by the rebels. Whereupon Lathyrus was recalled to Egypt, as related in the previous note. In an attempt to make himself master of Cyprus, he was defeated and slain. He left a son, Alexander, who later ascended the throne of Egypt].

Ptolemy Soter, who had been exiled by his mother, recovered his paternal kingdom in the year Alexander was slain by the Egyptians. He reigned 8 years. For when Alexander had killed his own mother, they banished him in revenge for his mother, as has already been written. [The last two sentences of this paragraph are not in the German edition of the chronicle].

Hannibal, son of Hamilcar the Carthaginian general, was made commander of the Carthaginian army at the age of twenty-five. In knowledge, keenness and counsel in meeting dangers he excelled all the other generals. When he became commander he subdued the people of Spain in three years, and placed his brother Hasdrubal over them as governor, while he passed over the Pyrenees and came to the mountains that divide Italy from Gaul, over which no person except Hercules had ever passed. He opened the rocky passes by burning piles of wood and pouring vinegar on them so that a loaded elephant could pass through, where previously hardly a single person had been able to pass; in the same region many persons and elephants were lost in the snow. It is said that Hannibal led into Italy 80,000 foot soldiers, twenty thousand cavalry, and thirty-seven elephants. He proceeded into the plain of Tarentum, and after devastating the whole region lying beyond the mountains, he defeated the Romans in three engagements and conquered many cities. He did likewise in the region of Liguria. After that he marched over the Apennines, and in Etruria, where Florence now is, he was attacked by a disease of the eyes to such an extent that he lost his right eye. Later he slew C. Flaminius. The Romans then sent Fabius Maximus against Hannibal. He (Fabius) disposed of his forces in the mountain heights and concealed them in the forests; and thereby he deceived him and defeated him with the assistance of the Aretinians. And Hannibal ravaged all Italy and molested it for sixteen years. Afterwards he marched into Apulia and defeated the Romans at Cannae. In this battle so many thousands of Romans were slain that Hannibal sent to Carthage three pecks [Peck = Latin modius (a measure of dry goods equal to 2 gallons or 8.81 liters)]. of golden rings that he stripped from the hands of the Roman warriors. And in this battle the Roman consuls were either taken prisoners or slain. And the Romans feared that after this victory Hannibal would soon come to Rome. But Hannibal was compelled to vacate Italy in order to protect his fatherland against Publius Scipio. When the Carthaginians made peace with the Romans, Hannibal was compelled to flee to Antiochus, the king, and still later to the king of Bithynia. There T. Quintus (T. Quintius Flaminius), the legate, followed him; but in order that he would not be captured by the Romans, Hannibal took poison which he carried with him in a ring according to lordly custom. And so by that manner of death he freed himself from the shackles of the Romans. [This sentence is not in the German edition of the chronicle]. He died in the seventieth year of his life. [Hannibal (247- c. 183 BCE), son of Hamilcar Barca, was one of the most illustrious generals of antiquity. At the age of nine, his father took him with him into Spain, and it was there that Hamilcar made him swear eternal hostility to

Rome. He received an early training in arms, and was present with his father in the battle in which the latter perished (229). Due to his courage and capacity for war, even as early as his eighteenth year, Hasdrubal (son-in-law and successor of Hamilcar) entrusted Hannibal with the chief command of most of the military enterprises planned by that general. On Hasdrubal's death, the soldiers unanimously proclaimed their youthful leader commander-in-chief, which the government of Carthage forthwith ratified. Hannibal was now in his twenty-sixth year. His first work was to firmly establish Carthaginian power in Spain. Then followed the arduous struggle called the Second Punic War. In the spring of 218 Hannibal quitted his winter quarters and commenced his march for Italy, crossing the Pyrenees and passing along the south coast of Gaul. He crossed the Rhone and soon commenced his passage across the Alps. His army suffered much at the hands of the Gaulish mountaineers, and from the natural difficulties of the road; for it was October, and snow had already commenced to fall in the high Alps. When at length he emerged from the valley of Aosta into the plains of Po, he had but 20,000 footmen and 6,000 horses left. His first encounter with the Romans, which took place near the Ticinus, resulted in the complete rout of the Roman army under Scipio. Likewise was the outcome of a second engagement, after which the Roman army took refuge within the walls of Placentia. Early in the following year Hannibal descended by the valley of the Macra into the marshes on the banks of the Arno. In struggling through these marshes great numbers of his horses and beasts of burden perished, and he himself lost the sight of one eye by a violent attack of ophthalmia. The consul Flaminius hastened to meet him, and a battle was fought in which the Roman army was destroyed and in which the consul himself perished. Hannibal took no less than 15,000 prisoners, and marched on through the Apennines into Ticenum and then into Apulia, where he spent the great part of the summer. When the Roman army, 90,000 strong, under the consuls L. Aemilius Paulus and C. Terentius Varro marched into Apulia, Hannibal gave them battle, again annihilating the Roman army. Between 40,000 and 50,000 men are said to have fallen in the field, among whom was Aemilius Paulus, both consuls of the preceding year, about 80 senators and a multitude of wealthy knights who composed the Roman cavalry. This victory was followed by the revolt from Rome of most of the nations in southern Italy. Hannibal established his winter quarters in Capua, which had espoused his side. But Rome was still unsubdued, and still provided with the means of maintaining a protracted contest. The Romans changed their tactics, and instead of opposing Hannibal with one great army in the field, they hemmed in his movements on all sides, keeping an army in every province in Italy to thwart the operations of his lieutenants, and to check the rising disposition to revolt. In 212 Hannibal took possession of Tarentum, but in the following year lost Capua, which was recovered by the Romans after a long siege. Hannibal was losing ground, and in 209 the Romans also recovered Tarentum. Hannibal's forces gradually became more and more weakened; and his only object now was to maintain his ground in the south until his brother Hasdrubal should appear in northern Italy, an event to which he looked forward with anxious expectation. In 207 Hasdrubal crossed the Alps and descended into Italy, but was defeated and slain on the Metaurus. This was decisive of the fate of the war in Italy. From this time Hannibal abandoned offensive operations, collecting his forces within the peninsula of Bruttium. In these fastnesses of wild and mountainous regions he maintained his ground for nearly four years. Toward the end of 203 he crossed over to Africa to oppose P. Scipio. In the following year (202), the decisive battle was fought near Zama, and Hannibal was completely defeated with great loss. By treaty in the following year Carthage was effectually humbled by Rome. But the enmity of Hannibal remained unabated. He introduced the most beneficial reforms at Carthage, and restored the ruined finances; but having provoked the enmity of a powerful party at Carthage, they denounced him to the Romans as urging on Antiochus III, king of Syria, to take up arms against Rome. Hannibal was obliged to flee from Carthage, and took refuge at the court of Antiochus, who was on the eve of War with Rome. On the defeat of Antiochus, Hannibal fled to the court of Prusias, king of Bithynia. Here for some years he found a secure asylum; but the Romans could not be at ease so long as he lived, and they sent T. Quintius Flaminius to demand his surrender. The Bithynian king was unable to resist, and perceiving that flight was impossible, Hannibal took poison to avoid falling into the hands of his enemies].

Folio LXXXII verso

Four hundred eighty years after the building of the city of Rome blood was seen to come from the earth, and milk from the sky in the form of rain. A serious pestilence lasting for two years occurred at Rome, according to the Sibylline books, in consequence of divine wrath. One does not ask how many died, but how many survived.

A giant colossus, an image of the sun, executed by Chares of Lindus (Clare Lydo), the sculptor, and erected on the island of Rhodes, fell down. It was (as Pliny states) a wondrous statue 70 cubits high, and resembled a tower. Among the Seven Wonders of the World it was said to be the greatest. [See Rhodes, Folio XXVI verso and lengthy note.]

Straton (Strato) of Lampsacus, a natural philosopher, and son of Arcesilaus, was a very eloquent man. He diligently applied himself, above all others, in the natural science that we call physics; and therefore, from this same art, he was called a physicus. He was a tutor of Ptolemy Philadelphus, who made him a gift of eighty talents. He wrote *On the Kingdom*, *On Justice*, and *On the Gods*. [This sentence is not in the German edition of the chronicle]. They say that he was so thin that he died without its being perceived. [Straton (c. 335-c. 269 BCE), son of Arcesilaus, of Lampsacus, was the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of Aristotle's Lyceum in 288 BCE, and, after presiding over it for eighteen years, was succeeded by Lycon. He devoted himself especially to the study of natural science, for which reason he obtained the appellation Physicus. Cicero, while speaking highly of his talents, blames him for neglecting the most important part of philosophy, that which has regard to virtue and morals, and giving himself up to the investigation of nature. Straton appears to have held a pantheistic system, the specific character of which cannot be determined. He seems to have denied the existence of any god out of the material universe, and to have held that every particle of matter has a plastic and seminal power, but without sensation or intelligence; and that life, sensation, and intellect, are but forms, accidents, and affectations of matter. Some modern writers have regarded Straton as a forerunner of Spinoza, while others see in his system an anticipation of the hypothesis of monads]. At this time Stilpo (Silphon), the natural philosopher, lost all his possessions and fled naked. And he said, I carry all my possessions with me; for he carried them in his heart.

Stilpo (Silphon; c. 380-c. 300 BCE) was a Greek philosopher from Megara who lived. He was thus a contemporary of Theophrastus and Crates of Thebes (who follows him in the Chronicle). According to one account he engaged in dialectic encounters with Diodorus Cronus at the court of Ptolemy Soter; while according to another he did not comply with the invitation of the king to visit Alexandria. He acquired a great reputation; and so high was he held in esteem that Demetrius, the son of Antigonos, spared his house at the capture of Megara. He is said to have surpassed his contemporaries in inventive power and dialectic art, and to have inspired almost all Greece with a devotion to the Megarian philosophy. He seems to have made the idea of virtue his special consideration. He maintained that the wise man ought not only to overcome every evil, but not even to be affected by any.

His biography, unusually, is continued two paragraphs below in greater detail.

Crates, the Athenian academic natural philosopher, son of Antigenis, was a disciple of Polemon (Palemonus), and his successor in the school. They were so devoted to each other that they always attained to the same art and learning. After death they were placed in the same grave in recognition of their mutual devotion. And Antagorus praised them with this thought in verse: Stranger who passes by, relate that in this mound are buried Crates and Polemon, men celebrated for their kindred minds; out of their divine mouth sacred wisdom flowed, and the elegance of their life was joined to wisdom.

Crates of Athens, was a pupil of Polemo, and his successor in the chair of the Academy about 270 BCE. He was the teacher of Arcesilaus, Theodorus, and Bion Borsythenites.

The German edition of the Chronicle replaces the actual epigram of Antagoras with the following:

Antagorus placed an inscription on the grave, stating how they had lived together in unity of disposition, virtue and wisdom.

Panaetius (Panetius), the natural philosopher, was famous in the time of Scipio at Rome, and was his tutor. He was a philosopher of the Stoic school, and a man whom Cicero imitated in his book *On Duties*. [This sentence is not in the German edition of the chronicle]. The following thought is his: Those people who live their life in the midst of affairs, and who wish to be helpful to themselves and to others, and who wish to guard against unexpected, constant, and almost daily dangers, must have a mind that is always ready and alert.

Panaetius (c. 185-c.110 BCE), a native of Rhodes, and a celebrated Stoic philosopher, studied first at Pergamum under the grammarian Crates, and subsequently at Athens under the Stoic Diogenes of Babylon, and his disciple, Antipater of Tarsus. He afterward went to Rome where he became an intimate friend of Laelius and of Scipio Africanus the younger. In 144 he accompanied Scipio on the embassy which he undertook to the kings of Egypt and Asia in alliance with Rome. Panaetius succeeded Antipater as head of the Stoic school, and died at Athens sometime before the year 111. His principal work was his treatise on the theory of moral obligation, in three books, from which Cicero took the greater part of his *De Officiis*. Panaetius had softened down the harsh severity of the older stoics and, without giving up their fundamental definitions, had modified them so as to make them applicable to the conduct of life, and had clothed them in the garb of eloquence.

The citation is taken from Aulus Gellius' *Noctes Atticae* ('Attic Nights') 13.28.1-4:

Legebatur Panaetii philosophi liber de officiis secundus ex tribus illis inclitis libris, quos M. Tullius magno cum studio maximoque opere aemulatus est. 2 Ibi scriptum est cum multa alia ad bonam frugem ducentia, tum vel maxime, quod esse haerereque in animo debet. 3 Id autem est ad hanc ferme sententiam: "Vita" inquit "hominum, qui aetatem in medio rerum agunt ac sibi suisque esse usui volunt, negotia periculaque ex inproviso adsidua et prope cotidiana fert. Ad ea cavenda atque declinanda perinde esse oportet animo prompto semper atque intento, ut sunt athletarum, qui pancratiastae vocantur. 4 Nam sicut illi ad certandum vocati proiectis alte brachiis consistunt caputque et os suum manibus oppositis quasi vallo praemuniunt membraque eorum omnia, priusquam pugna mota est, aut ad vitandos ictus cauta sunt aut ad faciendos parata: ita animus atque mens viri prudentis adversus vim et petulantias iniuriarum omni in loco atque in tempore prospiciens debet esse, erecta, ardua, saepta solide, expedita, numquam conivens, nusquam aciem suam flectens, consilia cogitationesque contra fortunae verbera contraque insidias iniquorum quasi brachia et manus protendens, ne qua in re adversa et repentina incursio inparatis inprotectisque nobis oboriatur."

1 The second book of the philosopher Panaetius' *On Duties* was being read to us, being one of those three celebrated books which Marcus Tullius emulated with great care and very great labour. 2 In it there was written, in addition to many other incentives to virtue, one especially which ought to be kept fixed in the mind. 3 And it is to this general purport: "The life of men," he says, "who pass their time in the midst of affairs, and who wish to be helpful to themselves and to others, is exposed to constant and almost daily troubles and sudden dangers. To guard against and avoid these one needs a mind that is always ready and alert, such as the athletes have who are called 'pancratists.' 4 For just as they, when called to the contest, stand with their arms raised and stretched out, and protect their head and face by opposing their hands as a rampart; and as all their limbs, before the battle has begun, are ready to avoid or to deal blows—so the spirit and mind of the wise man, on the watch everywhere and at all times against violence and wanton injuries, ought to be alert, ready, strongly protected, prepared in time of trouble, never flagging in attention, never relaxing its watchfulness, opposing judgment and forethought like arms and hands to the strokes of fortune and the snares of the wicked, lest in any way a hostile and sudden onslaught be made upon us when we are unprepared and unprotected.

J. C. Rolfe, *The Attic Nights of Aulus Gellius*, Vol. II; Loeb Classical Library, 1927; pp. 505, 507

Stilpo (Silphon), the Megarian philosopher, flourished at this time. They say that in his pursuits and wisdom he far excelled all others to

such a degree, and that he lacked so little, that it was said that everything pleasing attached itself to that man when he crossed into Megara. Cicero says in his book *On Fate* that he was a sharp-witted man, and in his time extremely well liked. When his country was captured, he lost all his possessions and fled naked. When asked if he had lost everything he answered: I carry all my possessions with me. And these he said he carried in his heart, and not on his shoulders.

Posidonius (Possidonius), the stoic philosopher, a disciple of Panaetius (Panecius), was famous in the time of Scipio. He was, as Augustine says, a great astrologer. [Posidonius (c. 135-51 BCE) was a distinguished philosopher, and a native of Apamea, in Syria. He studied at Athens under Panaetius, after whose death Posidonius set out on his travels. He finally fixed his abode at Rhodes, where he became the president of the Stoic school. He also had a part in the political affairs of Rhodes and was sent as an ambassador to Rome in 86. Cicero, when he visited Rhodes, received instructions from Posidonius. Pompey also admired and visited him twice. In 51, he moved to Rome, and appears to have died soon after, at the age of 84. He was a man of extensive and varied acquirements in all departments of human knowledge. Cicero thought so highly of his powers that he requested him to write a history of his consulship. As a physical investigator he was greatly superior to the Stoics, generally attaching himself in this respect to Aristotle. His geographical and historical knowledge were very extensive. He cultivated astronomy with considerable diligence. He also constructed a planetary machine, or revolving sphere, to exhibit the daily motions of the sun, moon, and the planets. We have only fragments of his writings].

Erasistratus, an Athenian physician, according to Eusebius, who flourished at this time. He was of the family of Aristotle, and an excellent physician. For curing Antiochus the king of a very serious disease, he was rewarded by Ptolemy, the same king's son, with one hundred talents. This is testified to by Pliny in the twenty-ninth book of his *Natural History*. [Erasistratus, a celebrated physician and anatomist, was born at Iulus in the island of Ceos. He was a pupil of Chrysippus of Cnidos, Metrodorus, and apparently Theophrastus. He flourished from about 300 to 260 BCE. He lived for some time at the court of Seleucus Nicator, king of Syria, where he acquired a great reputation by discovering that the illness of Antiochus, the king's eldest son, was owing to his love for his mother-in-law, the young and beautiful daughter of Demetrius Policertes, whom Seleucus had lately married. Erasistratus afterward lived at Alexandria, which was then coming forward as a celebrated medical school. He gave up practice in his old age that he might pursue his anatomical studies without interruption. He is said to have dissected criminals alive. He had numerous pupils and followers and a medical school bearing his name continued to exist at Smyrna in Ionia about the beginning of the Christian era].

Lycon (Licon) of Troas, a philosopher, was considered to be a famous man, eloquent and especially good at the bringing up and education of children. He said that with children, as with horses, the spurs must be applied to their indiscretions and love of praise. During his life he was a man of pure conduct and unbelievable cleanliness and of good appearance in the matter of dress. As he was a man of physical strength, he also exercised himself in ball play. He was head of the school 44 years. He finally died of podagra in the 74th year of his life. [Lycon of Troas (c. 299-c. 225 BCE), was a distinguished Peripatetic philosopher, and the disciple of Straton, whom he succeeded as head of the school in 272 BCE. He wrote several works, one on the boundaries of good and evil (known by its Latin title as *De bono et malo*). Only fragments survive (helpfully collected together and translated in: Fortenbaugh, W., White, S., . Transaction Publishers. (2004).] Timon Appolloniates, the philosopher, also flourished at this time. In his youth he immersed himself in many disgusting activities. Afterwards, having become a man (although poor), having repudiated his vices, he moved to Calchedon. There he taught the art of philosophy and rhetoric, and he exercised. He wrote, moreover, various poems, tragedies, comedies, and satires.

Timon (c. 320-c. 230 BC), the son of Timarchus of Phlius, a philosopher of the Sceptic sect, flourished in the reign of Ptolemy Philadelphus about 279 BCE and onwards. He first studied philosophy at Megara, under Stilpo, and then returned home and married. He died at the age of 90. He appears to have been endowed with a powerful and active mind and with that quick perception of the follies of men which betrays its possessor into a spirit of universal distrust, so as to make him a sceptic in philosophy and a satirist in everything. He wrote numerous works both in prose and poetry.

The last sentence of this paragraph is not in the German edition of the chronicle.

Folio LXXXIII *recto*

While Lucius Caecilius Metellus and Gaius Furius Placidus were consuls, Metellus in Sicily defeated Hasdrubal, the general of the Africans, who came against him with 130 elephants and a large host. At Panormus he killed twenty thousand of the enemy and captured twenty-six elephants. And the rest, wandering among the Numidians, whom they were holding in reserve, he gathered together again and brought to Rome with great pomp. [Metellus (L. Caecilius) was consul in 251 BCE, and carried on the war in Sicily against the Carthaginians. In the following year he defeated Hasdrubal, the Carthaginian general. The elephants which he took in this battle were exhibited in his triumph at Rome. He was consul a second time in 249, and was elected pontifex maximus in 243, and held this dignity for 22 years. In 241 he rescued the Palladium when the temple of Vesta was on fire, but lost his sight in consequence. He was dictator in 224, for the purpose of holding the comitia. He died shortly before the commencement of the second Punic War. His colleague, C. Furius, is not mentioned in the text].

While Manlius (Mallio) Torquatus and Gaius Atilius (Attilio) were consuls, the Sardinians were defeated and peace was made in all regions; and so the Romans were no longer at war—a condition which after the founding of Rome happened but once before, namely during the time Numa Pompilius reigned. And the gate of Janus was closed for one year.

For Numa Pompilius see Folio LVI *verso*. Janus and Jana were a pair of Latin divinities who were worshipped as the sun and the moon.

The names Janus and Jana are only other forms of Dianus and Diana, which words contain the same root as 'dies,' day. Janus was worshipped by both the Etruscans and Romans, and occupied an important place in the Roman religion. He presided over the beginning of everything, and was therefore always invoked first on every undertaking, even before Jupiter. He opened the year and the seasons, and thus the first month of the year was named after him. On earth he was the guardian deity of the gates, and that is the reason he is commonly represented with two heads, because every door opens two ways. At Rome, Numa is said to have dedicated to Janus the covered passage bearing his name, which was opened in times of war and closed in times of peace. This passage is commonly but erroneously called a temple. It stood close by the forum. It appears to have been left open in war, to symbolize that the god had gone out to help Rome's soldiers, and to have been shut in time of peace that the god, the safeguard of the city, might not escape. On New Year's Day, which was the principal festival of the god, people gave presents to each other—sweetmeats and copper coins, showing on one side the double-headed Janus, on the other a ship. The sacrifices offered to Janus consisted of cakes, barley, incense and wine.

T. Manlius Torquatus (T. Mallius) was consul in 235 BCE, when he conquered the Sardinians, and consul a second time in 224. He possessed the hereditary sternness and severity of his family; and we accordingly find him opposing in the senate the ransom of those Romans who had been taken prisoners at the fatal battle of Cannae. In 217 he was sent into Sardinia, where he carried on the war with success against the Carthaginians and the Sardinians. He was dictator in 210. C. Atilius was his colleague while the Punic Wars raged.

During the consulship of Aemilius (Emilio) a mighty host of Gauls marched over the Alps; but all Italy sided with the Romans, and of the enemy 40,000 were made prisoners and seven thousand were slain. And Aemilius was decreed a triumph. Although the Gauls were of ferocious spirit and their bodies of super-human size, and although their strength at the first onslaught was more than a man's, their strength later was less than a woman's. They had Alpine [The adjective 'Alpine' probably here means little more than 'huge.'] bodies, reared under a moisture-laden sky, and were like the snow; but as soon as they experience the heat of battle they sweat, as though the sun heated them and relieved them of their strength. After the lapse of several years the Gauls again fought in Italy; and the war ended during the consulships of M. Claudius Marcellus and Gnaeus Cornelius Scipio. Afterwards that same Marcellus, together with his colleague Cornelius, slew a great horde of Gauls, attacked Milan (Mediolanum), and carried off the spoils of war to Rome. Marcellus, after placing the spoils of the Gauls onto a post, carried it on his shoulders during the celebration of his triumph.

M. Claudius Marcellus was consul five times, and distinguished as the conqueror of Syracuse. In his first consulship in 222 BCE, Marcellus and his colleague conquered the Insubrians in Cisalpine Gaul, and took their capital Mediolanum (Milan). Marcellus distinguished himself by slaying in battle with his own hand Britomartus, or Viridomarus, the king of the enemy, whose spoils he afterward dedicated as *spolia opima* (literally 'rich spoils' a technical phrase meaning 'arms wrested by a general from a general') in the temple of Jupiter Feretrius. This was the third and last instance in Roman history in which such an offering was made. After an extended military career he and his colleague were defeated by Hannibal near Venusia, and Marcellus himself was slain in battle. Marcellus appears to have been a stern soldier, brave and daring to excess, but harsh, unyielding and cruel. Cn. Cornelius Scipio Calvus was his colleague.

This entire paragraph is taken largely from Eutropius' *Breviarum Historiae Romanae* ('Abridgment of Roman History') 3.5-6.

In the same year the second Punic or African War was begun against the Romans by Hannibal (Annibalem), the general of the Carthaginians, son of Hamilcar (Amilcaris). And he, when only nine years of age, swore to his father upon the altar that as soon as he was able he would fight against the Romans. [See Hannibal, folio LXXXII *recto*, and note].

In the five hundred and fortieth year from the founding of the city, Lucius Aemilius (Emilius) Paulus and Publius Terrentius Varro were sent against Hannibal, but both were defeated. [Terentius Varro was consul in 216 BCE with Lucius Aemilius Paulus. Varro is said to have been the son of a butcher, to have carried on this business himself in his early years, and to have risen to eminence by pleading the causes of the lower classes in opposition to the opinions of the aristocratic elite. Over the opposition of the aristocracy, he was raised to the consulship by the people, who thought that it only required a man of energy at the head of an overwhelming force to bring the war against Hannibal to a close. His colleague belonged to the aristocratic party. The two consuls were defeated by Hannibal at the memorable battle of Cannae. The battle was fought by Varro against the advice of Paulus, and the Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped and reached Venusia in safety with about seventy horsemen. His conduct after the battle seems to have been deserving of high praise. He proceeded to Canusium, where the remnant of the Roman army had taken refuge, and there adopted every precaution that the situation required. His conduct was appreciated by the senate and the people, and his defeat was forgotten in the services which he had lately rendered. He continued to be employed in Italy for several years in important military commands until the close of the Punic War].

At the conclusion of the Punic War the Macedonian War began against King Philip in the five hundred and fiftieth year from the founding of the city. T. Quintius Flamininus was sent against him. And he was successful; and peace was granted Philip on condition that he should not war against the Greek cities that the Romans had defended against him; that he release the prisoners and fugitives; that he should retain only fifty ships and give the remainder to the Romans; and in a course of years pay forty thousand measures of silver. And he was to give up his son Demetrius as a hostage. [As soon as the Romans had brought the second Punic War to an end, they again declared war against Philip (in 200 BCE). This war lasted three or four years and was brought to an end by the defeat of Philip by the consul Flamininus at the battle of Cynoscephalae in the autumn of 197. By the peace finally granted to Phillip (196), the king was compelled to abandon all his conquests, both in Europe and in Asia, surrender his whole fleet to the Romans, and limit his standing army to 5,000 men, besides paying a sum of 1,000 talents. The king here referred to is Philip V, who reigned 220-178].

Alexander, a son of Antiochus Epiphanes and eleventh king of Syria and Asia, reigned 9 years. He was always merciful to the Jews. He made an alliance with Jonathan Maccabeus; and with his help slew Demetrius Soter, and reigned in his stead. He betrothed himself to Cleopatra, daughter of king Ptolemy; but Ptolemy took her and gave her as wife to Alexander Demetrius, son of Demetrius Soter. Finally Alexander fled to the king of the Arabs; but the latter feared Ptolemy, and therefore slew Alexander and sent his head to Ptolemy. [Alexander Balas was a youth of non-aristocratic birth who lived in Smyrna. He was put forward by the enemies of Demetrius I Soter as a supposed son of Antiochus IV Epiphanes, king of Syria. In their struggle for the throne, the rivals sought the support of Jonathan Maccabeus, who elected to side with Alexander, and was appointed high priest by him (153 BCE). Jonathan defeated Apollonius, one of the generals of Demetrius, and received further honors (1 Maccabees 10). But Alexander Balas cared more for sensual pleasures than for kingly duties; his father-in-law Ptolemy turned against him, and Alexander, fleeing to Arabia, was assassinated there (1 Maccabees 11:17)].

This Demetrius reigned three years after Alexander. When his father's kingdom was recovered, the vices of youth led him into neglect and inattention. Finally he was taken prisoner at Hyrcania, and lived for nine years deprived of his kingdom. After that he was reinstated in his kingdom, and Philometor gave him as wife his daughter Cleopatra, who had been misled by Alexander. [Demetrius Nicator, son of Demetrius Soter, is probably here referred to. He reigned 146-142 BCE, and again 128-125 BCE. He had been sent to Cnidus by his father for safety, when Alexander Balas invaded Syria; and after the death of his father he continued in exile for several years. With the assistance of Ptolemy Philometer, he defeated Balas and recovered his kingdom; but having like his father rendered himself odious to his subjects by his vices and cruelties, he was driven out of Syria by Tryphon, who set up Antiochus, the infant son of Alexander Balas, as a pretender against him. Demetrius retired to Babylon, and from there marched against the Parthians, by whom he was defeated and taken prisoner in 138. He remained in captivity for ten years, but was kindly treated by the Parthian king Mithridates, who gave him his daughter Rhodogune in marriage. Meanwhile his brother Antiochus III Sidetes, having overthrown the usurper Tryphon, engaged in war with Parthia, in consequence of which Phraates, the successor of Mithridates, brought forth Demetrius, and sent him into Syria to operate a diversion against his brother. In the same year Antiochus fell in battle, and Demetrius again obtained possession of the Syrian throne (128). Having engaged in an expedition against Egypt, Ptolemy Physcon set up against him the pretender Alexander Zebrina, by whom he was defeated and compelled to fly. His wife, Cleopatra, who could not forgive him his marriage with Rhodogune, refused to afford him refuge at Ptolemais', and he fled to Tyre, where he was assassinated in 125].

Antiochus Sidetes (Sedetes), while still a child, on the advice of Tryphon (Triphone) attempted to recover the kingdom; but he accomplished little, for he was at once slain by him when they fought with one another. For a while one reigned, and then the other. [Antiochus VII Sidetes (137-128 BCE), so called from Side in Pamphylia, where he was brought up, was the younger son of Demetrius Soter and succeeded Tryphon. He married Cleopatra, wife of his dear brother Demetrius Nicator, who was a prisoner with the Parthians. He carried on war against the Parthians, at first with success, but was afterwards defeated and slain in battle in 128].

This John Hyrcanus (Hircanus), after the slaying of his father Simon (Symone) and his two sons, Judas and Mattathias by Ptolemy the general at a banquet, rightfully attained to the priesthood at Jericho. After having managed affairs very well for twenty-three years he died. He left behind Aristobulus, his first-born son, and Antigonus and two other small sons. But as none of them were as yet competent to rule over the people, he placed over his sons his wife, who was very smart. And she officiated for 26 years as a man worthy of the priesthood and vigorous in her governance. He sought and secured the right of friendship from the Romans. He suffered much opposition on the part of the Pharisees and Essenes, of whom he was finally relieved, and lived to a glorious old age. [John Hyrcanus I, prince and high priest of the Jews, was the son and successor of Simon Maccabaeus, the restorer of the independence of Judea. He succeeded to his father's power in 135 BCE. He was at first engaged in war with Antiochus VII Sidetes, who invaded Judea, and laid siege to Jerusalem. In 133 he concluded a peace with Antiochus, on the condition of paying an annual tribute. Owing to the civil wars in Syria between the several claimants to the throne, the power of Hyrcanus steadily increased; and at length he took Samaria, and razed it to the ground (109), notwithstanding the army which Antiochus IX Cyzicenus had sent to the assistance of the title of king, he may be regarded as the founder of the monarchy of Judea, which continued in his family till the accession of Herod].

Aristobulus, son of John Hyrcanus, imprisoned his mother and his two younger brothers. And first he took over the crown of the kingdom. He reigned for one year only. He was a king and a priest, and at the suggestion of his wife he killed his brother. And when 475 years had passed since Zedekiah, the last king of Judea, when the kingdom of Judea was divided and brought to an end, he died of a very severe disease that expelled blood from his ruined inner organs. [Aristobulus I, eldest son of Joannes Hyrcanus, assumed the title of king of Judea on the death of his father. He put to death his brother Antigonus, in order to secure his power, but died in the following year].

Tryphon (Triphon), after the treacherous imprisonment of Jonathan, began a war against his brother Simon; and he obtained from Simon one hundred talents of silver and the two sons of Jonathan as sureties. And he killed Jonathan and his two sons. Afterwards he also killed his lord Antiochus, a boy, and reigned in place of him. [Tryphon (Diodotus Tryphon) usurped the throne of Syria during the reign of Demetrius II Nicator. After the death of Alexander Balas in 146 BCE, Tryphon first set up Antiochus, the infant son of Balas, as a pretender against Demetrius; but in 142 he murdered Antiochus and reigned as king himself. He was defeated and put to death by Antiochus Sidetes, the brother of Demetrius, in 139, after a reign of three years].

This Alexander, the brother of Aristobulus, received the priesthood and kingdom at the hands of the Jews, and he reigned 27 years. The surviving widow of Aristobulus, who had born him no child, released him and two brothers from prison, and placed him, he being the

oldest, on the throne as king of Judea. He put to death his brother, the next born after him, and placed the kingdom beyond the reach of the third brother by compelling him to live with him. He was so cruel that in one year he put to death a thousand old people, and hung up in the lanes and streets eight hundred married men who criticized his evil conduct, together with their wives and children. He died of the four-day fever in the 27th year of his reign; and he left two sons, Hyrcanus and Aristobulus; but he appointed his wife Alexandra to rule, for she had the good will of the people since, when her husband was still alive, she had comforted them with kindness.

Upon the death of Aristobulus I, his widow Alexandra released her brother-in-law Alexander Jannaeus from prison and offered him her hand and the throne, both of which he accepted. In his long and checkered reign he not only put down the rebellion of his turbulent subjects, but conquered and Judaized the old Israelite territory across the Jordan, so that under him the little Jewish community spread, by conquest and forcible conversion, from the narrow limits of the ancient territory of Israel. During the whole reign of Alexander, the opposition of the Pharisees to the dynasty and its policies was exceedingly bitter. As his end approached, Alexander committed the government to Alexandra, advising her to make her peace with the Pharisees. This she did, and for the next ten years the affairs of the kingdom were more pacific. She made her son, John Hyrcanus II, high priest. Upon her death she left the civil authority to Aristobulus II, the younger of the two sons. Each brother desired the office of the other, and a civil war followed. Aristobulus defeated his older brother and also assumed the priesthood.

The name Maccabees is commonly given to the Jewish family (otherwise known as Hasmonaeans) who led the revolt against Syria and Antiochus IV, and furnished the dynasty of leaders and rulers in the State thus formed. The chronology follows:

John Hyrcanus I	135-105
Aristobulus I	105-104
Alexander Jannaeus	104-79
Alexandra	79-69
John Hyrcanus II + Aristobulus II	69-63

This Alexander (referring to a portrait in the lineage of Syrian kings, following the portrait of Tryphon), a son of Antiochus, reigned after Tryphon (Triphonem). He was slain by the general Diodotus (Dyodatus).

The Alexander referenced here seems to be either:

1. Alexander I Balas, a Seleucid king who ruled from 152 to 145 BCE. However, he was not killed by Diodotus (in fact the opposite is true—Diodotus supported Alexander throughout his life), but by Nabataean Arabs. Nor did Alexander I Balas rule after Tryphon, but before him.

Or

1. Alexander II Zabinas (Zabinas is a derogative nickname meaning "the bought one" or "the purchased slave"), a Seleucid king who claimed to be an adoptive son of Antiochus VII, but in fact appears to have been the son of an Egyptian merchant. He was used by the Egyptian king Ptolemy VIII Tryphon as a means of getting to the legitimate Seleucid king Demetrius II, who supported his sister Cleopatra II against him in the complicated dynastic feuds of the latter Hellenistic dynasties. Zabinas managed to defeat Demetrius II and thereafter ruled parts of Syria (128-123 BCE), but soon ran out of Egyptian support and was in his turn defeated by Demetrius' son Antiochus VIII Grypus. As a last resort, Zabinas plundered the temples of the Seleucid capital Antioch. He is said to have joked about melting down a statuette of the goddess of victory Nike ('Victory') which was held in the hand of a Zeus statue, saying "Zeus has given me Victory." Enraged by his impiety the citizens of Antioch drove Zabinas out of their city. He was then captured by robbers who gave him to Antiochus. Shortly thereafter he was put to death.

The problem with this one-sentence paragraph is with the identity of Tryphon, who could be either the Egyptian king Ptolemy VIII Tryphon (but why mention Ptolemaic kings in a king list devoted to Seleucids?) or the Seleucid general and later king Diodotus Tryphon, the Seleucid king described two paragraphs earlier in the Chronicle, who did not put to death any Seleucid king named Alexander. The entire paragraph, however, may be translated "This Alexander, the son of Antiochus, reigned after Tryphon, whom the general Diodotus killed." This, of course, still doesn't solve anything, since Diodotus did not kill Tryphon (most likely the general Diodotus himself was Tryphon!).

Folio LXXXIII *recto*

Mantua is a celebrated city in the Gaul of the Cenomani, and (as some say) it was named after Manta, the daughter of Teiresias (Thiresie) the prophet, and was built after the destruction of Thebes by Alexander at that time. There are some who say that Teiresias lived in the time of Theseus, and became his servant. After the death of her father in Italy she came with many people, and with the help of the Greeks she built this city of Mantua. As Ocnus (Oenus) was born to Tiberinus, the Tuscan (Etruscan) king, in the meantime, and the Tuscans and Venetians gathered together in this same city, Ocnus surrounded the city with a wall, changed its form, and named the

city Mantua after his mother, and so it is called in the 10th book of Virgil's Aeneid. Yet it is known that this very ancient city was built by the Etruscans, and it was, T. Livy the Paduan relates, one of the twelve colonies sent beyond the Apennines by that people. The famous poet Virgil, a citizen of that town, has made it especially well known to the world. And he told more fully his city's origin: Mantua, wealthy city; but no single race do all its citizens share. This (city) lies by the mountains that separate Gaul and Germany from Italy, and not far from Lake Benacus (Lake Guardia) out of which the Mincius flows to Mantua, and there itself became a sea. It runs about the city and at a short distance flows into the river Padus (Po). In earlier times Mantua suffered the greatest disasters besides those which are very well known in the Vergilian verse: Mantua, alas, too close to wretched Cremona! It was ravaged and plundered by Attila the Hun, by the Goths, the Lombards and the Bavarian kings at various times, and its walls breached and the city left unprotected. And for the rest the Hungarians (Ungari) raised the city to the ground. For this reason also the place where they were then, in memory of the deed, now is called Hungary (Ungaria). Mathilda, the noble countess, at one time possessed the city and wonderfully enlarged it. Pope Nicolas II held a council there. Many rulers possessed this city after Mathilda. There also once upon a time ruled the highly renowned houses of Rippa and Passerini. Finally, after various difficulties, the house of Gonzaga, having driven out the Passerini, possessed the city with great honor, and have had it up to this time. Through the industry and care of this house, and those who ruled there before it, the city was beautified by the erection of many bridges over the waters, and with tall churches, royal palaces and beautifully adorned private residences. And to this day Mantua is a large city, possessed of rich estates, productive of the necessities of life, and mightily esteemed. In the time of Charles the Great (Karoli Magni) there appeared at Mantua the miraculous blood of Christ, which Pope Leo II went there to see, and from there he journeyed to the same Charles in Germany. Charles the Bald, son of Charles the Great, died at Mantua from poison given him by a Hebrew physician, who was bribed. There also rests Anselm (Anshelmus) the Lucensian bishop, a holy man, well informed in folkways; also the blessed John the Good was for a time a citizen there and performed miracles. Albertinus, who wrote a book on the holy body of Christ, was a native of this city; also Matthew, a very famous physician, who wrote an extraordinary book on medicine for the king of Sicily.

Mantua, the Italian Mantova, is a fortified city of Lombardy, in Italy, twenty-five miles southwest of Verona. It is 88 feet above the level of the Adriatic on the almost insular site among swampy lagoons of the Mincio (formerly Mincius). Anciently Mantua was a town in Gallia Transpadana, and not a place of great importance. The account of its origin and the derivation of its name, as given in the Chronicle, are somewhat vague and confusing. In fact, the name may derive from the Etruscan god Manto, a god of the underworld.

Mantua owes some of its renown to the fact that Virgil (cf. especially Aeneid 10.201-3), who was born at the neighboring village of Andes, regarded Mantua as his birthplace.

Manto, whom the chronicler calls Manta, and describes as the daughter of "Teiresias the prophet," was according to tradition a daughter of Teiresias, a Theban soothsayer, the most renowned of antiquity; for in the mythical history of Greece there is scarcely any event, due to his long life, with which he is not connected in some way. During the war of the Epigoni, Teiresias fled with the Thebans; but according to others, he was carried to Delphi as a captive. It is also stated that on his flight he drank from the well of Tilphossa and died. His daughter Manto was sent by the victorious Argives to Delphi, as a present to Apollo. Manto herself was a renowned prophetess, first of the Ismenian Apollo at Thebes, where monuments of her existed, and subsequently of the Delphian and Clarian Apollo. Being a prophetess of Apollo, she is also called Daphne, that is, the laurel virgin.

Ocnus, to whom Virgil refers, was the son of Tiberinus (or Tiberis) and Manto, and is the reputed founder of the town of Mantua, which he named after his mother. William Smith, in his biographical dictionary, speaks of two other women of the same name—one the daughter of the soothsayer Polyeidus, and the other a daughter of Heracles, "the personage from whom the town of Mantua received its name."

Mantua was not a place of importance until the Middle Ages. In the conflicts of the Hohenstaufen period the town embraced the cause of the Guelphs. In 1328 the citizens elected Luigi, Lord of Gonzaga, as 'Capitano del Popolo,' and to his dynasty the town owed its prosperity. The Gonzagas fought successfully against Milan and Venice, and extended their territory, while they were liberal patrons of art and science. In 1627, when Charles de Nevers, a member of a French collateral line, ascended the throne, the Mantuan war of succession broke out, the Emperor Ferdinand III declared the fief forfeited. In 1630 Mantua was stormed and sacked by the Austrians. Though later compelled to surrender the rest of Lombardy to the French, the Austrians retained Mantua. In 1866 they were obliged to cede it to Italy.

Much of this passage on Mantua is taken from Biondo Flavio's *Italia Illustrata* ('Italy Illuminated') 360H-361B. Flavio's text, a breakthrough work in historical topography, was completed in 1453.

Folio LXXXIII verso

Naevius (Nevius), the comic poet, in the second year of the reign of Ptolemy, called Epiphanes, died at Utica (as Eusebius writes). He was expelled from Rome by a faction of nobles, particularly Metellus. He ranked third among the poets whose poems dealt with certain plebeian persons in a sweet and lovely way, as Vulcatius in his book *On Poets* states. Of renown in this class of poetry, Caecilius (Cecilius) was the first, Plautus as second easily surpasses the rest, Naevius third, Licinius fourth, Atilius fifth, Terence (Terencius) sixth, Turpilius seventh, Trabea eighth, Luscius (Lucrecius) ninth, and Ennius (Aennius) tenth.

Naevius, (Cn.) was an ancient Roman poet, of whose life few particulars have been recorded. He was probably a native of Campania,

and was born somewhere between 274 and 264 BCE. He appears to have come to Rome early, and he produced his first play in 235. He was attached to the plebeian party; and, with the license of the old Attic comedy, he made the stage a vehicle for his attacks upon the aristocracy. He attacked Scipio and Metelli; but he was indicted by Q. Metellus and thrown into prison. While in prison he composed two plays, *Hariolus* and *Leon*, in which he recanted his previous imputations, and thereby obtained his release through the tribunes of the people. His repentance, however, did not last long, and he was soon compelled to expiate a new offense by exile. He retired to Utica; and it was here, probably, that he wrote his poem on the first Punic war; and here it is certain that he died, either in 204 or 202. He was both an epic and a dramatic poet. Of his epic poem on the first Punic war a few fragments remain. It was written in the old Saturnian metre; for Ennius, who introduced the hexameter among the Romans, was not brought to Rome till after the banishment of Naevius. The poem appears to have opened with Aeneas's flight from Troy, his visit to Carthage and amour with Dido, together with other legends connected with the early history of both Carthage and of Rome. It was extensively copied by Ennius and Virgil. Virgil took many passages from it, particularly the description of the storm in the first Aeneid, the speech with which Aeneas consuls his companions, and the address of Venus to Jupiter. He wrote both tragedies and comedies, most of which were taken from the Greek. Even in the Augustan age, Naevius was still a favorite with the admirers of the genuine old school of Roman poetry. Aulus Gellius, a Latin grammarian, has preserved some lines of Vulcatius Sedigitus, in which the Roman writers of comedy are arranged in order of merit—Caecilius, Plautus, Naevius, Licinius, Atilius, Terence, Turpilius, Trabea, Luscius, and lastly, added, *causa antiquitatis*, Ennius (except that the chronicler—or typesetter—forgot to include the word *causa* in the last phrase dealing with Ennius). This is the same group of ten that the chronicler follows in his text on Naevius. In fact, he follows it almost literally, as the text from Gellius's *Noctae Atticae* ('Attic Nights') 15.24 which follows makes clear:

Sedigitus in libro, quem scripsit de poetis, quid de his sentiat, qui comoedias fecerunt, et quem praestare ex omnibus ceteris putet ac deinceps, quo quemque in loco et honore ponat, his versibus suis demonstrat:

multos incertos certare hanc rem vidimus,
 palmam poetae comico cui deferant.
 eum meo iudicio errorem dissolvam tibi,
 ut, contra si quis sentiat, nihil sentiat.
 Caecilio palmam Statio do comico.
 Plautus secundus facile exsuperat ceteros.
 dein Naevius, qui fervet, pretio in tertio.
 si erit, quod quarto detur, dabitur Licinio.
 post insequi Licinium facio Atilium.
 in sexto consequetur hos Terentius,
 Turpilius septimum, Trabea octavum optinet,
 nono loco esse facile facio Luscium.
 decimum addo causa antiquitatis Ennium.

Sedigitus, in the book which he wrote *On Poets*, shows in the following verses of his what he thought of those who wrote comedies, which one he thinks surpasses all the rest, and then what rank and honour he gives to each of them:

This question many doubtfully dispute,
 Which comic poet they'd award the palm.
 This doubt my judgment shall for you resolve;
 If any differ from me, senseless he.
 First place I give Caecilius Statius.
 Plautus holds second rank without a peer;
 Then Naevius third, for passion and for fire.
 If fourth there be, be he Licinius
 I place Atilius next, after Licinius.
 These let Terentius follow, sixth in rank.
 Turpilius seventh, Trabea eighth place holds.
 Ninth palm I gladly give to Luscius,
 To Ennius tenth, as bard of long ago.

(J. C. Rolfe, *The Attic Nights of Aulus Gellius*, Vol. III; Loeb Classical Library, 1928; pp. 113, 115)

Plautus, the comic poet, was a father of the Latin tongue; and (as the same Eusebius writes) was from the Umbrian city of Arpina, others say Sarsina, and died at Rome. From his speech (as Varro said in the aphorism of Aelius Stilo [Epistolonis] [The word *epistolonis* is meaningless. The chronicler means Aelius Stilo (see next note), whose name in the genitive case would be Aeli Stilonis].), the Muses would have spoken, if they had wished to speak in Latin. [This citation (modified by the chronicler) of Varro (who is himself quoting Aelius Stilo) is found in Quintilian's 10.1.99 (Licet Varro Musas, Aeli Stilonis sententia, Plautino dicat sermone locuturas fuisse si Latine loqui vellent)]. He flourished in the theater in the fifteenth year after the beginning of the second Punic War; and although he translated into Latin stories taken from many Greek comic writers, yet in a statement of Horace (Oracii), Plautus is said to hasten to the model of the Sicilian Epicharmus. [Horace, 2.1.58 (Plautus ad exemplar Siculi properare Epicharmi). Epicharmus (c. 540-c. 450 BCE) was a Greek playwright and philosopher. His comedies, which now exist only in very small fragments, are perhaps the earliest ever composed]. This one, as Varro and many others have handed down to memory, when he had lost all the he had earned in jobs connected

with the stage in business ventures, he came back to Rome a poor man. And to earn a livelihood had hired himself out to a baker, to turn a mill, of the kind that is called a "push-mill." And there, whenever he was free from his work, he occupied himself with writing fables for sale. He died around the 145th Olympiad. And he ordered that upon his grave there should be written an inscription, as Varro says in his *On Poets*: Since Plautus was taken by death comedy mourns, the stage is deserted; then laughter, mockery, and play, and countless rhythms all simultaneously at the same time [The verse is typically Plautine in its use of wordplay and repetition, but the citation in the 'one-ups' Plautus with its inclusion of an extra simul in the last verse]. weep together.

Plautus is the most celebrated comic poet of Rome. He was a native of Sarsina, a small village in Umbria. The date of his birth is placed at about 254 BCE. Probably all that we know of him is more fiction than fact. That said, tradition relates that he probably came to Rome at an early age, since he displayed such perfect knowledge of the Latin language, and an acquaintance with Greek literature, which he could hardly have acquired in a provincial town. When he arrived at Rome he was in needy circumstances and was first employed in the service of the actors. With the money he had saved in this inferior station he left Rome and set up in business; but his speculations failed. He returned to Rome and entered the service of a baker, who employed him in turning a hand mill. While in this occupation he wrote three plays, the sale of which to the managers of the public games enabled him to quit his day job and begin his literary career. He was then probably 30 years of age, and he commenced writing comedies a few years before the outbreak of the second Punic War. He continued his literary occupation for about 40 years, and died in 184, at the age of 70. During the long period that he had possession of the stage, he was always a great favorite of the people, and he expressed a bold consciousness of his own powers in the epitaph (in dactylic hexameters) which Varro in the first book of his *On Poets* (cited in Gellius, *Noctes Atticae* 1.21.3) says he wrote for his tomb (and, with the exception of a few misspellings and the inclusion of an additional word—a second simul in the third verse—Schedel cites this very epigram as the wonderfully apt conclusion to his paragraph on Plautus):

Plautus wrote many comedies, and in the last century of the Republic 130 plays bore his name. Most of these were not, however, considered genuine by the Roman critics. Several works were written upon the subject, and of these the most celebrated was a treatise by Varro, who limited the undoubted comedies of Plautus to 21. At present we possess only 20 comedies of Plautus. His comedies enjoyed popularity among the Romans, and continued to be presented down to the time of Diocletian. Though he founded his plays on Greek models, characters in them act, speak, and joke like Romans, and the Greek core of his plays is often buried so deeply under his wild imagination as to be all but invisible.

Ennius, a comic poet, was born at Tarentum, and was called Quintus Ennius; and (as Eusebius states) he flourished at this time. He was brought to Rome by Cato the quaestor. [Quaestors were originally appointed by the consuls to investigate criminal acts and determine if the consul needed to take public action. Quaestors eventually took on additional responsibilities, such as supervising the treasury (what they are best known for). Like consuls, praetors, and prefects they were of the magistrate class (i.e., high-level government administrators). Quaestors were the lowest level of this class and, though initially were appointed by the consuls, were later elected by the people]. He lived on the Aventine hill content with a lifestyle of little expense and with the services of a single maidservant. He was always persuading (people) that souls are immortal; and, therefore, at the end of his life he said, O citizens, look upon the image of old Ennius, who depicted the greatest deeds of your fathers. Let no one honor me with tears or make lamentation at my funeral. Why? I fly alive on the tongues of men. This same poet in praising modesty said that it is the beginning of vice when one goes naked amongst one's fellow citizens. This one, when he had written the best and most elegant comedies, died when he was older than seventy of a disease of the limbs in the 153rd Olympiad, and he was buried in the grave of Scipio on the Appian Way. [Ennius, the Roman poet, was born at Rudiae, in Calabria, c. 239 BCE. He was a Greek by birth, but a subject of Rome, and served in the Roman army. In 204 Cato, who was then quaestor, found Ennius in Sardinia, and brought him to Rome. When far advanced in life he obtained the rights of a Roman citizen. He dwelt in a humble house on the Aventine, and maintained himself by acting as a preceptor to the youths of the Roman nobles. He lived on terms of closest intimacy with Scipio Africanus. He died in 169 at the age of 80, and was buried in the sepulcher of the Scipios. Ennius was regarded by the Romans as the father of their poetry. Only a few, very interesting fragments of his works remain. Although he wrote in several genres (including comedy), his greatest work was the , an epic poem in fifteen books (later expanded to eighteen), covering Roman history from the fall of Troy in 1184 BCE down to the censorship of Cato the Elder in 184 BCE. It was the first Latin poem to employ the dactylic hexameter metre used in Greek epic and didactic instead of native Italic metres (such as Saturnian verse). It quickly became a standard text for Roman schoolchildren, only supplanted by Virgil's one and a half centuries later. About 600 lines survive].

Scipio Africanus, son of the other Scipio, was the most distinguished of all the Romans. At the age of 24 years, after two Scipios had been slain by Hasdrubal, the senate of Rome sent him to Spain. He was a student of Panaetius. He excelled all others in courage. When he learned that through fear of Hannibal the Roman senate was about to give up Italy, he turned the tide by drawing his sword, and saying that he alone wished to be the protector of his fatherland. He had flowing hair and was of manly disposition and bearing. As Eutropius states, he took seventy cities in Spain; and as he well managed this affair, he was elected consul against the Carthaginians. He proceeded to that place and subjugated the ruler of the Africans, together with Syphax (Stiphae), the king of Numidia. Not long afterwards he engaged Hannibal and defeated his forces, so that 20,000 were slain on Hannibal's side, and as many were taken prisoner in a single day; and Hannibal escaped with but a few of his men. With peace having been secured on land and sea, he proceeded to Sicily. Finally he arrived at Rome, entering in a very glorious triumph. He earned the right to be called Africanus. And thus ended the second Punic War which had endured for 18 years. He spoke against Cato because he did not wish that Carthage, a rival to Roman rule, be destroyed, lest the Romans should act decadently. His aphorisms were very famous. For he used to say that he was never less idle than when he was idle, and never more alone than when he was alone. And although a great father to his country, he was accused by those who envied him, was driven from his ungrateful fatherland, living in exile in the country in Liturnum. He died of an illness at the 52nd year of his life.

Publius Cornelius Scipio Africanus Major, born in 234 BCE, was one of Rome's greatest men, and at an early age he acquired the confidence and admiration of his countrymen. He never engaged in any public or private business without first going to the Capitol to commune with the gods. At the battle of the Ticinus (218) he saved the life of his father; fought at Cannae (216) and was one of the few Roman officers who survived that fatal day.

In 210, after the death of his father and uncle in Spain, the Romans decided to increase their army there, and to place it under the command of a proconsul. Scipio, then barely 24, offered himself as a candidate and was chosen to take the command. His success in Spain was striking and rapid. Upon returning to Rome in 206, he was elected consul for the following year. He desired to cross to Africa and end the contest at the gates of Carthage, but was opposed by the oldest members of the senate. All he was able to obtain was the province of Sicily, with permission to cross to Africa. The senate having failed to vote him an army, he enlisted volunteers, invaded Africa, and defeated the Carthaginians and their ally Syphax with great slaughter. The long struggle was finally ended when on October 19, 202, near the city of Zama, Scipio gained a decisive and brilliant victory over Hannibal. He returned to Rome in triumph, was received with universal enthusiasm, and surnamed Africanus.

In 190 Africanus served as legate under his brother Incius in the war against Antiochus the Great. Shortly after his return he and his brother were accused of having received bribes to let that monarch off too leniently, and of having appropriated part of the money paid by Antiochus to the Roman state. L. Scipio accordingly prepared his accounts, but as he was in the act of delivering them up, the proud conqueror of Hannibal indignantly snatched them out of his hands, and tore them to bits before the senate. This produced an unfavorable impression, and when his brother was brought to trial in the same year, he was declared guilty and imprisoned until he should pay a heavy fine.

The contest would probably have been attended with fatal results had not Tiberius Gracchus, father of the celebrated tribune, and then tribune himself, had not prudence to release Lucius from the sentence. But the successful issue of the prosecution emboldened his enemies to bring Africanus himself to trial before the people. When the trial came on Africanus proudly reminded the people that this was the anniversary of Zama, and called upon them to follow him to the Capitol, in order there to return thanks to the immortal gods and to pray that they would grant the Roman state other citizens like himself. Crowds followed him, and having thus set all the laws at defiance, Scipio immediately left Rome and retired to his country estate at Liternum. He never returned, but passed his remaining days in the cultivation of his estate.

Folio LXXXV *recto*

It is established that Philo, a Jew born of the priestly class and educated at Alexandria, flourished at this time. He translated the Book of Wisdom into the Greek tongue (in which he was highly learned) in an artistic manner; and this same book he called the Book of Wisdom, for in it, in particular, he mentioned the praise of our Lord Jesus Christ; also because wisdom is praised in it in many ways. He wrote many things, as Saint Jerome makes mention in his book On Illustrious Men. [Philo Judaeus, the Jew, was born at Alexandria, and was descended from a priestly family of distinction. He had already reached an advanced age when he went to Rome (40 CE) on an embassy to the emperor Caligula, in order to procure the revocation of a decree that exacted from the Jews divine homage to the statue of the emperor. We have no other particulars of the life of Philo worthy of record. His most important works treat of the Books of Moses, and are generally cited under different titles. His great object was to reconcile the Sacred Scriptures with the doctrines of Greek philosophy, and to point out the conformity between the two. He maintained that the fundamental truths of Greek philosophy were derived from the Mosaic revelations; and to make the latter agree more perfectly with the former, he had recourse to an allegorical interpretation of the books of Moses. He may therefore be regarded as a sort of precursor of the Neo-Platonism].

Cato (Cathon), the Stoic philosopher, was born in Egypt, and was for some time a student of Panaetius (Panecii). He left many writings, the majority of which are considered excellent. From these the following small number of well-known ones has been excerpted: When you stop hoping you will cease to fear. When you ask what advantages I have secured for myself, I answer, I have begun to be a friend to myself. If you wish to be loved, love. Once upon a time, when he was asked whether a servant might do his lord a favor, he answered, There are various kinds of favors, various duties and various services; What a stranger does, he said, is a favor, but he is a stranger who does not criticize. But duty belongs to a son, a wife, and other persons whom compulsion sets in motion and orders to endure the task. But service is for the servant, whose own condition has placed him in that position, and he should not find fault with what his master does. [Cato Dionysius, probably the man here referred to, was the author of a work consisting of a series of sententious moral precepts. Nothing is known of the author nor of the time when he lived, but many writers place him under the Antonines].

Cato (Catho), the first Roman philosopher and jurist, was at first a quaestor, and then was twice consul. And he distinguished himself among the Romans in the Greek and Latin languages. He first served in the military with Q. Fabius Maximus. Later, in the fifth year he went to Tarentum, and there, finding the poet Ennius, he brought him back with him to Rome. Afterwards he journeyed to Africa with that excellent man Scipio, and greatly helped the Roman cause. Then, from the office of aedile, he was made censor. And afterwards as praetor he acted best in everything. Even though he was twice consul, and after his consulship which he vigorously carried out in Spain, he was elected military tribune. Finally, late in his life at an advanced age, after he had learned Latin, he also decided to learn Greek. In consequence he became sufficiently learned that he treated of historical and military matters. And as he had obtained for himself certain glory on account of his clemency, he so conducted himself that the Romans regarded him as the best informed man in civil law; and he rose above all his father's contemporaries, in and out of the senate, in courage and in trustworthiness. He was called the Censor (Censorinus) because the office of censor had been especially intrusted to him. His marks of distinction were also the majesty of the

senate and the continuation of his family, out of which indeed was born the greatest glory of the Romans, his descendant Cato, who afterwards made that most sacred name, Cato, immortal. [Cato, frequently surnamed Censorius or Censor, also Cato Major (to distinguish him from his great-grandson Cato Uticensis), was born at Tusculum in 234 BCE, and was brought up on his father's farm, situated in the Sabine territory. In 217 he served his first campaign at the age of 17, and during the remaining years of the second Punic War, he greatly distinguished himself by his courage and military abilities. In the intervals of war he returned to his Sabine farm, which he had inherited from his father, and there led the same simple and frugal life which characterized him to his last days. He went to Rome and became a candidate for office. He obtained the quaestorship in 204, and served under the proconsul Scipio Africanus in Sicily and Africa. But the habits and views of life of these two men were very different, and on his return to Rome he denounced the luxury and extravagance of his commander. On his voyage home he is said to have touched at Sardinia, and to have brought the poet Ennius from the island to Italy. He established a reputation for strict morality and virtue. In 195 he was consul with his old friend and patron L. Valerius Flaccus. He carried on war in Spain with greatest success, and on his return to Rome received the honor of a triumph in 194. In 191 he served in the campaign against Antiochus in Greece, and the decisive victory of Thermoplae was mainly due to him. But here his military career ended, and now he took an active part in civil affairs. He obtained the condemnation of L. Scipio, the conqueror of Antiochus, and compelled his brother P. Scipio to quit Rome in order to avoid the same fate. In 184 he was elected censor. His censorship was a great epoch in his life, but all his efforts to stem the luxury of the times proved unavailing. In his old age he applied himself to the study of Greek literature. He retained his physical and mental vigor in his old age. He died in 149 at the age of 85. His most important work entitled *Origines*, has come down to us in fragments. It contains the history of the Roman kings, and treats of the origin of Italian towns].

Scipio, grandson of Scipio the Great, was celebrated among the Romans for every virtue; and out of the regular order he was made a consul and given Africa. He proceeded against Carthage, and after storming it for six days and nights, he forced the Carthaginians to capitulate; and those who survived offered to submit. After that he first assembled the women, and later on the men. For (as Livy writes), he took as prisoners 25,000 women and 30,000 men. But Hasdrubal, their ruler, voluntarily fled, while his wife, with feminine madness, threw herself and her children into the flames. The city itself burned for sixteen successive days, so that even the victors looked on with compassion. This Scipio by reason of his very strong courage earned the illustrious surname of his ancestor, and was called Africanus the Younger. [P. Cornelius Aemilianus Africanus Minor was the younger son of L. Aemilius Paulus, the conqueror of Macedonia, and was adopted by P. Scipio, son of the conqueror of Hannibal. He was born about 185. On the outbreak of the third Punic War, he accompanied the Roman army to Africa, as a military tribune, and showed great personal bravery and military skill. The senate assigned Africa to him as his province, to which he immediately sailed. He prosecuted the siege of Carthage with the utmost vigor. The Carthaginians defended themselves with the courage of despair, but, by the spring of 146, the Romans forced their way into the city. The inhabitants fought from street to street, and from house to house, and the work of destruction and butchery went on for days. The fate of the once magnificent city moved Scipio to tears. After reducing Africa to a province, he returned to Rome in the same year, and celebrated a great triumph. The surname of Africanus, which he had inherited by adoption from the conqueror of Hannibal, had now been acquired by him by his own exploits].

Publius Terentius (Terence), an African born in Carthage, was a comic poet who, as some say, was taken as a slave from Africa by the aforesaid Scipio the Younger. Because of his great intelligence and his distinguished appearance, he was given his freedom. Some write that Terentius served Lucanus, the senator, at Rome, by whom, on account of his innate talent and beauty, he was not only liberally educated, but also in time manumitted. This Terentius lived in the service of many noble persons, particularly Scipio Africanus and Laelius. He wrote six comedies with studious elegance in which he observed the character of many people attempting to avoid troubles. Concerning his death Volcatius hands down the following story: After the African had written six comedies for the people, he then made a journey to Asia. As soon as he boarded his ship, he was never seen again. Others pass down the tradition that he died in Arcadia, in the town of Stymphalus in the Gulf of Leucadia during the consulships of Gn. Cor. Dolabella and Marcus Fulvius Nobilior. He was said to have been of medium stature, lean of body, and of dusky complexion. He left behind a daughter who married a Roman knight. Afranius preferred him to all comic playwrights. The following epitaph was inscribed on his tomb: Born in the lofty towers of high Carthage, I was a prize of war to Roman generals. I described the character of people, both of youths and of old men, and how slaves deceive their masters. What the courtesan and the greedy pimp devise with their tricks, these things, whenever someone reads them, thus I think he will be safe.

P. Terentius Afer, usually called Terence, the celebrated comic poet, was born at Carthage in 195 BCE. By birth or purchase he became the slave of P. Terentius Lucanus, a Roman senator. His handsome person and promising talents recommended Terence to his master, who afforded him the best education of the age, and finally manumitted him. On his manumission, according to the usual practice, Terence assumed his patron's nomen, Terentius, having been previously called Publius or Publilius. The *Andria* was the first play offered by Terence for representation. He was now in his 27th year. The play was successful. His chief patrons were Laelius and the younger Scipio, both of whom treated him as an equal, and are said even to have assisted him in the composition of his plays. After residing some years at Rome, Terence went to Greece, and while there he is said to have translated 108 of Menander's comedies. He never returned to Italy, and there are various accounts of his death. According to one story, after embarking at Brundisium, he was never heard of again. According to others, he died at Stymphalus in Arcadia, in Leucadia, or at Patrae in Achaia. One writer says he was drowned with all the fruits of his time in Greece, on his homeward passage. But the prevailing report was that his translations of Menander were lost at sea, and that grief for their loss caused his death. He died in 159 at the age of 36, leaving a daughter; but nothing is known of his family. Six comedies are all that remain to us, and they were probably all that Terence produced.

The sentence that begins "Afranius preferred..." to the end of this paragraph is not in the German edition of the chronicle.

In the six hundred and twenty-seventh year from the founding of the city these consuls (referring to the dual portrait of Caius Cassius Longinus and Sextus Domitius Calvinus opposite) made war against the Transalpine Gauls; and of the forces of their (i.e. the Gauls') king Viturtus they (i.e. Longinus and Calvinus) slew countless numbers by the Rhone (Rhodanus) River. And although Viturtus had 180,000 warriors, and boasted that the small body of Romans would hardly make food enough for the dogs in his army, yet he was defeated in battle by the Romans. From his army some died in war, others were submerged with the bridge that they had constructed over the Rhone by means of their ships being joined together. 150,000 died. And a large quantity of spoils of war, consisting of the necklaces of the Gauls, was carried off. And the two consuls triumphed in great glory. [The 627th year from the founding of the city corresponds to 127 BCE; but Caius Cassius Longinus and C. Sextius Calvinus (here called Sextus Domitius Calvinus) were consuls in 124 BCE. During their consulship the war in Transalpine Gaul continued, and Calvinus defeated the Allobroges and Arverni. In the year 123 Calvinus had the administration of Gaul, and carried on the war against the Saulluvii. After having conquered them he founded the colony of Aquae Sextia]. When M. Porcius Cato and Quintus Marcus were consuls, a colony was led out to Narbonne in Gaul, [This clause is not in the German edition of the chronicle]. while in that same year when Licinius Metellus and Quintus Lucius Scaevola (Scevola) were consuls there was a victory over Dalmatia. [P. Caecilius Metellus Diadematus (here called Lucinius Metellus) and Quintus Mucius Scaevola (here called Quintus Lucius Scevola) were consuls in 117 BCE, and during this consulship Metellus subdued the Dalmatians].

In the time of these two consuls (referring to the opposite dual portrait of Scipio Nasica and Calpurnius Bestia), [P. Cornelius Scipio Nasica (nasica = "pointed nose") and L. Calpurnius Bestia were consuls in 111 BCE, the first year of the Jugurthine War. L. Calpurnius Bestia was tribune of the plebs in 121 BCE, but became popular with the aristocratic party who then had the chief power in the state. He obtained the consulship in 111, and the war against Jugurtha was assigned to him. At first he prosecuted it with great vigor, but by the offer of large sums of money he was induced to make peace with the Numidian without consulting the senate. An investigation resulted. Bestia and many men of high rank were condemned in 110. The nature of Bestia's punishment is not mentioned; he was still living in Rome in 90, in which year he went into voluntary exile]. a war arose against Jugurtha, king of the Numidians, because he had slain Adherbal and Hiempsal, the sons of Micipsa, his own brothers, who were kings and were friends of the Roman people. Although Calpurnius (Calphurnius) Bestia was first sent against him, he was bribed by the money of the king and made a shameful peace with him that was rejected by the senate. Afterwards, in the following year, Spurius Albinus Postumus was sent against the same man; and he too, through his brother, fought ignominiously against the Numidians. The third consul to be sent was Quintus Caecilius (Cecilius) Metellus. He brought back the army, which he reformed with great severity and judgment, without exercising cruelty on any one, to Roman discipline. [This sentence is not in the German edition of the chronicle]. He defeated Jugurtha in various engagements, killed or captured his elephants, and took many cities. And when he was about to put an end to the war, Caius Marius succeeded him. He defeated at the same time both Jugurtha and Bocchus, king of Mauretania, who had begun to bring Jugurtha assistance, and slew 20,000 warriors. Jugurtha and his two sons were chained to the chariot of Marius and driven before it. Soon afterwards he was strangled in prison at the command of the consul. [Jugurtha, king of Numidia, was orphaned at an early age and was adopted by his uncle Micipsa, who brought him up with his own two sons, Hiempsal and Adherbal. Jugurtha quickly distinguished himself and rose to such popularity that he excited the jealousy of his uncle, who, to remove him, sent Jugurtha to assist Scipio against Numantia; but there his zeal and bravery gained him the favor of Scipio and the leaders in the Roman camp. In 118 BCE the uncle died, leaving the kingdom to Jugurtha, Hiempsal and Adherbal. Jugurtha, aspiring to sole rule, assassinated Hiempsal and defeated Adherbal, who fled to Rome for assistance, and the senate decreed that Numidia be equally divided between the two competitors. Jugurtha bribed the senators and thus succeeded in obtaining the western division of the kingdom, adjacent to Mauretania, by far the larger and richer portion. Still not content, Jugurtha invaded the territory of Adherbal, defeated and slew him. For this Rome declared war against Jugurtha, and sent L. Calpurnius Bestia, the consul, into Africa (111). Again Jugurtha purchased a favorable peace; but this aroused Roman indignation. The war was renewed; but the consul, Sp. Postumius Albinus, who conducted it, accomplished nothing. When he went to Rome to hold the comitia, he left his brother Aulus in command; but Aulus was defeated by Jugurtha. An ignominious peace made by Aulus was repudiated, and the consul Q. Caecilius Metellus was sent to Africa at the head of a new army (109). Metellus frequently defeated Jugurtha, and at length drove him to take refuge among the Gaetulians. In 107 Metellus was succeeded by Marius; but the cause of Jugurtha had meantime been espoused by his father-in-law Bocchus, king of Mauretania. Marius defeated the united forces, and Bocchus purchased the forgiveness of the Romans by surrendering his son-in-law to Sulla, the quaestor of M. Maurius (106). Jugurtha remained in captivity until the return of Marius to Rome, where, after adorning the triumph of his conqueror, he was starved to death].

After the the Jugurthine victory, Marius became consul a second time, and to him was assigned the war against the Cimbrians (Cymbros) and Teutons (Theutones); and as the Cimbrian war continued, he was elected consul a third and fourth time. But in his fifth consulship he had as his colleague Quintus Lutatius (Lucanum) Catulus.

Caius Marius and Quintus Lutatius Catulus were Roman consuls at this time. Marius had served with distinction at Numantia under the younger Scipio Africanus in 134 BCE, and in 119 he became tribune of the plebs. In 114 he went to Spain as propraetor. He served in Africa against Jugurtha, and when elected consul in 107, closed that campaign. Meanwhile the Cimbrians and Germans burst into Gaul, repeatedly defeating the Romans. Marius finally defeated them also and was declared the savior of State, the third founder of Rome. When Sulla as consul was entrusted with the Mithridatic War, Marius, jealous of his patrician rival, attempted to deprive him of the command, and civil war followed. Marius was forced to flee to Africa, where he remained until his friends rose under Cinna. He hurried back to Italy, and with Cinna he marched against Rome, compelling it to yield. Marius and Cinna were elected consuls for the year 86, but Marius died a fortnight later.

Catulus, associate of Marius in 102, was to attack the Cimbri while Marius opposed the Germans. Although Marius succeeded, Catulus failed, and the Cimbri poured over the mountains with such fury that Catulus fled in confusion. Marius, after his return to Rome, came to his assistance and defeated the Cimbri. Catulus served with distinction in the Social War, and having espoused the cause of Sulla, his name was included in the great proscription of 87. Escape impossible, he shut himself up in a newly plastered chamber, kindled a fire, and was suffocated.

When the former consuls had been defeated at the Rhone (Rhodanus) River by the Cimbrians, Teutons, and Ambroniens, which were nations of the Germans and Gauls, there was a great fear at Rome, the like of which had not been felt since the days of Hannibal during the Punic Wars. And now he fought against the Cimbrians, and in two battles he slew 200,000 of the enemy, and took 30,000 prisoners. Meanwhile the Cimbrians and Germans, of whom countless numbers remained, crossed into Italy. And once again Caius Marius and Quintus Catulus fought against them. Catulus was the more fortunate, for in the battle that soon followed, 140,000 of the enemy were slain in battle and during flight, and 40,000 were made prisoners. Of the two Roman armies both lost 300 men. And thirty-three standards of the Cimbrian army were carried off. Of these the army of Marius captured two, while the army of Catulus took 31. But the women gave the Romans a harder fight than the men had. With carts and chariots they made a wagon-fort, behind which they defended themselves for a long time. But they were now confronted with a new host that put them so in fear of death that they ceased fighting. For their hair was cut off, together with the posterior veins of the neck, presenting very gruesome wounds. The weapons that they had taken from the enemy, they turned upon themselves and upon their own. For although they sent their messengers to Marius, they could not obtain their freedom or anything approaching it. So they suffocated and strangled their children; and then they either wounded each other, having made cords of their hair, they hanged themselves from trees and from the yokes of their wagons.

In the 662nd year of the founding of the city, the first civil war occurred at Rome. And in that same year also was the Mithridatic (War). [This sentence is not in the German edition of the chronicle]. Caius Marius, consul for a sixth time, was the cause of the civil war. For when Sulla (Silla), the consul, was sent to wage war against Mithridates (who had occupied Asia and Achaia), he kept his army in Campania a little while in order that the remains of the Social War, which had been carried on within the limits of Italy, might be extinguished. Marius desired that he himself be sent against Mithridates. This moved Sulla to first march to Rome with his army, and there give battle to Marius and Sulpicius. He was the first to enter the city in arms. [This sentence is not in the German edition of the chronicle]. He slew Sulpicius and drove Marius to flight. And after he had made Gnaeus (Gneo) Octavius and Cornelius Cinna consuls for the next year, he went to Asia. At this time foreboding omens were seen. For under the rising of the sun a fiery globe in the region of the northern sky shone forth with a very great roar of thunder from the sky. [This sentence is not in the German edition of the chronicle]. Among the Aretinians blood flowed from the bread at a feast; and animals of every kind that were accustomed to live with humans, with pitiable bleating, neighing, and howling they fled from their stables and pastures to the forests and mountains. And not long after these serious omens civil war followed. [L. Cornelius Cinna and Cn. Octavius were elected consuls in 87 BCE with the permission of Sulla when the latter was about to take the command against Mithridates, but upon condition that Cinna take an oath not to alter the constitution as then existing. But Cinna's first act as consul was to impeach Sulla; and as soon as the general had left Italy, Cinna sought to overpower the senate by forming a strong popular party of the new citizens, chiefly of the Italian states, who had lately been enrolled in the 35 old tribes, whereas they had previously voted separately as eight tribes; and by their aid it was proposed to recall Marius and his party. The other consul, Octavius, was ill fitted to oppose the popular leaders; yet Sulla had left the party of the senate so strong that Octavius was able to defeat his opponents in the forum, and Cinna fled the city. He was soon joined by Sertorius and others, who assisted in raising the Italians against the party in power at Rome. Cinna and his friends marched on Rome and invested it from the land, while Marius, having landed from Africa, blocked it by sea. The result has already been told in the previous note on Marius. Sulla threatened to return and take vengeance on his enemies. Cinna assembled an army at Brundisium to meet Sulla before he entered Italy; but when he ordered the rest to follow, a mutiny arose and Cinna was slain].

Folio LXXXVI *recto*

Sulla (Silla), a Roman patrician, after he had performed many deeds in the Jugurthine War, carried away from the Roman senate the glory that belongs to an emperor. Immediately sent against Mithridates, he was victorious in Achaia and Asia. He was of the ancient and highly renowned family of the Scipios; and all of his days since youth were addicted to shameful and licentious practices, until under Marius he was made quaestor and sent against Jugurtha. In the exercise of this function he changed the course of his life entirely. He put Jugurtha in chains, silenced Mithridates, suppressed the affliction of the Social War, destroyed the power of Cinna, and had Marius proscribed and forced into exile. He was well versed in Greek and Latin, eloquent, sharp, smart, and greedy for glory; he gave away many things, especially money. He had a great mind, so much so that one doubted whether to say he was braver or luckier. As he now attained to the position of dictator and head of the Roman government, he decreed that no man should continue to keep life, property, or fatherland against his (Sulla's) will. He finally died in isolation of an intestinal disorder. With his death ended the two very deadly wars, namely, the Italian War, which was called the Social War, and the Sullan Civil War, both of which had continued for ten years with a loss of more than 150,000 people, 23 consuls, and 300 senators, not including those who were destroyed everywhere throughout Italy.

L. Sulla, surnamed Felix, the dictator, was born in 138 BCE. He studied Greek and Roman literature with success at an early age. But he followed pleasure with equal ardor, and his youth and manhood were filled with the most sensual activities. Still his love of pleasure did not absorb all his time, nor enervate his mind, which was always clear and firm. He aspired to the honors of state and became quaestor in 107, when he served under Marius in Africa. Although previously known only for his profligacy, he now displayed zeal and ability, and soon gained the approbation of his commander and the affection of the soldiers. It was to him that Jugurtha was delivered by Bocchus; and the quaestor thus shared with the consul the glory of bringing this war to an end. Sulla continued to serve under Marius with great distinction in the campaigns against the Cimbri and Teutons; but because Marius was becoming jealous of his rising fame, Sulla left him

in 102 and took a command under the colleague of Marius, one Q. Catulus, who entrusted the chief management of the war to Sulla. In the military campaigns assigned to him he was successful. But now the enmity between Marius and Sulla assumed deadly form. This was temporarily checked by the breaking out of the Social War, which hushed all private quarrels for the time. Marius and Sulla took an active part against the common foe. Marius was advanced in years and found himself thrown in the shade by the superior energy of his younger rival. Sulla gained brilliant victories, and was elected consul in 88, receiving from the senate the command of the Mithridatic war. But he was expelled from Rome by Marius. So Sulla, on his return to the city at the head of his legions, proscribed Marius and his leading adherents. Sulla then remained at Rome till the end of the year, and set out for Greece at the beginning of 87, in order to carry on the war against Mithridates. He defeated Archelaus, Mithridates' general, in Boeotia, and in the following year was victorious in another battle against the same foe. But Sulla's enemies were giving trouble at home. The consul Cinna, who had been driven out of Rome by his colleague Octavius, soon after Sulla's departure from Italy, entered it again with Marius at the close of the year. Both Cinna and Marius were appointed consuls in the year 86, and all the regulations of Sulla were swept away. Having brought the Mithridatic War to conclusion, Sulla returned to Italy. He landed at Brundisium in the spring of 83. After several engagements Sulla became complete master of Rome and Italy. He resolved to take great vengeance on his enemies, and to utterly destroy the popular party. For the first time a list of names of those to be put to death was prepared. All persons whose names appeared on the list were outlaws, to be killed by anyone with impunity. Their property was to be confiscated and sold at public auction; and their descendants were excluded from a voice in public offices. Terror reigned throughout Rome and Italy. Fresh proscriptions constantly appeared. No one was safe. The confiscated property was purchased at nominal prices by Sulla's friends. Thousands perished. At the commencement of these horrors, towards the close of 81, Sulla had been appointed dictator for as long as he judged necessary. His object in the dictatorship was to carry out in a legal manner the reforms in the constitution and the administration of justice. He did not intend to abolish the republic, and consequently caused consuls to be elected for the following year, and was himself elected to the office while he continued to hold the dictatorship. His object was to give back to the senate and aristocracy the powers they had lost. In 81 he celebrated a splendid triumph on account of his victory over Mithridates. He claimed for himself the surname of Felix ('happy' or 'lucky'), as he attributed his success to the gods. He established military colonies throughout Italy, taking lands away from those who opposed him and giving it to his soldiers. At Rome he created a kind of a bodyguard for his protection by giving citizenship to slaves who had belonged to persons proscribed by him. The slaves thus rewarded were said to have numbered 10,000. In 79, to the surprise of everyone, Sulla resigned and retired to his estate at Putoli, and there, surrounded by the beauties of nature and art, he passed the rest of his life in literary and sensual enjoyments. He died in 78, at the age of 60. He wrote his own epitaph, stating that none of his friends ever did him a kindness, and none of his enemies a wrong, without being fully repaid.

Now when Sulla had placed the republic under these consuls new wars arose—one in Spain (Hispania), another in Pamphilia and Sicily, a third in Macedonia, and a fourth in Dalmatia. For Sertorius, who was (a member) of the Marian Party, [The German edition of the mistranslates the Latin clause *qui partium marianarum fuerat* ("who was (a member) of the Marian Party"—i.e., a partisan of the political party of Marius) as "being present in the region of the seas."] moved the Spaniards to war. Against him were sent the generals Quintus Caecilius (Cecilius) and Metellus, his son, [Schedel is mistaken here. The two generals sent against Sertorius were Quintus Caecilius Metellus, the son of that Metellus who had subdued Jugurtha, and the praetor Lucius Domitius]. and the Spaniards were brought under the dominion of the Roman people. Appius Claudius was sent against Macedonia, and later Cn. Scribonius was sent. He conquered the Dardanians, and marched as far as the Danube River. And so at one and the same time many triumphs and victories were celebrated.

The First Servile War, at the beginnings of the city [The phrase "at the beginnings of the city" is rather vague. Perhaps the chronicler is referring to the lands surrounding (i.e., the suburbs of) the city], was incited in the city itself by Herdonius, the Sabine ruler. But this was more of an insurrection than a war. Soon afterwards, with the empire occupied throughout a variety of lands, who could believe that Sicily was being ravaged with far greater cruelty by the Servile War than during the Punic War? The land, rich in wheat, a province that, in its way, is a suburb of the city, was held by great estates of our citizens. At last Perperna (Perpenna) the general punished them. And he was content with an ovation (for his victory) over the slaves, so that he might not dishonor the dignity of his triumph with an inscription mentioning the slaves.

The Servile or Slave War occurred in Sicily in 133-131 BCE; a second in Sicily in 103 was ended by the proconsul Aquilius in 99.

In the 689th year from the founding of the city, in the time of these consuls (referring to the portraits of Marcus Tullius Cicero and Gneus Antonius)

Marcus Tullius Cicero and C. Antonius (here called Gneus Antonius) were colleagues in the consulship in the year 63 BCE. Cicero, the Roman orator and politician, was born in 106, and spent his boyhood partly in his native town of Arpinum and partly at Rome. He was a devoted pupil of Philo, the head of the Academic School, studied rhetoric under Molo of Rhodes, and law under Q. Mucius Scaevola, the augur and juris-consult. His forensic life began at twenty-five. He studied philosophy at Athens and under various masters in Asia. He returned to Rome in 77, engaging at once in forensic and political life. He held various political offices. He was elected the consulship in 63, and this was a year of amazing activity in his career, both administrative and oratorical. In the political dissensions of the times, Cicero found himself deserted, and on the advice of Cato went into exile at the end of March in the year 58 to avoid bloodshed. He was recalled the following year and was received at Rome with enthusiasm by all classes.

Under Caesar's dictatorship, Cicero abstained from politics. Domestic difficulties drove him to find comfort for his troubles in literature. His repose was broken by Caesar's murder in 44; but when it became apparent that the conspirators had removed the despot but not the despotism, he again devoted himself to philosophy. He returned to Rome at the end of the year and again became involved in Rome's political quarrels. He was included in the list of the proscribed and was slain on December 7th, 43 near Formiae. His head and hands

were sent to Rome and nailed to the rostra after Fulvia, wife of Antony, and widow of Clodius, had thrust her hairpin through the tongue.

C. Antonius, according to most accounts, was one of Catiline's conspirators, and his well-known extravagance and rapacity seem to render this probable. Cicero gained him over to his side by promising him the rich province of Macedonia, in which he would have better opportunity of amassing wealth than in the other consular province of Gaul. At the conclusion of the war he went into this province and plundered it so shamefully that his recall was proposed in the senate. Cicero defended him. In 60 he was succeeded in the province by Octavius, father of Augustus, and on his return to Rome was convicted in his province. He retired to the island of Cephallenia, but was recalled by Caesar, whom he probably did not long survive.

, one L. Sergius Catilina, a man of very noble lineage, but of very depraved intelligence, conspired to destroy his fatherland. Together with some other famous, but reckless men, he was driven out of the city of Rome by Cicero. His accomplices, after being seized, were strangled in prison, and Catiline was defeated in battle and slain by the other consul, Antonius. [L. Sergius Catilina (Catiline) was a descendant of an impoverished ancient patrician family. His youth and early manhood were stained by every vice and crime. He first appears as a zealous partisan of Sulla, sharing personally in the horrors of Sulla's proscriptions. Notwithstanding his infamy he attained to the dignity of praetor in 68 BCE, was governor of Africa during the following year, and returned to Rome in 66 to sue for the consulship, but was disqualified by an impeachment for oppression in the province. Disappointed in the outcome, Catiline organized a conspiracy to murder the new consuls; but through his own hastiness the attempt failed. His subsequent attempts to upset the government are best read in Cicero. Catiline was slain in the year 62]. Then in the following year Metellus triumphed over the island of Crete when Junius Sillanus and L. Murena were consuls.

Pompeius Maximus, general of the Romans, was held in very great esteem by the Romans. After a speedy defeat of the pirates he was made a commander of the army and proceeded against twenty-two eastern kings. In Lesser Armenia he defeated Mithridates in a battle at night. Afterwards he made war against Tigranes the king, and the Albanians and Herod their king. He also wisely fought the king of Iberia, the Itureos and the Arabs. He then proceeded against Jerusalem, the capital city of Judea; and although at that time the city was not only well protected by nature, but by great walls and moats, he besieged it and captured it in barely three months' time. A thousand Jews were slain, and the remainder held as hostages. He ordered the walls of the city to be overturned. [This sentence is not found in the German edition]. Hycarnus was given the office of high priest. Aristobulus was carried to Rome as a prisoner. He then went to Asia, and from there he returned to Rome in great glory and triumph in the consulships of Junius Sullanus and L. Murena. [Cn. Pompeius Magnus, born September 30, 106 BCE, was a few months younger than Cicero, and six years older than Caesar. He was one of Sulla's most successful generals. When the war in Italy was brought to a close, Sulla sent Pompey against the Marian party in Sicily, of which he easily made himself master. He proceeded to Africa and gained further victories, returned to Rome in great triumph. He became consul, and openly breaking with the aristocracy, which was jealous of him, he became the great popular hero. A number of changes were now made in the laws, such as restoring to the tribunes the powers of which Sulla had deprived them. For the next two year Pompey remained in Rome. In 67 power was conferred upon him to make war against the pirates, which he did with great speed and success (though several modern scholars believe that the threat of piracy was intentionally overplayed by Pompey for political reasons). During the remainder of the year and the beginning of the following, he visited the cities of Cicilia and Pamphylia, and provided for the government of the newly conquered districts. He was then authorized to proceed against the Mithridates, who retreated to Armenia, but was there defeated by Pompey; and as Tigranes now refused to receive him into his dominions, Mithridates resolved to plunge into the heart of Colchis, and from there made his way to his own dominions in the Cimmerian Bosphorus. Pompey now turned against Tigranes, but the Armenian king submitted without a contest, and was allowed to conclude a peace with the republic. In 65, Pompey was sent out in pursuit of Mithridates, but met with much opposition from the Albanians and Iberians, so he resolved to leave these districts. In 64, he made Syria a Roman province. In 63, he advanced further south, in order to establish the Roman supremacy in Phoenicia, Coele-Syria, and Palestine. The Jews shut the gates of Jerusalem against him; but after a siege of three months the city gave up. During this war came news of the death of Mithridates. Settling his affairs in Asia, Pompey returned to Italy in 62. As soon as he landed at Brundisium he disbanded his army in order to allay the fear that he might seize the supreme power. He was now 45, and for the third time was accorded the honor of a triumph. And now he was called upon to take part in the problematic civil affairs of the commonwealth, and for this he was hardly fitted. The aristocracy still regarded him with jealousy and distrust; yet Pompey would not ally himself with the popular party over which Caesar held sway. The aristocracy refused to sanction the work of Pompey in Asia, and Caesar having agreed to use his influence to favor Pompey in securing this approval, Pompey joined Caesar, and Crassus with his immense wealth became the third party to the triumvirate. This union, for the time, crushed the aristocracy. Pompey's acts in Asia were ratified and the Agrarian laws espoused by Caesar were passed. Caesar gave Pompey his daughter Julia in marriage. Caesar then went to Gaul, but Pompey remained in Rome. Caesar gained in glory, but Pompey lost confidence at home. The senate feared Pompey and deserted him for their favorite Clodius. And so he decided to strengthen his connection with Caesar. Thus he became regarded as the second man in the state. But he aspired to the dictatorship of the Roman world, and to this he fomented internal strife. The story of the civil war that followed between himself and Caesar eventually ended, as far as the part he played in it, in his assassination on the shores of Egypt].

Caius Julius Caesar, who later became emperor, was, together with Lucius Bibulus, made consul in the 698th year from the founding of the city. [C. Julius Caesar and M. Calpurnius Bibulus were colleagues in the consulship in 59 BCE]. And to him were assigned Transalpine and Cisalpine Gaul. To this the Roman senate also added Illyricum and ten legions with which he fought heavy engagements for ten years. First he fought the Helvetians, and he marched as far as the English Sea. Then he put to flight Ariovistus (Ariovistum), the king, and the Aedui (Arudes), Marcomones, Tribeti, Vangiones, and Suevi; and later also the Belgae and others whom we collectively call the Germans. After that he built a bridge over the Rhine (Rhenum) and passed over it. In nine years he subdued all Gaul lying between the Alps and the Rhone (Rhodanus) River, and the Rhine (Rhenum) River and the sea. This was followed by a grievous domestic war. For when the victorious Caesar returned from Gaul and craved the honor of the office of consul a second time,

this was denied him by Marcellus Bibulus, Pompey and Cato; and he was ordered to dismiss his army and return to the city; and Pompey was sent (against him?) with absolute authority; and on account of this insult a war arose. [Caius Julius Caesar was born July 12th, 100 BCE in the consulship of C. Marius and L. Valerius Flaccus. He was six years younger than Pompey and Cicero. He was killed when almost 56 years of age, March 15th, 44. At the age of 22 he obtained great renown as an orator and was elected to high offices. In 63 he was elected Pontifex Maximus. In 61 he went as proprætor into farther Spain, where he gained great victories over the Lusitanians. On his return he and Bibulus were elected consuls. After his election he formed the first triumvirate with Pompey and Crassus. Caesar's first popular measure was to divide the Campanian plain among the poorer citizens. By a vote of the people the provinces of Cisalpine Gaul and Illyria were granted to Caesar with three legions for five years; also Transalpine Gaul, with another legion for five years. For nine years Caesar was now occupied with the subjection of Gaul. He conquered Transalpine Gaul, twice crossed the Rhine, and twice landed in Britain, previously unknown to the Romans. He conquered the Helvetii, who had emigrated from Switzerland, to settle in Gaul. He next defeated Ariovistus, the German king, who had taken possession of part of the territories of the Aedui and Sequavi, and pursued him as far as the Rhine. In his second campaign Caesar made war on the Belgæ in northeastern Gaul, and subdued them. He crossed the Alps and made war against the Veneti and other states in northwestern Gaul. In three campaigns Caesar subdued the whole of Gaul. In his fourth campaign he crossed the Rhine in order to strike terror into the Germans, but he only remained 18 days on the further side of the river. He invaded Britain in the same year, but soon returned to Gaul and put down all the revolts that had occurred in the meantime (50). But his brilliant victories estranged Pompey, who joined the aristocratic party by the assistance of which alone he could hope to remain the chief man in the Roman state. The great object of this party was to deprive Caesar of his command, and to compel him to return to Rome as a private man to sue for the consulship. They would then have accused him, and as Pompey was in the neighborhood of the city with his army, the trial would have been a mockery, and condemnation certain. Caesar offered to compromise, and to resign his command if Pompey would do likewise. But the senate refused to listen. January 1st, 49 the senate decreed that Caesar disband his army, and refusing to do so, he should be regarded as an enemy of the state. Caesar crossed the Rubicon, which separated his province from Italy, and marched towards Rome. Pompey and some of the magistrates and senators fled to Capua, and from there to Greece, to which country Caesar was not able to follow on account of his lack of ships. In three months Caesar was master of all Italy, and later, crossing into Greece, completely defeated Pompey, who fled to Egypt. There Pompey was murdered before Caesar arrived. Caesar was now appointed dictator for a whole year and consul for five years. He accepted the dictatorship but declined the consulship. He made M. Antony his master of horse].

Folio LXXXVI *verso*

Florence (Florentia), the noblest and most distinguished city among the cities of Etruria (Ethrurie), is said to have had its origin with the coming of the soldiers of Sulla (to whom this land was assigned by Sulla). And because they took their first dwellings at the flowing waters of the Arno, from that, at first, they suppose the city was called Fluentia. And Pliny (who first makes mention of this region) says the Fluentini were located beside the flowing Arno. These soldiers came there six hundred and sixty-seven years after the founding of the city of Rome. Thus Florence seems to have had its beginning around eighty-three years before the advent of Christ our Lord. This city of Florence was founded by the Fiesoleans (Fesulanis) on the shores of the river Arno, and the ancients called the city Fluentia; but after the city became prosperous and had wonderfully increased in size, and excelled all other cities in the same neighborhood in power, strength and possessions, it was more appropriately called Florence (Florentia), rather than Fluentia. In the time of the Goths the city was powerfully attacked, for Totila overran and devastated it. But Charles the Great rebuilt it; and he increased it in size and surrounded it with fortifications, and endowed it with esteemed liberties and civic regulations. After Florence, by force, annexed the Fiesoleans in the year 1024, it greatly increased in riches and honor. In the same year Emperor Henry I built the Church of San Miniato, by the walls of Florence. From nearly that time the city began to be governed just as it is today by the Priors of the Guilds and by the Standard-bearers of Justice. In this city is found, among many other unbelievable adornments, the celebrated cathedral dedicated in honor of the glorious Virgin. In the fourth year after that was begun a palace, equally superb, which the Priors inhabit; and after that, in the fifth year (1071) an orchard was planted, and the walls were enlarged; while above the Church of St. Lawrence on the banks of the river, the city was permanently enclosed. Thirty-one years later a marble tower, a beauty among the bell-towers of the world, was erected. And there also the index finger of the forerunner (of Christ) is held in very great veneration; and in his honor a very famous building, in a rather crowded part of the city,

Folio LXXXVII *recto*

was dedicated, which they call the Baptistery. The doors are made of solid bronze, and the histories of the New and Old Testament are engraved on them with indescribable art. [The Florence Baptistery (or Baptistry) of St John (Italian Battistero di San Giovanni) is a religious building in Florence believed to be the oldest building in the city. It is particularly famous for its three sets of artistically adorned bronze doors by two different artists. The South Doors were designed and created by Andrea Pisano in the years 1329-1336. The more celebrated North Doors, begun in 1401, took Lorenzo Ghiberti, the winner of a contest to see who would create the sculptures for these doors, 21 years to complete. Their success made Ghiberti the most celebrated artist in Italy, and secured him the commission to complete one further set of doors on the Baptistery, the East Doors (now known by Michelangelo having called them worthy of being "The Gates of Paradise"), which took 28 years to complete and contain what may be the greatest of all renaissance sculptures]. And although Florence was called the flower of all the cities of Italy, yet beside her beauty and the sophistication of her citizens, she also possessed more extraordinary men of every kind of virtue. She was graced by two poets, Dante Alighieri [Dante Alighieri (1265-1321) was Italy's greatest medieval writer. Although he wrote many works in Latin, his masterpiece, the (originally simply called the in Italian), was written in the vernacular language of his native Tuscany now known as Italian]. (Aldegerio), and Francesco Petrarch [Petrarch (1304-1374), called the 'father of humanism' and the 'father of the Renaissance', was an Italian scholar and poet. He perfected the sonnet form in poetry, and contributed significantly to the development of the study of ancient history and literature that would be

the foundation of the Italian Renaissance. The is, in a certain sense, a descendant of Petrarch's humanistic legacy]. The former was born at Arezzo (Aretium) of a Florentine father in exile, died and was buried in Arquà (Arquade) in the Euganean hills. [This sentence is not in the German edition of the chronicle]. The latter was born in Florence of Florentine parents and died in exile from his fatherland in Ravenna. [This sentence is not in the German edition of the chronicle]. Not long after that she had the very famous painter Giotto [Giotto (c. 1267–1337), an Italian painter and architect from Florence, was the founding father of the artists of the Italian Renaissance. His most famous work, and the one that decisively broke with the medieval artistic traditions of the past, were the frescoes he painted for the Scrovegni Chapel between 1303 and 1310]. (Iotum), a highly celebrated artist and the equal of Apelles [Apelles of Kos (c. 352-308 BCE) was a celebrated painter of ancient Greece. Pliny the Elder, who discusses him in his (35.36.79-97 and passim), considered him the greatest painter of the ancient world. None of his paintings survive]. She also had Accursius, prince of legal scholars, and foremost interpreter of the civil law. And she gave (to the world) Tadeus, of all physicians most renowned. And she was graced by Cosimo de' Medici (Cosmo Mediceo), who in wealth, magnanimity and amiability excelled all the other citizens of Europe; and his sons and grandsons crown his good fortune, and added very many adornments to the city of Florence, particularly the monastery of San Marco, in which there are beautiful structures and a library which excels all others. These demonstrate the great man's magnificence. And his private residence built on the Via Larga (Lata) can be compared to the works of the Romans. Leonardo [Leonardo Bruni (c. 1369-1444) was a humanist, historian and chancellor of Florence. He was a pioneer in the development of a more modern understanding of history, in which secular events were divorced from religious ones, and where the Bible was just one source in the historian's toolbox. His greatest work, , applies these principals to the writing of history]. of Arezzo has given a detailed history of the origin and accomplishments of this most flourishing [Schedel—unusually—makes a pun here of the name of the city of Florence ('The Flourishing Place'). His source, Biondo Flavio, ('Italy Illuminated') 1.26, simply states: "The distinguished Leonardo of Arezzo has given a detailed account of the origin and accomplishments of the famous city of Florence in his ." city. Beside Florence is the ancient city of Fiesole (Fesula), a place celebrated by the writings of many, especially Sallust (Salustii) and Livy (Livii). It has perished, or, as mentioned above, moved its people and its wealth to Florence. From its mountains, which slope down to the east, arises the Mugnone (Munio) stream, which washes the walls of Florence. The Arno River, yoked by four great bridges, divides the city of Florence. They say that the upper Arno valley, which now, as far as the floodplain of the Arno encompasses, is the most productive of the best wine in the Florentine region, was once a swamp. The foresight of the Florentines is to be praised in many respects, particularly in the selection of their chancellors who examine the art of rhetoric and who welcome men experienced in the field of study they call humanism, such as Leonardo [See the note above on Leonardo Bruni]. and Carlo Aretino [Carlo Marsuppini (1399-1453), also known as Carlo Aretino (Carolus Arretinus in Latin), was a celebrated Renaissance humanist and chancellor of Florence]. and Poggio [Gian Francesco Poggio Bracciolini (1380-1459), Italian scholar of the Renaissance, was born in 1380 at Terranuova, a village in the territory of Florence. His abilities and his dexterity as a copyist of manuscripts brought him into early notice with the chief scholars of Florence. Coluccio Salutati and Niccolò de' Niccoli befriended him, and in the year 1402 he was received into the service of the Roman curia. His functions were those of secretary. He did not concern himself with the ecclesiastical controversies of the times, but devoted himself heart and soul to the resuscitation of classical studies. He unearthed many valuable manuscripts, copied them and communicated them to the learned. Wherever he went he carried on his researches. He distinguished himself as an orator and writer, and epistolographer and grave historian, and as a facetious complier of fabliaux in Latin. He also wrote a , written in avowed imitation of Livy's manner. His , a collection of humorous and indecent tales, is chiefly remarkable for its unsparing satires on the monastic orders and the secular clergy. A considerable portion of his extant works are invectives. About 1452, Poggio finally retired to Florence, and on the death of Carlo Aretino in 1453 he was appointed chancellor and historiographer to the republic. His declining days were spent in the discharge of his Florentine office and in the composition of his history].; and before these, Coluccio [Coluccio Salutati (1331-1406) was an Italian scholars and one of the most important political and cultural leaders of the Florentine Republic. The teacher of Leonardo Bruni, Coluccio wrote historical works linking Florence's origin to the Roman Republic. In his lifetime, although the study of ancient literature was generally frowned upon by the Roman Catholic Church, Coluccio both promoted the study of this literature and was instrumental in getting theologians and church officials to see the value of classical studies for current and future generations], men who have passed down most eloquently the art of writing and speaking.

Florence, also called Florentia, Fiorenza, and Firenze, is located in Etruria, on either side of the river Arno, and about three miles south of Fiesole (Faesulae). Though celebrated in modern times as the capital of Tuscany, and in the Middle Ages as an independent republic, it was not a place of much consequence in antiquity. It is probable that it derived its first origin as a town from the Roman colony, the date of the establishment of which is not clear. A colony was settled there by the triumvirs after the death of Caesar; but there seems some reason to believe that one had previously been established there by Sulla. There is no direct authority for this fact, any more than for that of the new town having been peopled by emigrants who descended from the rocky heights of Fiesole to the fertile banks of the Arno; but both circumstances are in themselves probable enough, and have a kind of traditionary authority which has been generally received by the Florentine historians. A passage of Florus also, in which he enumerates Florentia (or as some manuscripts give the name, Fluentia) among the towns sold by auction by order of Sulla, is only intelligible on the supposition that the lands were divided among new colonists. But he is certainly in error in reckoning Florentia as a flourishing municipium at this time. It is probable that its favorable position in the center of a beautiful and fertile plain on the banks of the Arno, and on the line of the great high road through the north of Tuscany, became the source of its prosperity; and it is clear that it rapidly came to surpass its more ancient neighbor of Fiesole.

Fiesole (Faesulae) is an ancient and important city of Etruria, situated on a hill rising above the valley of the Arno, about three miles from the modern city of Florence. It was taken and ravaged with fire and sword during the Social War. In the middle ages the city was reduced to insignificance by the growing power of the Florentines, and gradually fell into decay. According to the ordinary histories of Florence it was taken and destroyed by the Florentines in 1010 CE, but much doubt has been thrown on this statement by modern historians. Fiesole is now a mere village, though retaining its Episcopal rank and ancient cathedral. Edmund G. Gardner, in his *Story of Florence*, observes, "The truth appears to be that Florence was originally founded by Etruscans from Fiesole, who came down from their mountain to the plain of the Arno for commercial purposes. The Etruscan colony was probably destroyed during the wars between

Marius and Sulla, and a Roman military colony established here—probably in the time of Sulla, and augmented later by Caesar and Augustus."

Christianity is said to have been first introduced at Florence in the days of Nero; the Decian persecution raged here as elsewhere, and here Miniatus suffered martyrdom. Christian worship is said to have been first offered up on the hill where a stately eleventh century basilica now bears his name. When persecutions came to an end under Constantine, a church dedicated to the Baptist on the site of the Marsian temple, and a basilica outside the walls, where San Lorenzo now stands, were among the earliest churches in Tuscany.

By the beginning of the 13th century Florence became one of the foremost cities of Italy. When the inability of the nobles to govern themselves was made manifest by ceaseless conflicts between Guelphs and Ghibellines, the guilds, in 1282, took the government in hand. But in time a new aristocracy arose against which the lower ranks rebelled in 1378. Three years of mob rule followed, and then came an aristocratic government headed by the Albizzi, who inaugurated the city's most brilliant history. Florence became the money market of Europe, and the chief cradle of modern culture. The wealthy Medici, aided by the democrats, next seized the government. Cosimo, pater patriae ('father of his fatherland'), while retaining the republican constitution, ruled the city from 1434 until his death in 1464. He was succeeded by his weak son, Piero, who was followed in 1469 by his son Lorenzo the Magnificent, a statesman, poet, and patron of arts and science, who died while the Chronicle was in the making. After his death the Florentine love of liberty was powerfully stimulated by the Dominican friar, Savonarola of Ferrara, and there followed a successful rebellion against the Medici rule. But Savonarola was burned at the stake in 1498, and in 1512 the Medici were reinstated with the aid of Spanish troops. In 1527 they were again expelled, but in 1530, after a heroic defense, during which Michelangelo had charge of the fortifications, Florence was captured by the army of Charles V, who installed Alessandro de Medici as hereditary duke. After him in 1537 came Cosimo I, who united the communities of Tuscany into a single state. On their extinction in 1737, Tuscany fell to the house of Lorraine. In 1860 Tuscany was united with the new kingdom of Italy by a plebiscite.

Florence is memorable in literature as the birthplace of Dante, who was born in 1265 and died in exile at Ravenna in 1321. Here also lived Giovanni Boccaccio, whose Decameron laid the foundation for modern Italian prose. Here Giotto, called the father of modern painting, began his work. The three greatest Italian masters, Leonardo da Vinci, Michelangelo, and Raphael, though not permanently attached to Florence, did some of their most important work here. Among the celebrated Florentine sculptors were Ghiberti, Luca della Robbia, and Donatello. Among its architectural monuments are the Palazzo Vecchio, with its tower 308 feet in height, built in 1298-1314, now the town hall; the great Cathedral, begun in 1296 and not completed until 1436, 185 yards long and 114 yards across the transepts, and with a dome 345 feet high; the Campanile, a square ball tower, begun by Giotto in 1334, and 275 feet high; and the Monastery of San Marco built in 1437-1443, which contains murals by Fra Angelico.

Nearly the entire paragraph devoted to Florence on folios LXXXVIv and LXXXVIIr was taken by Schedel from Biondo Flavio's *Italia Illustrata* ('Italy Illuminated') 1.26-34.

Folio LXXXVI *verso* and LXXXVII *recto*

ILLUSTRATION FLORENCE

This special woodcut covers fully two-thirds of these two folios, and appears to have been based on other panoramic views of Florence of about the time of the Chronicle.

Let us enter the city by way of the Arno in the flat bottom boat that is being piloted without passengers or cargo at the river mouth. The Arno flows off to the right and is spanned by a number of bridges. The city lies on either side of the river and is fortified with walls and turrets. In the center of the town is the great cathedral church and before it the famous Campanile of Giotto. The church, called Santa Maria del Fiore (but more popularly known as the Duomo), is the largest and most important of the numerous Florentine churches. It was founded in 1298, but the façade was not finished until the nineteenth century. In actuality the famous Campanile of Giotto is close by; and the woodcutter has given us some suggestion at least of the Baptistry which was built in the thirteenth century, and adorned with the beautiful bronze doors of Ghiberti in the fifteenth century. The city is pictured as nestling at the foot of the Apennines, and in the distance to the left there is a suggestion of another city, probably Fiesole.

Folio LXXXVII *verso*

This Antiochus, being encouraged, pursued Triphon and caused him to flee. Triphon was at first on Alexander's side; and as he saw that the entire army was murmuring against Demetrius, he went to Arabia to bring back Antiochus. After that Triphon was determined to slay Antiochus, and to wear the crown himself; but he feared Jonathan, the formidable protector of Antiochus. Afterwards, Antiochus came to the soil of his fathers, and the whole army came to him, and only a few of the people remained with Triphon. Later he besieged and shut up Triphon. Finally Triphon was slain in Parthia. [Diodotus Triphon was a usurper of the throne of Syria during the reign of Demetrius II Nicator. After the death of Alexander Balas in 146 BCE, Triphon first set up Antiochus, the infant son of Balas, as a pretender against Demetrius; but in 142 he murdered Antiochus and reigned as king himself. Triphon was defeated and put to death by Antiochus Sidetes, the brother of Demetrius, in 139, after a reign of three years].

Antiochus Spondius was the son of Antiochus Pius who fled from the kingdom to Parthia.

Mithridates Pharnaces, son of the king of the Parthians, was a king of Pontus, born and reared at Sinope. While still a child his parents died. But as he grew up he subjugated the neighboring people and the Scythians. With the Romans he engaged in a very cruel war lasting forty years. He captured Bithynia and Cappadocia, and invaded Asia, Phrygia, Paphlagonia and Macedonia. Fighting many famous battles, he did not attack the Romans in a single way. [This sentence is not in the German edition of the chronicle]. They say that he knew twenty-two languages (for he ruled over that number of nations), so that in whatever language someone brought a case before him, he rendered judgment in that same language.

Schedel here employs Quintilian (*Institutio Oratoria* 11.2.50), but his cut and paste compilation technique conflates Mithridates with Crassus(!):

Ceterum quantum natura studioque valeat memoria vel Themistocles testis, quem unum intra annum optime locutum esse Persice constat, vel Mithridates, cui duas et viginti linguas, quot nationibus imperabat, traditur notas fuisse, vel Crassus ille dives, qui cum Asiae praeesset quinque Graeci sermonis differentias sic tenuit ut qua quisque apud eum lingua postulasset eadem ius sibi redditum ferret.... For the rest there are many historical examples of the power to which memory may be developed by natural aptitude and application. Themistocles is said to have spoken excellently in Persian after a year's study; Mithridates is recorded to have known twenty-two languages, that being the number of the different nations included in his empire; Crassus, surnamed the Rich, when commanding in Asia had such a complete mastery of five different Greek dialects, that he would give judgement in the dialect employed by the plaintiff in putting forward his suit....

H. E. Butler, Quintilian; Loeb Classical Library, 1922; pp. 241, 243

He was also versed in Greek literature, and he even studied music. He was a man of great soberness and industry. Cn. Pompeius finally defeated him in a night battle, destroyed his fort, and killed forty thousand of his men. Pharnaces, his son, after the slaying of the other sons, led an army against his father. And after Mithridates from a high wall pleaded at length, but in vain, with his son, he (Mithridates) came down to his wives, concubines and daughters, and administered to them, and finally to himself, the poison. But as he had beforehand provided himself with antidotes, he was not able to be affected by the poison; he asked a certain Gaul, Bituitus (Vitigis), who was a soldier of his, (to kill him), and offered him his neck;

The probable source of this section on Mithridates' death seems to be Orosius, *Historiae Contra Paganos* ('Histories Against the Pagans') 6.5.6:

Quod cum ipse nouissimus hausisset nec tamen propter remedia, quibus uitalia sua aduersus noxios sucos saepe obstruxerat, ueneno confici posset frustra spatia retur, siquo tandem modo infusa pestis per uenas uegetatione corporis acta discurreret, Gallum quendam militem iam fracto muro discurrentem inuitauit eique iugulum praeiuit.

But the name of the Gallic soldier, Bituitus (the only sense that can be derived from the vitigis of the Chronicle), seems to come from Appian, *Roman History*, 12.111: Seeing a certain Bituitus there, an officer of the Gauls, he said to him, "I have profited much from your right arm against my enemies. I shall profit from it most of all if you will kill me, and save from the danger of being led in a Roman triumph one who has been an autocrat so many years, and the ruler of so great a kingdom, but who is now unable to die by poison because, like a fool, he has fortified himself against the poison of others. Although I have kept watch and ward against all the poisons that one takes with his food, I have not provided against that domestic poison, always the most dangerous to kings, the treachery of army, children, and friends." Bituitus, thus appealed to, rendered the king the service that he desired.

Horace White, Appian; Loeb Classical Library, 1913 but he passed away at Bosphorus. He reigned 40 years, and with the consent of Pompey was placed in the royal sepulcher at Sinope. [Mithridates VI, King of Pontus (120-63 BCE), surnamed Eupator, also Dionysus, but more commonly called 'the Great,' was the son and successor of Mithridates V, King of Pontus, surnamed Euergetes, who was the son of Pharnaces I. He was eleven years of age upon his accession. We are told that immediately upon ascending to the throne, he was assailed by the designs of his guardians, but that he succeeded in eluding all their machinations, partly by displaying a courage in warlike exercises beyond his years, partly by the use of antidotes against poison, to which he began thus early to accustom himself. He attained to manhood, possessed of natural vigor of body and intellect. As a boy he had been brought up at Sinope, where he probably received his Greek education; and so powerful was his memory, that he is said to have learned not less than 22 languages, and to have been able in the days of the greatest power to transact business with the deputies of every tribe subject to his rule in their own particular dialect. He is said to have murdered his mother, to whom a share in the royal authority had been left by Mithridates Euergetes; and this was followed by the assassination of his brother. In the early part of his career he subdued the barbarian tribes between the Euxine and the confines of Armenia, including the whole of Colchis and the province called Lesser Armenia, and even extended his conquests beyond the Caucasus. He incorporated the kingdom of Bosphorus into his dominions, and now considered himself in possession of such great power, that he felt equal to a contest with Rome itself. Up to this point he had submitted to the mandates of Rome. Even after expelling Ariobarzanes from Cappadocia, and Nicomedes from Bithynia in 90, he offered no resistance to the Romans when they restored these monarchs to their kingdoms. But when Nicomedes, urged by the Roman legates, invaded the territories of Mithridates, the latter prepared for immediate hostilities. His success was rapid and striking. In 88, he drove Ariobarzanes out of Cappadocia, and Nicomedes out of Bithynia, defeated the Roman generals who had supported the latter, made himself master of Phrygia and Galatia, and at least of the Roman province of Asia. During the winter he issued the sanguinary order to all the cities of Asia to be put to death, on the same day, all the Romans and Italians who were to be found within their walls. These commands were obeyed by almost all the cities, and 80,000 are said to have perished in those massacres, so hateful had the Romans made themselves. In the meantime Sulla received the

command to make war against Mithridates, who at once sent an army under his general Archelaus into Greece to meet Sulla. But Archelaus was twice defeated by Sulla, while about the same time the king himself was defeated in Asia by Fimbria. He sued for peace, which was granted upon condition that Mithridates abandon all his conquests in Asia, pay 2,000 talents and give up 70 ships. So ended the first Mithridatic War. A second war followed, but peace was again restored with Sulla, but not confirmed by the Roman senate. The death of the king of Bithynia brought on complications, for by his will that king gave his kingdom to the Roman people, and so it was declared a Roman province. But Mithridates espoused the cause of the king's son, which he prepared to support by his arms. He took the field with 120,000 footmen and 16,000 horses and a vast number of barbarian auxiliaries. And so commenced the third Mithridatic war. The Roman consuls Lucullus and Cotta were unable to oppose his first interruption. He traversed Bithynia without resistance, and when Cotta gave him battle, the consul was totally defeated. Mithridates now laid siege to Cyzicus, but Lucullus came to its relief and caused Mithridates to abandon the enterprise and force him to retreat with great loss. The king now took refuge in Pontus. There he was followed by Lucullus and again defeated. Whereupon the king took refuge with his son-in-law, Tigranes, king of Armenia, who became his ally. But Lucullus invaded Armenia and defeated the allied forces, then turned aside into Mesopotamia and laid siege to Nisibis. But now the tide turned, for the soldiers of Lucullus mutinied and demanded to be led home. Lucullus was obliged to give up the siege and returned to Asia Minor. Mithridates took advantage of this situation, raised an army and invaded the Pontus, and defeated Fabius and Triarius, to whom the defense of Pontus had been committed. Before the close of the year 67 Mithridates had regained possession of all his hereditary dominions. In the following year the conduct of the war was entrusted to Pompey, and the king was obliged to retreat before the Romans. With his small army he plunged into the heart of Colchis, and from there made his way to the Palus Maeotis and the Cimmerian Bosphorus. Unable to obtain peace from Pompey, he conceived the daring project of marching round the north and west coasts of the Euxine, through the wild tribes of the Sarmatians and Getae, and having gathered around his standard all these barbarian nations, to penetrate Italy itself. But his followers became disaffected. His son, Pharnaces, at length openly rebelled against him, and was joined by the whole army, who unanimously proclaimed him king. Mithridates took refuge in a strong tower, seeing that no choice remained to him but death or captivity. He took poison, but his constitution had been so long inured to antidotes that it did not take effect, and he was compelled to call in the assistance of one of the Gallic mercenaries to dispatch him with his sword. He died in 63. By the orders of Pompey his body was interred with regal honors in the sepulcher of his forefathers at Sinope].

This Demetrius was a brother of the aforesaid Antiochus, and was slain by Alexander the king of the Jews.

Philip, the last king of Syria and Asia, began to reign in the fourth (year?) of the kingdom of Alexander, and he reigned two years. During his reign Antiochus his uncle fled to the Parthians, and gave himself up to Pompey, after which Philip was immediately taken prisoner by Gabinus, the Roman consul, and his kingdom was made subject to the Romans. And the kingdom of Syria came to an end after having endured for two hundred and twenty years under 17 kings.

After the last king of Syria, Syria too was made tributary to the Romans. Pompey came to Jerusalem and took the city. He opened the Temple and went as far as the Holy of Holies. He endowed Hyrcanus with the high priesthood and took Aristobulus, his brother, away. At this time the Jews completely gave up their freedom and became subject to the Romans. And Pompey placed in the hands of Scaurus, the pro-consul, the management and care of the land, and left two legions with him. [M. Scaurus, eldest son of Aemilius Scaurus, and stepson of the dictator Sulla, whom his mother married after the death of his father, served in the third Mithridatic War under Pompey as quaestor. The latter sent him to Damascus with an army, and from there he marched into Judea to settle the disputes between Hyrcanus and Aristobulus. Pompey left him in the command of Syria with two legions. During the government of Syria he made a predatory incursion into Arabia Petraea, but withdrew with the payment of 300 talents by Aretas, the king of the country. He was made curule in 58, when he celebrated the games with extraordinary splendor. The temporary theatre which he built for the purpose, accommodated 80,000 spectators. In 56, he was praetor, and in the following year governed the province of Sardinia, which he plundered without mercy. He married Mucia, former wife of Pompey, and by her had one son of the same name].

Gabinus was sent to Syria to succeed Scaurus. He assigned the care of the Temple to Hyrcanus, and divided the Jewish people into five assemblies, in order to break up the pride of Judea. [Gabinus dissipated his fortune in youth by his profligate mode of life. He was tribune of the plebs in 66 BCE, when he proposed and carried a law conferring on Pompey command of the war against the pirates. He was praetor in 61 and consul in 58 with L. Piso. Both consuls supported Clodius in his measures against Cicero, resulting in the latter's banishment. In 57 he went to Syria as proconsul. His first attention was directed to the affairs of Judea. He restored Hyrcanus to the high priesthood, of which he had been dispossessed by Alexander, the son of Aristobulus. He next marched into Egypt and restored Ptolemy Auletes to the throne. The senate and Sibylline books had forbidden this; and he accordingly set at naught both senate and Sibyl. His government of the province was otherwise venal and oppressive, and when he returned to Rome in 54, he was accused of high treason for his restoration of Ptolemy. Contrary to his own wishes, Cicero defended him at the solicitation of Ptolemy; but he was condemned and exiled. In 49, Caesar recalled him, sending him with newly levied troops into Illyricum to reinforce Q. Cornificius, and there he died sometime near the end of 48].

Crassus, the Roman consul and colleague of Pompey, was by the Romans appointed proconsul of Syria upon the death of the aforesaid Gabinus, principally to quell the Parthians who bordered on Syria, and who were antagonistic to that country. He was a most miserly man of insatiable greed. When he heard of the riches of the Temple at Jerusalem, which Pompey had left unmolested, he came to Jerusalem, and went through the Temple and carried away from it treasures valued at two thousand talents. And he went through Mesopotamia in Parthia, and through the river Euphrates. When he reached the city of Caram the Parthians soon came to meet him and defeated the Romans with their arrows; and they rapidly pursued Crassus with their cavalry, and, once he had been surrounded, they shamefully killed him. Some write that he died of gold poured into his mouth. [M. Crassus, surnamed Dives ('Wealthy'), was a triumvir. His life was spared by Cinna, after the death of his father; but fearing Cinna, he escaped to Spain, where he concealed himself for 8

months. On the death of Cinna in 84 BCE, he collected some forces and crossed into Africa, from which he passed into Italy in 83 and joined Sulla, on whose side he fought against the Marian party. On the defeat of the latter he was rewarded by donations of confiscated property, and thus greatly increased his patrimony. His ruling passion was money, and he devoted all his energies to its accumulation. He was a keen speculator. He bought multitudes of slaves, and to increase their value had them instructed in the lucrative arts. He worked silver mines, cultivated farms, and built houses, which he let at high rents. In 71 he was appointed praetor to carry on the war against Spartacus and the gladiators. He defeated them and was honored with an ovation. In 70 he was consul with Pompey. He entertained the people with a banquet of 10,000 tables, and distributed enough wheat to supply the family of every citizen for 3 months. He was jealous of Pompey, but the two were reconciled by Caesar, and thus the triumvirate was formed. In 55 Crassus was again consul with Pompey, and received the province of Syria, where he hoped both to increase his wealth and acquire military glory by attacking the Parthians. He set out for his province. After crossing the Euphrates in 54, he did not follow up the attack on Parthia, but was misled by a crafty Arab chieftain to march into the plains of Mesopotamia, where he was attacked by the Parthians and defeated with great slaughter. The mutinous threats of his troops compelled him to accept a perfidious invitation from the Parthian general, who offered a pacific interview, at which Crassus was slain either by the enemy or by a friend who desired to save him from the disgrace of becoming a prisoner. His head was cut off and sent to the Parthian king, Orodes, who caused melted gold to be poured into the mouth of his fallen enemy, saying "Sate yourself now with that metal which you were so greedy for in life."]

This Cassius was a successor of Crassus as proconsul of Syria. He raised an army against Octavian. He took nine hundred talents of silver from the Jews. He was finally slain at Philippi. [C. Cassius Longinus was one of the conspirators against Caesar. He was quaestor to Crassus in the Parthian War (54 BCE), and saved the credit of the Roman arms after the commander's disastrous defeat and death, and as tribune of the people attached himself to Pompey in the year 49. After Pharsalia he was taken prisoner and pardoned by Caesar. In 44 as praetor he attached himself to the aristocrats who resented Caesar's supremacy, and won over M. Brutus; and in the same year participated in the assassination of Caesar. But popular feeling blazed out, and Mark Antony seized his opportunity. Cassius fled to the east, united his forces with those of Brutus, and being routed at Philippi, compelled his freedmen to slay him].

Folio LXXXVIII *recto*

Lyons (Lugdunum), is a city of Transalpine Gaul near Vienne. According to Eusebius it was founded by Munatius (Numantius) Plancus [], a very famous student of the orator Cicero, during the time of Octavian Augustus on an elevation at the confluence of the Saone (Arar) and the Rhone (Rodanus). Franciscus Petrarch writes that it was a royal residence of the Romans and somewhat older than the city of Cologne (Agrippa). Here, the famous rivers Saone and Rhone come together and run into the Mediterranean Sea. The inhabitants call it Sona (Saone?). According to Strabo, for a long time this city excelled all other cities in Gaul with the exception of Narbonne in the number of very renowned and illustrious men. In time commerce developed, and this remains an important part of the city today. Its Roman leaders struck gold and silver coins at the command of Augustus. At public expense all Gaul erected a temple where these rivers meet in honor of the same emperor. Here also is a small temple of artistic workmanship with the names of 60 peoples inscribed on it, and a statue of each one of them. This city was once the capital of the Segusiani [The Segusiani were one of the most important peoples of Gallia Lugdunensis, bounded by the Allobroges on the south, by the Sequani on the east, by the Aedui on the north, and by the Averni on the west. In the time of Caesar they were dependent on the Aedui. In their territory was the town of Lugdunum, the capital of the province], whose territory was between the Rhone and the Dabudis. The other people in the direction of the Rhine are separated from them partly by the Dabudis and partly by the waters of the Saone. These same rivers after falling from the mountains unite and run into the Rhone. And the Rhone, again rising up, is carried to Vienne, chief city of the Allobroges. And it is established that these three rivers have their sources in the north, then flow to the west, and finally become one river that proceeds to the south and becomes predominant because of other rivers flowing into it. And from here it directed its remaining stream into the sea. But the temple and the entire region, as Seneca writes to Lucillus, were destroyed by a swift fire in his time. Some people include this city among the Celts. There Plotinus, who first taught Latin rhetoric at Rome, was born. It was from him that Cicero, with his brother Q. (Quintus), as a boy at Rome first learned his knowledge of Latin. There Saint Augendus was noted for his life and miracles. There Saint Desiderius was bishop, and Saint Baldomerius, whose many miracles make the city famous. There Romanus was abbot, who first lead the life of a hermit and became the father of many monks. The city was also graced by Saint Nicecius the bishop, and by Hyreneus, the bishop who was a disciple of Saint Polycarp (Policarpus) who was crowned there with martyrdom. In that city was Domicianus the abbot, Lupus the bishop and anchorite, and Antiochus the bishop, all of whom are now resting in the Lord. Justus, also, a man closest to the angels, concluded his life there. This famous city for a long time was subject to the kings of France, who established annual merchants' fairs there. To this place Pilate and Herod (so it is said) were banished by the rulers of Rome and ended their lives without honor. Lugdunum (as some maintain) is named for Caesar's lugda legion, for lugda in the Gallic language means the same thing as lightning. This legion was accustomed to stay in these regions throughout the winter. And so also, as Tacitus states, a certain Roman legion was quartered among the Spaniards, and it was called by those naming it the Violent One (Rapax), in order to frighten the people. For those are names that almost scare by their sound.

Lyons (Lugdunum) was the chief city of Gallia Lugdunensis, situated at the foot of a hill at the confluence of the Arar (Saone) and the Rhodanus (Rhone). It is said to have been founded by some fugitives from the town of Vienne, farther down the Rhone. In 43 BCE Lugdunum was made a Roman colony by L. Munatius Plancus, and became under Augustus the capital of the province and the residence of the Roman governor. Being situated on two navigable rivers, and being connected with the other parts of Gaul by roads, which met at this town as their central point, it soon became a wealthy and populous place, and is described by Strabo as the largest city in Gaul next to Narbo. It received many privileges from the emperor Claudius, but was burned down in the reign of Nero. It was, however, soon rebuilt, and continued to be a place of great importance until 197 CE, when it was plundered and the greater part of it destroyed by the soldiers of Septimius Severus, after his victory over his rival Albinus in the neighborhood of the town. From this blow it never recovered,

and was more and more thrown into the shade by Vienne. Lugdunum possessed a vast aqueduct, of which the remains may still be traced for miles, a mint, and an imperial palace, in which Claudius was born, and in which many of the Roman emperors resided. At the tongue of land between the Rhone and the Saone stood an altar dedicated to Augustus by the different states of Gaul. Lugdunum is memorable in the history of the Christian church as the seat of the bishopric of Irenaeus, and on account of the persecutions which the Christians endured here in the second and third centuries.

The last sentence of the paragraph devoted to Lyons is not in the German edition of the chronicle. It is, in fact, a very slightly modified line of Ovidian verse (Heroides 13.54): *nomina sunt ipso paene timenda sono*.

Folio LXXXVIII *verso*

Alexandra, wife of Alexander, the king of Jews, reigned nine years. For when her husband died, he left behind his children Hyrcanus and Aristobulus. But he left the rule of his kingdom to this Alexandra, his wife; for Hyrcanus, ignoring the responsibility of being a ruler, had elected to lead an idle life, while Aristobulus was too impetuous and bold. She herself was loved by the people. When she entered upon her reign she immediately appointed Hyrcanus high priest on account of his age. The heresy of the Pharisees originated in Judea at this time. She made use of their advice in all matters, but she alone carried the royal name. With their advice she murdered the best of the Jews, or condemned them to exile; and so destroyed everything. Yet she handled many matters in the best interests of the kingdom, and she was wily in retaining it. However, as she did not keep in view either goodness or righteousness, she brought the affairs of her house into a state of great discord. Upon her death the kingdom suffered many miseries. Yet she kept her people at peace. When she finally became seriously ill, Aristobulus, with an assembly of very many people, declared he would reign after his mother; not long after that she died at the age of 73 years. [Alexandra died in the year 69 BCE. Hyrcanus succeeded to the sovereignty, but was soon attacked by his younger brother Aristobulus, who possessed more energy and ambition than he. In the following year Hyrcanus was driven from the throne of Judea and took refuge with Aretes, king of Arabia Petraea. That monarch assembled an army and invaded Judea to restore Hyrcanus. He defeated Aristobulus, and blockaded him in the Temple of Jerusalem. But by bribes and promises, Aristobulus won over M. Scaurus, Pompey's lieutenant, who had arrived at Damascus, and who now ordered Aretes and Hyrcanus to withdraw from Judea (64). The next year Pompey himself arrived in Syria, reversed the decision of Scaurus, carried away Aristobulus as a prisoner to Rome, and reinstated Hyrcanus in the high priesthood. But Hyrcanus did not enjoy his newly recovered sovereignty in peace for long; for Alexander, son of Aristobulus, and subsequently Aristobulus himself, escaped from Rome and incited dangerous revolts, which, however, were quelled with Roman assistance. The real government was now in the hands of Antipater, the father of Herod, who rendered such important services to Caesar in the Alexandrian War (47) that Caesar made him procurator of Judea, leaving to Hyrcanus the title of high priest. Although Antipater was poisoned by the contrivance of Hyrcanus (43), the latter was a man of such evil character that he allowed Herod to take vengeance on the murderer of his father, and to succeed to his father's power and influence. In their invasion of Syria, the Parthians carried Hyrcanus away as a prisoner to Babylon, but treated him with consideration. He was allowed to return to Jerusalem to the invitation of Herod, who treated him with respect until the battle of Actium; when Herod, fearing that Augustus might place Hyrcanus on the throne, accused him of treasonable correspondence with the Arabians, and on that pretext put him to death].

Jacob was Joseph's natural father; but Heli was his father according to the law. Matthew mentions one, Luke the other. [According to Matthew 1:16, "Jacob begat Joseph," the supposed father of Jesus; but according to Luke 3:23, Joseph "was the son of Heli."]

Hyrcanus, son of Alexander, king of the Jews, by the aforementioned Alexandra, was the twenty-third high priest of the Jews, taking the chief office of the priesthood. He held office for 24 years, having been installed by his mother. After the death of his mother he suffered very severe investigations and controversies. His brother, Aristobulus, attacked him with an army. Now, as the same two brothers marched out into the field of Jericho, Hyrcanus was defeated and fled to Jerusalem. They finally came to an agreement by which it was provided that Aristobulus was to rule, and that Hyrcanus was to be subject to him and in honor bound to obey him. Not long afterwards Hyrcanus was not satisfied with the role assigned to him; and he fled in the night to Aretes, the Arabian king. He assembled an army and invaded Judea, laying siege to Jerusalem. But Scaurus, the Roman general, drove off the besiegers; and he now considered Jerusalem an easy prey for tribute. And while they thus quarreled and fought, they thereby gave the Romans an excuse to make war on them. So Pompey came to Jerusalem and besieged it. Discord arose in the city, those on the side of Aristobulus wishing to protect the city, but those on the side of Hyrcanus preferring to surrender to the Romans. Finally he (Pompey) came into the city; and he assaulted the Temple. And in the third month the Temple was broken into. Faustus Cornelius, the son of Sulla, first dared to enter it. [This sentence and the one preceding it are not in the German edition of the chronicle]. And the Romans desecrated the Temple. Nevertheless, from it he took nothing. He (Pompey) made Hyrcanus chief of the priesthood once again, and Judea was made a tribute-paying state. [See note on Alexandra, this folio. The last sentence and the one preceding it are not in the German edition of the chronicle].

Aristobulus, after Pompey's devastation of the city, was captured and, with his two sons Alexander and Antigonus, and as many daughters, was led off to Rome. And from that point in time the Jews completely surrendered their freedom and began to be subject to the Romans. The administration of Syria and Judea was entrusted to Scaurus Gabinius. [This sentence is not in the German edition of the chronicle]. After these things Aristobulus secretly left Rome and assembled a great army of Jews. Antonius was sent to wage war against him by Gabinius. Aristobulus was captured by Gabinius and led back to Rome again. During the quarrel between Pompey and Caesar he was sent to Syria with two cohorts. But the hope of Caesar was not realized, for the partisans of Pompey poisoned Aristobulus as he was attempting to bring Judea into the jurisdiction of Caesar. [Aristobulus was the younger son of Alexander Jannaeus and Alexandra. Upon the death of the latter, civil war broke out between Aristobulus and his brother Hyrcanus for the sovereignty. In 63 BCE he was deprived of the crown by Pompey, and sent as a prisoner to Rome. Six years later he escaped with his son Antigonus, returned to Judea and

renewed the war. But he was taken prisoner by Gabinius and sent back to Rome. In 49, Julius Caesar released him, and sent him into Judea, but he was poisoned on the way by some of Pompey's party].

Alexander, the high priest, son of Aristobulus, escaped while being taken to Rome with his father. He gathered a great army and was laying waste to Judea. And he was plotting against his uncle Hyrcanus. He was occupying such well-fortified places as Alexandrium, Hyrcanium and Macheros. Later he was slain at Antioch by Scipio with an axe in accordance with the contents of Pompey's letters, and with the accusation first laid against him in his trial for the things that he had done to the Romans.

Antigonus, son of Aristobulus, king of the Jews, fled as the sole survivor with his two sisters after Alexander and Aristobulus were slain. Caesar, taking control of Syria and Judea, appointed Antipater Idumeum, a strict man, procurator of Judea. And, in turn, he offered the kingdom to Hyrcanus, the uncle of Antigonus; but he was not to be called king. Shortly after that Antigonus fled to Pacchorus, the Parthian king, and there he remained until the death of Caesar, immediately after which he stormed and attacked the city, took Hyrcanus and tore off his ears with his teeth. For this reason M. Antony, with the assistance of Octavian, declared Herod king of Judea. He violently entered the city, took Antigonus and sent him in chains to Antony at Antioch, who slew him with an axe. And this was the end of the race of the Hasmonaeans (Asamoneorum), for he was of the priestly family. And the kingdom of Judea ended. [Antigonus, son of Aristobulus II, was placed on the Judean throne by the Parthians in 40 BCE, but was taken prisoner by Sosius, lieutenant of Anthony, and put to death by the latter in the year 37].

Folio LXXXIX *recto*

In the first year of the reign of Cleopatra there arose between Caesar and Pompey a horrible civil war in which occurred not only the hardships that happen in battles, but the prosperity of the Roman people was changed. The cause of such calamity was due to the excessive good fortune of everyone; for when Caesar invaded Gaul, Crassus invaded Asia, and Pompey invaded Spain. There were three very great armies. Thus the rule of the world was occupied by the alliance of three rulers. This rule continued for ten years. After this each was afraid of the other. Upon the death of Crassus among the Parthians, and of Julia, the daughter of Julius Caesar, who had been married to Pompey to keep peace between the parties, discord immediately arose among them; for Pompey became jealous of the riches and power of Caesar, while the reputation of Pompey weighed upon Caesar. Now as Caesar was master of the peaceful empire of Europe, he crossed over into Greece and besieged Pompey and destroyed all his forces, though he himself escaped with the help of the arrival of night. Caesar swiftly marched on through Epirus in Thessaly. Pompey followed him with a very large force. They armed for the fight, and fought a mighty battle of doubtful fortune. Finally the forces of Pompey were scattered, and Pompey fled to Alexandria seeking the aid of Ptolemy (Ptholomeo). But he was unwilling (to assist him), killed Pompey, and sent his head and a small ring to Caesar. When Caesar saw this he immediately wept. After the death of Pompey, Caesar was subjected to the secret enmity of Ptolemy, the murderer, and after the capture of Alexandria, Caesar recalled Cleopatra from exile and conferred on her the kingdom. After this he swept over Syria for two years, and defeated Pharnaces, the son of Mithridates, in Pontus. When he returned to Rome he was made a dictator and consul, and crossed over to Africa. Then, with the wars completed, he celebrated a triumph. He returned to Rome, and caused himself to be named emperor; and so ended the rule of the people and of the consuls, which had endured for 464 years. [This text is continued from Folio LXXXVI *recto*, and this footnote is a continuation of the note there. On his arrival in Egypt Caesar became involved in a war, which gave the remnant of the Pompeian party time to rally. This war, usually called the Alexandrine War, arose from the determination of Caesar that Cleopatra, who had won his heart, should reign in common with her brother Ptolemy; but his decision was opposed by the guardians of the young king, and the war which thus broke out was not brought to a close until the end of March, 47. It was soon after this that Cleopatra had a son by Caesar. Caesar returned to Rome through Syria and Asia Minor and, on his march through Pontus attacked Pharnaces, the son of Mithridates the Great, who had assisted Pompey. He defeated Pharnaces near Zela with such ease that he informed the senate by the words, "Veni, vidi, vici." ("I came, I saw, I conquered.") He reached Rome in September (47), was appointed consul for the following year, and before the end of September set sail for Africa, where Scipio and Cato had collected a large army. The war was terminated by the defeat of the Pompeian army at the battle of Thapsus, on April 6th, 46. Cato, unable to defend Utica, put an end to his own life. Caesar returned to Rome in the latter part of July. He was now the undisputed master of the Roman world, but he used his victory with the greatest moderation. His clemency against his enemies was one of the brightest features of his character. All parties vied with each other in paying him honor. He was made dictator for ten years].

Tullius, surnamed Marcus and Cicero, was a very great philosopher and a prince of orators, and also a consul of the Romans. He was of the Tullian family, which had its origin in Arpinum (Arpinati) and traced its beginning to Tullius, the king of the Volsci. His father was Tullius, and his mother Helvia (Olbia). When he was first able to study, he excelled his fellow students in the greatness of his intelligence. He was first praised for his poetry, of which he wrote several books. With the passing years he fell in love with the art of rhetoric, which was better suited to his nature. [This sentence is not in the German edition of the chronicle]. After he had mastered the studies of his youth, he devoted himself to the study of philosophy and civil law. Then he fought under Sulla (Sylla) in the Marian War. Then he became a master builder; and afterwards, with the help of the Roman people, he was made praetor. Later still he was elected a consul with C. Antonius, son of the orator M. Antonius. He discharged his duties as consul so gloriously that he was called the father of his country. He explained the ideas of philosophy that previously were unknown to our books; and by virtue of the enlightened subtlety of his intelligence he wrote very many things. From his wife Terentia he had Tulliola (his daughter) and Marcus, his son. [This sentence is not in the German edition of the chronicle]. At last the famous orator was killed in the 64th year of his life by Antony through the agency of his supporters on the pretext of securing unity with Octavian; nevertheless, his enemies passed away disgracefully. [Marcus Tullius Cicero was born January 3rd, 106 BCE, of M. Tullius and his wife, Helvia, at the family residence in the vicinity of Arpinum. He and his brother Quintus displayed such aptitude for learning that his father sent them to Rome, where they received instruction from the best teachers in the capital. After receiving the manly gown (91), the young Marcus was placed under the care of Q. Mucius Scaevola,

the augur, from whom he learned the principles of jurisprudence. In 89 he served his first and only campaign under Cn. Pompeius Strabo in the Social War. During the civil wars between Marius and Sulla, Cicero did not identify himself with either party, but devoted himself to the study of law, philosophy, and rhetoric. Having carefully cultivated his powers, Cicero came forward as a pleader in the forum, as soon as tranquility was restored in the final overthrow of the Marian party. He defended many notable causes, but fearing the resentment of Sulla, he retired to Greece, ostensibly for the improvement of his health, which was very delicate. From Athens he went to Asia Minor, receiving instruction from the most celebrated rhetoricians in the Greek cities of Asia. From there he went to Rhodes. After an absence of two years, he returned to Rome, his health improved, and his rhetorical powers greatly enhanced. He obtained great distinction in the forum as an orator, and thus he paved his way to the high offices of state. In 75, he was quaestor in Sicily; in 74 he returned to Rome, and for four years was engaged in pleading causes. In 69, he was praetor. Two years later he was elected consul with C. Antonius as a colleague. Although he favored the popular party up to this time, he now allied himself with the aristocracy. He crushed Cataline, the conspirator, and for this service received the highest honors, was addressed as "father of his country," and thanksgivings in his name were voted to the gods. When he laid down the consulship, the tide turned against him. The friends of the conspirators accused him of putting Roman citizens to death without the vote of the whole people assembled in the comitia. The people, whose cause he had deserted, showed signs of resentment. He mortally offended Clodius by bearing witness against him, and Clodius vowed vengeance. The triumvirs, Caesar, Pompey, and Crassus, left Cicero to his fate. Cicero retired from Rome into Greece. He gave himself over to despair. But his friends at Rome had not deserted him, and over the opposition of Clodius, he was recalled from banishment. In 57, Cicero returned to Rome and was received with honor. But he retired to a great extent from public life. He was sent to Cilicia as governor, returning to Rome in 49, just as the civil war between Caesar and Pompey broke out. He threw his lot with Pompey and crossed over to Greece. At the battle of Pharsalia (48), Cicero abandoned the Pompeian party and returned to Brundisium, where he lived in the greatest anxiety for many months, dreading Caesar; but when the latter landed at Brundisium he greeted Cicero with kindness and respect, and allowed him to return to Rome. Cicero now retired into privacy and composed the greater part of his philosophical and rhetorical works. The murder of Caesar in 44 again brought Cicero into public life. He put himself at the head of the republican party, and attacked M. Antony with unmeasured vehemence. On the formation of the triumvirate between Octavian, Antony and Lepidus in 43, Cicero's name was in the list of the proscribed. Cicero tried to escape but was overtaken, his head and hands cut off and taken to Rome, and by orders of Antony, were nailed to the Rostra. He perished December 7th, 43, in his 64th year].

Catiline, born of a noble family, was strong of mind and body, but had a depraved intelligence. From youth he loved civil wars, destruction, robbery and internal strife. And in those things he employed his youth; for in his mind he was bold, subtle, ever changing and a treacherous deceiver in all things. And inasmuch as he was a most evil and greedy man, and a leader of criminal activities, he sought to surround himself with companions of the same disposition. With the help and counsel of such associates, the disgraceful Catiline himself conceived a plan to overthrow the Republic. When it was his very great hope of obtaining the consulship, he attempted a dangerous conspiracy against the Republic when Marcus Tullius Cicero was consul. After the disclosure of this conspiracy and when the names of the conspirators were known, Lentulus, born of the very famous family of the Corneli, abdicated from the senate during his first magistracy. Then Cethegus, Statilius, Gabinius (Gabinus), and Coeparius (Ceparius), men of senatorial rank, were sent to prison by decree of the senate. And at once, with Lentulus himself, they were all strangled with a noose. [For this last sentence and the one that precedes it, the German edition of the simply states: "Some of them, who were members of the senate, were apprehended, taken to prison, and there strangled."] When the news reached Catiline, he decided to flee beyond the Alps. When this became known, and as Antonius was pursuing him with his legions, he stabbed himself in the midst of the battling legions; and thus the Republic was saved by Cicero's virtue from great disaster. [See Note on L. Sergius Catilina (Catiline) Folio LXXXVI *recto*].

Cato the Elder, the great-grandson of Cato the Former, shared his name. Marcus Porcius Cato was a Stoic philosopher whom some men call Uticensis because he died at Utica. He was a very highly educated man, and he was so fired by his zeal for learning that even in the senate house while the senate was in session he could not restrain from reading, but actually was reading eagerly Greek books. By such diligence he showed that some lack time, while others are superior to times.

Compare the chronicler's text to his source, Valerius Maximus (who gets his own mini-biography on Folio XCIII *verso*), *Factorum et Dictorum Memorabilium Libri Novem* ('Nine Books of Memorable Deeds and Sayings') VIII.7.2:

Cuius mirifica proles, propior aetati nostrae Cato, ita doctrinae cupiditate flagravat ut ne in curia quidem, dum senatus cogitur, temperaret sibi quo minus Graecos libros lectitaret. Qua quidem industria ostendit aliis tempora deesse, alios superesse temporibus. His (Cato the Elder's) marvelous progeny, a Cato nearer to our own time, was so aflame with desire for learning that even in the senate house, while the members were assembling, he did not refrain from reading Greek books. By such diligence he showed that some lack time, whereas others are superior to times.

D. R. Shackleton Bailey, Valerius Maximus, Vol. II; Loeb Classical Library, 2000; p. 225

Shackleton Bailey has a note on the last word, 'times' (tempora, temporibus), that reads (p. 224): "The text has been questioned. Is there a play on two senses of tempora, time and circumstances?"

He taught that the Republic was better guarded by virtue than by weapons, saying: Do not assume that our ancestors made their state from small to great by means of arms; for if that had been true, we would have a greater one; for we also aspire to greater power, and have more allies, citizens, weapons and horses than they had. The more he fled from human glory, the more glory pursued him. And among the other aspects of his virtue he composed a book with his own rational explanations as an ethical and moral guide for the instruction of human life, from which (as they say) is that little book in meter which has been excerpted and is read to children. Among his thoughts was this one worthy of memory: Human life is especially like iron; because if it is used it is worn out; but when not used it

is consumed by rust. He killed himself (as Augustine says), because he could not endure the victory of Caesar, and did not wish to submit to him. [M. Cato, great grandson of Cato the Censor, and surnamed Uticensis, from Utica, the place of his death, was born in 95 BCE. In early childhood he lost both his parents and was brought up in the house of his mother's brother, M. Livius Drusus. In his youth he revealed a stern and unyielding character, and applied himself with great zeal to the study of oratory and philosophy, and became a devoted adherent of the Stoic school. He was conspicuous for his rigid morality. In 63, he was tribune of the plebs, and supported Cicero against Cataline. He became one of the chief leaders of the aristocratic party, and an opponent of the measures of Caesar, Pompey, and Crassus. But all his efforts were in vain, and he was rejected as a candidate for the praetorship. On the breaking out of civil war in 49, he was entrusted as *propraetor* with the defense of Sicily; but on the landing of Curio with an overwhelming force, he abandoned the island and joined Pompey in Greece. After Pompey's victory at Dyrrachium, Cato was left in charge of the camp, and thus was not present at the battle of Pharsalia in 48. After this battle he set sail for Corcyra, and from there crossed over to Africa, where he joined Metellus Scipio, after a terrible march across the desert. The army wished to be led by Cato, but he yielded to Scipio. In opposition to the advice of Cato, Scipio fought with Caesar at Thapsus, and was utterly defeated. All Africa now submitted to Caesar, except Utica, where Cato wanted the Romans to resist; but when he saw that they were inclined to submit, he resolved to die rather than fall into the hands of the conqueror. He stabbed himself and died at the age of 49].

Folio LXXXIX verso

Antipater, a son of Aristobulus, and Crispus his wife had four sons and a daughter. He was accused by Antigonos before Julius Caesar. Exposing his wounds that were covered by his clothes, he revealed that fidelity is not to be proven by words, but by scars. Immediately after that he was declared governor of Judea. After this he appointed his eldest son Phasael (Faselus) governor of Jerusalem under him; and Herod he appointed governor of Galilee. [Antipater was the son of a noble Idumaeon of the same name, although the chronicler calls him Aristobulus. He had a brother of the latter name against whom he espoused the cause of Hyrcanus. Antipater ingratiated himself with the Romans and in 47 BCE he was appointed procurator of Judea by Caesar; which appointment he held until 43, when he was killed by poison, which Malichus, whose life he had twice saved, bribed the cup-bearer of Hyrcanus to administer to him. Antipater's father was apparently the first governor of Idumaea (Greek for Edom), originally the territory east of the Jordan-Arabah valley, and south of the land of Moab. It was originally inhabited by the Horites. They were partly destroyed and partly absorbed by the Bedouin tribes, who claimed descent through Esau from Abraham, and whom the Israelites acknowledged as brethren. They were governed by sheiks. After the fall of Babylon the pressure of the desert Arabs forced the Edomites across the Jordan-Arabah valley, and the people and name were extended westward. Hebron was in Idumaea. Herod's family was by origin Idumaeon].

Ptolemy Dionysius, the 12th king of the Egyptians, reigned 30 years. Pompey went to him in order to get aid from him. Because of the tenderness of his age, the Roman senate had appointed him (Pompey) his (Ptolemy's) tutor, but being a very ungrateful man, he (Ptolemy) killed Pompey. After Pompey's death Caesar proceeded to Alexandria, where he was subjected to the enmity of Ptolemy the murderous traitor, who unexpectedly besieged him; but Caesar fled on a small vessel which, however, sank under the burden of his followers. With an upraised hand, in which he held a letter, he swam two hundred paces to a larger vessel. Not long after that he won a naval battle over the royal navy; but Ptolemy, who escaped, again waged war against Caesar; but his entire force was destroyed. The king had boarded a small vessel on which he had hoped to escape, but was drowned. His body, identified by his breastplate inlaid with gold, was found on the shore. And thus Caesar captured Alexandria. He recalled from exile Cleopatra, the sister of Ptolemy, and gave her the kingdom. She later came to the city (i.e. Rome) in the royal train. []

Cleopatra, queen of Egypt, was a daughter of Dionysius Auletes [Ptolemy XI. Philopater Philadelphus Neos Dionysus (80-51 BCE), nicknamed Auletes ('the flute-player'), was the illegitimate son of Soter II, and was chosen king by the Alexandrian people. The rights of these kings were doubtful, not only because of their illegitimacy, but because it was claimed in Rome that Alexander II had bequeathed his kingdom to the Roman people. Ptolemy Auletes was thus obliged to spend his reign in buying the support of the men in power in Rome. From 58 to 55, Auletes was in exile, driven out by popular hatred, and worked by bribery and murder in Rome to get himself restored to Roman power. His daughter Bernice meanwhile reigned in Alexandria, a husband being found for her in the Pontic prince Archelaus. In 55, Auletes was restored by Aulus Gabinus, proconsul of Syria. He killed Bernice and, dying in 51, bequeathed the kingdom to his eldest son, aged ten years, who was to take as wife his sister Cleopatra, aged seventeen], whom the Alexandrians expelled on account of his crimes. After the death of her brother, Caesar made her queen. After the death of Caesar and the events that took place at Philippi, Anthony proceeded to Asia, and he showed the queen the greatest honors so that he too her as his wife and had sons by her. Both were in the Attic War [There is no Attic War except in Greek mythology (where the Amazons do battle with Theseus and the Athenians in Attica, Greece). The chronicler is referring to the Battle of Actium (31 BCE)], and both fled. Finally they were defeated by Augustus. At the city of Nicopolis, Augustus forced Anthony to take his own life and ordered Cleopatra taken into custody. Not long afterwards she died in shackles in the sepulcher of her husband Antony from the bite of a serpent she had secretly gotten hold of. She was a very beautiful and eloquent woman, but greedy, cruel and and universally known for her licentiousness. And thus the Egyptian kingdom came to an end, having endured for 306 years under thirteen kings. And Augustus calmed raging Egypt. [Cleopatra VII (69-30 BCE) was the eldest daughter of Ptolemy Auletes. Her father died when she was seventeen, leaving the kingdom to her and her younger brother Ptolemy, whom she was to marry. She was expelled from the throne by his guardians and retreated into Syria, collecting an army with which she was preparing to enter Egypt when Caesar arrived there in pursuit of Pompey. Her charms gained her support of Caesar, who placed her on the throne with his brother. This led to the Alexandrine War in which Ptolemy perished. Although this left Cleopatra the sole ruler, Caesar associated her with another brother of the same name who was still a child and to whom she was nominally married. She had a son by Caesar and followed Caesar to Rome, where she appears to have been at the time of his death in 44. She returned to Egypt, and in the year 41 met Anthony who became her devoted lover and slave. She accompanied Anthony in the war with Octavian, and was present at the battle of Actium in which she retreated with her fleet, hastening Anthony's defeat. She then

attempted to win over Augustus, but having failed, and seeing that he was about to carry her to Rome as a captive, she ended her life at the age of thirty-nine in the year 30 BCE].

Folio XC *recto*

Herod, son of Antipater, received the kingdom of Judea from the Romans, and he reigned 37 years. Antipater, during the time of Sabinus, the governor of Syria, was a man so renowned for his virtues that he merited a royal mate, and married a woman of royal Arabian blood. Of her there were born to him four sons, namely, Phasael (Phaselus), Herod, surnamed Ascalonitas, Joseph (Josippus) and Pheroras (Feroas); and a single daughter named Salome. Afterwards he was destroyed by poison and Phasael, his first born, was slain. But Herod fled to Antony, and was soon afterwards crowned king of Judea. In addition to this Augustus gave him Trachonitis [Trachonitis, or Trachon, is the northern district of Palestine beyond Jordan, and lies between Antilibanus and the mountains of Arabia. It was bounded on the north by the territory of Damascus, on the east by Aurenitis, and on the south by Ituraea. Gaulanitis lay to the west of it. Trachonitis was for the most part a sandy desert, intercepted by mountains where caves gave refuge to murderous bands of robbers]. (Traconitidem) and Ituraea [Ituraea, or Ityraea, is a district on the northeast borders of Palestine. It is bounded on the north by the plain of Damascus, on the southwest and south by Gaulantis, and on the east by Aurenitis and Trachonitis. It was inhabited by Arabian people of warlike and predatory habits, which they exercised upon the caravans from Arabia to Damascus, whose great road lay through this country. Augustus gave Ituraea, which had been hitherto ruled by native princes, to the family of Herod. It was a country of open villages and tents, set up according to the Arab fashion of living]. (Ituream), and the whole region by the sea. At Ascalon [Ascalon was one of the chief cities of the Philistines, and is situated on the coast of Palestine between Azotas and Gaza]. he built a royal residence; and after this he was called Ascalonitas. By birth through his father he was an Idumaeon, and by his mother, an Arabian. As the birth of Christ our Lord approached, the kingdom and the priesthood of Judea declined in the course of its passage from one heir to another; and so the prophecy of Moses was fulfilled, which was to the effect that there would be no end to the princes of Judea until he comes of whom it is beholden; and he will be the expectation of nations. [] Now when Herod had received the kingdom, he built Samaria from the ground up; and he called it Augusta in honor of Caesar Augustus. Against the wishes of the Jews, he placed a golden eagle over the gate of the Temple. And he also made the Herodion in which he is buried. The Temple he adorned most magnificently. Finally, in year 26 he slew Hyrcanus, the high priest, and his son who was to have succeeded him in the priesthood. And he did the same thing to his own sister, his wife and her two young sons, and his mother. He also murdered his sister Salome's husband, and married her to another. And him he also killed. And with a similar crime he murdered all the scribes and the interpreters of the divine law. And finally, when this most murderous man learned of the birth of Christ through the three kings, he caused all the boys at Bethlehem to be slain with swords. However, he was soon visited with a serious sickness, in consequence of which worms issued from his entire body; and thus he gave up his miserable soul. Five sons survived him, namely, Archelaus, Herod Antipas, Antipater, Lysanias, and Philip. Of these, four each, as the gospel says, received a share in the kingdom.

Antipater, the governor of Idumaea, was the father of this Antipater, the procurator of Judea, who married Cryspos (Cypros), an Arabian woman by whom he had four sons and a daughter: Phasael, Herod the Great, Joseph, Pheroras, and Salome. Phasael (Phaselus) died in captivity in 40 BCE. Herod the Great, second son, was married five times and there was issue of each marriage as follows:

1. Doris, by whom he begot Antipater, who was put to death in 4 BCE.
2. Mariamne (granddaughter of Hyrcanus II), by whom Herod the Great begot:
 1. Aristobulus, who married Bernice (daughter of Salome) and was put to death 6 BCE. Of this marriage were born:
 1. Herod Agrippa, who married Cypros, daughter of Phasael and Salampsio, and died in 44 CE. Of this marriage were born: (a) Herod Agrippa II, king of Chalcis, who died in 86 or 90 CE; (b) Mariamne; (c) Berenice, who married Herod, king of Chalcis, and later Polemon, king of Pontus; (d) Drusilla, wife, firstly of Azizus, king of Emesa, and secondly, Felix, by whom she bore Agrippa (who died in 79 CE); and (e) Drusus, who died young.
 2. Herodias, who married firstly Herod Philip, and secondly, Herod Antipas.
 3. Aristobulus, who married Jotape, princess of Emesa.
 4. Herod, king of Chalcis.
 2. Alexander, who married Glaphyra, daughter of Archelaus, king of Cappadocia, and was put to death in 6 BCE. Of this marriage were born:
 1. Alexander
 2. Tigranes, king of Armenia
 3. Salampsio, who married Phasael, her cousin.
 4. Cypros, who married Antipater, the son of Salome.
3. Mariamne (daughter of Simon the high-priest), of whose marriage to Herod the Great was born Herod Phillip, who married Herodias, but who divorced him. Of this latter marriage a Salome was born.
4. Malthace, a Samaritan who bore Herod the Great the following:
 1. Archelaus, king of Judea, deposed in 4 BCE and died in exile. He was married to Glaphyra, widow of Alexander.
 2. Herod Antipas, tetrarch of Galilee and Persaea, who died in exile. He was married to Herodias, wife of Herod Philip.
5. Cleopatra (of Jerusalem), last wife of Herod the Great, who begot Phillip, tetrarch of Ituraea.

Folio LXXXIX *verso* and XC *recto*

THE GENEALOGY OF THE FAMILY OF HEROD

This woodcut covers the major portions of Folios LXXXIX *verso* and XC *recto*, and is one of the best woodcuts of its kind in the Chronicle. It may be analyzed as follows:

1. Antipater and his wife Cypros (Crispis), from whom emanate two main branches of descent.
2. The first or left main branch bears four of the five children of Antipater, namely: Pheroras (Feroas), Joseph (Josypus), Phasael (Phaselus), and Salome (Saloma), the only daughter. Antipater and these four children are confined to that portion of the woodcut which occupies Folio LXXXIX *verso*. And now we are to account for Antipater's second son, Herod the Great.
3. The second or right hand branch proceeds to Herod the Great (Herodes Ascalonita), who with drawn sword appears in medieval armor at the top of Folio XC *recto*, in the company of four of his five wives, namely Doris (Dosis), the first Mariamne (Mariane, granddaughter of Hyrcanus II); Malthace (Mathata), and Cleopatra. The second Mariamne (daughter of Simon the high priest) is not shown.
4. From each of the four wives of Herod shown in the woodcut issue proceeds as follows:
 1. From Doris (Dosis), a branch to her son Antipater.
 2. From Mariamne (Mariane), second wife of Herod, a branch proceeds to her her sons Alexander and Aristobulus (who is shown with his wife); but her two daughters Salampsio and Cypros are omitted. From this Aristobulus and wife a branch proceeds to their son Herod Agrippa (and his wife) and Herodias, wife of Philip. From Herod Agrippa and wife proceeds one son, Agrippa (II). In this branch Aristobulus (who married the princess of Emesa), and Herod, king of Chalcis (both children of Herod the Great by the first Mariamne), are not shown.
 3. The second Mariamne, Herod's third wife, is not shown, as already stated, nor is her son Herod Philip, who married Herodias.
 4. From Malthace (Mathata) a branch proceeds to Archelaus. Herod Antipas and Olympias, the remaining children of this marriage, are not shown on this branch.
 5. From Cleopatra, last wife of Herod the Great, a branch proceeds bearing her son Philip (Philippus), and Herod Antipas, the latter of whom should have been credited to Herod's fourth wife, Malthace.

Folio XC *verso*

Agrippa Colonia (Cologne), which is situated on the left bank of the Rhine, is highly renowned for its location, its river and its people. Some say it was called Agrippina, but now is called Colonia. It is a city of rich fields in Lower Germany situated next to the banks of the Rhine. According to Sicardus Cremonensis it was founded by and named after Colonus, a Trojan, in the time of the Trojan Aeneas. After the people called the Ubii [The Ubii were German people who originally dwelt on the right bank of the Rhine, but were transported across the river by Agrippa in 37 BCE, at their own request, to escape the hostilities of the Suevi. They took the name of Agrippensis, from their town Colonia Agrippina]. were driven out by the Suevi (Swabians), the city was built up and taxed by command of Claudius, the Roman emperor, who was the husband of Agrippina. He called the city Agrippa after his wife's family. And so the people called the Ubii began to live there. However, the real and creditable writers of history say that M. Agrippa was the founder of the city. And although he constructed many buildings in the city as well as on the outside, he regarded this city as the most worthy of them all, and gave it his name. He was considered an excellent and worthy master-builder and warrior. The emperor Augustus selected him from the entire world for his beloved, and only, and revered daughter. He set this very wealthy city against Trier with the intent to suppress and to eliminate the enmity and dissensions of the Gauls. Long afterwards Hilderic (probably Childeric), the king of the Franks, drove Egidius, the friend and ally of Rome, out of the city, and settled Frenchmen there. After this colonization he gave the city the Latin name of Colonia. Some say the city was a Roman colony. While it was an ally of Rome it was consumed by a destructive fire. It had a Capitol building and other structures, in the Roman manner, of which a few are still at hand. It had a Capitol of the same construction as that of the Romans, except that in place of the senate there (i.e. in Rome) that debates councils of peace and war, here (i.e. in Cologne) highly renowned youths and maidens, in eternal unity, sang nightly praises to God. There (Rome) is the shrieking sound of wheels and weapons and the groans of captive men. Here is quiet and the voices of those who are joyful and telling jokes. And, finally, in that place (Rome) marches war, and in this place (Cologne) marches the triumphant bringer of peace. [This sentence and the two that precede it are not in the German edition of the chronicle, and are only slightly modified versions of sentences from Petarch's 1333 letter to Cardinal John Columna in (see note on Colonia Agrippina below)]. In the midst of the city one sees the most beautiful, though incomplete, temple, which they called the Highest. Here lie also the bodies of the Three Holy Kings, brought there in three stages from east to west. And, as we read, they honored the Heavenly King in the manger with gifts. This is a free and archepiscopal capital city. The archbishop is an elector of the Holy Roman Empire, having a vote in the choice of the Roman emperor. Many persons flourished there in the arts and in holiness, such as Saint Severinus, himself a bishop there; and Albertus Magnus, whose body lies with the Order of the Preachers; also here ended their lives fifty of the host of Thebes; and Ursula with the 11,000 virgins, and various other persons there earned the crown of martyrdom. Also admirable is how much hope and civic-mindedness are there in that city; and how much seriousness

Folio XCI *recto*

the men possess, and how much elegance the women have. Franciscus Petrarch writes of an old custom of the people of Cologne that was especially observed by the common women. At sundown on the Eve of St. John the Baptist an incredible number of women assemble on the banks of the river; and with sleeves rolled up to their elbows, they immerse pleasant smelling herbs in the water, and put their snowy white hands and arms in it, at the same time throwing all the troubles of the year into the water, so that the river may wash them away and bring back happiness instead. Oh, you more than blessed inhabitants of the Rhine, which washes away and cleanses your

shortcomings, something which neither the Danube (Hister) nor the Elbe (Albis) in Upper Germany, nor the Po (Padus) in Italy, nor the Tiber ever has the strength to do. These are rather lazy, sluggish rivers! Near Cologne is a city called Aachen (Aquisgranum) [Aachen (Aix-la-Chapelle)], seat of Charles the Great; and there in a marble temple is a tomb of that prince venerated by the barbarian nations. He ordained that his successors in the rule of the kingdom should accept the crown and sovereignty of the Roman Empire, as still happens today, and will continue to occur as long as the German (Theutonica) nation holds the reins of the Roman Empire.

Colonia Agrippina, or Agrippinensis, is the present site of Cologne (Köln in German), on the Rhine. It was so called after 50 CE, when a Roman colony was planted here by the emperor Claudius, at the request of his wife Agrippina, who was born in the place, and after whom the colony was named. Before this colonization the site was called Oppidum Ubiorum, 'the town of the Ubii.' It rose to be the chief town of Germania Secunda, and had the privilege of the *Ius Italicum*. About 330, the city was taken by the Franks, but was not permanently occupied by them until the fifth century, becoming in 475 the residence of the Frankish king Childeric. Counts of Cologne are mentioned in the ninth century. The city still contains remnants of Roman occupation, such as the wall, the ancient gate, etc. The great cathedral or Dom stands on the site of a church begun in the ninth century by Hildebold, metropolitan of Cologne, and finished under Willibert in 873. This structure was ruined by the Normans, was rebuilt, but destroyed by fire in 1248. The foundation of the present cathedral was then laid, and in 1322 the new choir was consecrated. After the death of Conrad of Hochstaden (archbishop from 1238 to 1261), who laid the foundation of the present cathedral, the work of building advanced but slowly, and the structure was not completed until the nineteenth century. It contains the shrine of the Magi. The greatness of Cologne was founded on her trade. Wine and herrings were the chief articles of her commerce; but her goldsmiths, armorers, and weavers were famous, and exports of cloth were large.

When, in 1201, Cologne joined the Hanseatic League, its power and repute were so great that it was made the chief place of a third of the confederation.

The expulsion of the Jews in 1414, and still more the exclusion of the Protestants from citizenship and magistracy, deeply affected the prosperity of Cologne. New trade routes, the decay of guilds, and many prolonged periods of warfare further contributed to its decay; and when, in 1794, Cologne was occupied by the French, it was a poor city of about 40,000 inhabitants, of whom only 6,000 possessed civic rights. With the assignment of the city to Prussia by the Congress of Vienna in 1815, a new era of prosperity began, and this rapidly increased.

The "bones of the Magi" are said to have been brought by the Empress Helena to Constantinople. They were afterwards taken to Milan, and in 1164 presented by Frederick Barbarossa to Archbishop Reinald von Dassel, by whom they were removed to Cologne. The golden reliquary in which they are preserved is now in the Cathedral Treasury. It is a costly specimen of Romanesque work, probably executed in the years 1190-1200. It was seriously damaged in 1794, when carried away for concealment from the French; but it was restored in 1807.

St. Severin, mentioned by the chronicler as bishop of Cologne, is commemorated by the church of his name which stands upon the site of a Christian church built as early as the 4th century. It contains the sarcophagus of St. Severin. The career of Albertus Magnus and the legend of Ursula and her 11,000 virgins are referred to elsewhere in the Chronicle.

Much of this paragraph on Cologne is taken by Schedel from a letter of Petrarch, "Franciscus Petrarca Iohanni Columnae Cardinali salutem plurimam dicit" (Epistolae familiares I, 5 Colonia Agrippina et Lugdunum (1333)).

L. Pomponius, historian and orator, and writer of attelane farce, was (according to Eusebius) held in high esteem at this time. He wrote a little book of geography in which he calculated the distances between cities. [Schedel has conflated two different men named Pomponius in this very short biography: (1) Lucius Pomponius Bononiensis, the most celebrated writer of attelane farce, who flourished in 91 BCE, and (2) Pomponius Mela, the first Roman author who composed a formal treatise on geography, and who probably flourished under the emperor Claudius (more than a century after Lucius Pomponius Bononiensis!). The German edition of the still (incorrectly) names our author L. Pomponius, but (correctly) removes the reference to him being a writer of attelane farce].

Lenaeus (Leoneus) was a highly educated grammarian and a freedman of Gn. Pompey. At the request of his master he translated into our language (Latin) a number of commentaries on medicine, which Pompey found in the possession of Mithridates after he had defeated him; for Mithridates was interested in medicine, and drew medical knowledge from all his subjects, leaving behind commentaries and examples of these in his own secrets.

Lenaeus, according to Smith's Dictionary of Greek and Roman Biography and Mythology (vol. 2, p. 728) was,

a freedman of Pompey the Great, whence he is sometimes called Pompeius Lenaeus. He was a native of Athens, possessed great knowledge of natural history, and was acquainted with several languages, in consequence of which Pompey restored him to freedom. (Suetonius. De Illust. Grammat. 2,15; Pliny, H. N. xxv. 2, 3.) He accompanied his patron in nearly all his expeditions (Suet. l. c. 15), and by his command he translated into Latin the work of Mithridates on poisons. (Plin. l. c, comp. xv. 30, 39, xxiv. 9, 41, xxv. 6, 27, and Elench. lib. xiv. xv. xx. xxiii. xxvii.) After the death of Pompey and his sons, Lenaeus maintained himself by keeping a school at Rome, in the Carinae, near the temple of Tellus, the district in which the house of Pompey had been. This fact is a proof not only of his great attachment to the memory of his late master, but also of his not having made use of his friendship with Pompey for the purpose of

enriching himself. His affection for Pompey also led him to write a very bitter satire against the historian Sallust, who had spoken of Pompey in an unjust and slanderous manner. Suetonius (l. c. 15) has preserved some of the opprobrious terms in which Lenaeus spoke of Sallust.

The last phrase, "in his own secrets" (in archanis suis) is not in the German edition of the chronicle, probably on account of its obscure meaning.

Agrippa, son-in-law of Octavian, was a builder of exceptional merit. During his career he erected many things at Rome. And, moreover, in his term as aedile, he added to these the Aqua Virgo, and with the channels of the others repaired, he made seven hundred basins. [This sentence, not found in the German edition of the , is taken from Pliny, 36.24.121: Agrippa vero in aedilitate sua, adiecta Virgine aqua, ceterisque conrivatis atque emendatis, lacus septingentos fecit. Pliny, however, is mistaken about the building of the Aqua Virgo aqueduct, which was completed not under the aedileship of Agrippa in 33 BCE, but in 19 BCE]. And the reason for that was, Suetonius writes, that Octavian Augustus, becoming somewhat angry at the Roman people's request for wine, responded: Agrippa, my son-in-law, has introduced so many sources of water and you ask for wine! [] He gave his name and his greatness to Cologne. [Marcus Vipsanius Agrippa (63-12 BCE), under whose protection the Ubii, who were on the east side of the Rhine in Caesar's time, removed to the opposite shore to escape the attacks of their neighbors, the Catti. Agrippa studied with the young Octavian (afterwards the Emperor Augustus) at Apollonia in Illyria; and upon the murder of Caesar in 44, was one of the friends of Octavian who advised him to proceed immediately to Rome. Agrippa took an active part in the civil wars which followed, and which gave Augustus the sovereignty of the Roman world. As a military commander he was successful, and in 37 was made consul. He expended vast sums of money on public works, such as aqueducts, and erected several public buildings. He continued to be employed in various military commands until his death in 12 BCE].

Folio XC verso and XCI recto

ILLUSTRATION

CITY OF COLOGNE

The City of Cologne (Colonia) is depicted by a woodcut that extends across folios XC verso and XCI recto. This woodcut has been specially designed for the Cologne, and appears nowhere else in the Chronicle to represent any other city. This is made certain by the coats of arms suspended from the tower of the fortress on the left. On each of these three shields are inscribed the three crowns, emblematic of the Three Kings of Cologne, and which appear in the arms of the city. Immediately before us swiftly flows the Rhine, upon which rides a medieval craft with a number of people aboard. They are waving farewell to a group of three persons who stand behind the seawall along the bank.

The city itself is represented as a walled town containing a number of churches. The tower of the great Cathedral, or Dom, is shown only to the third story, and the body of the edifice is still in course of construction, as stated in the text. The Cathedral was not completed until the 19th century. This structure became the symbol of the city, and is one of the greatest of all Gothic buildings. It stands on a slight eminence about 60 feet above the Rhine. Its towers, 512 feet in height, were for a long time the tallest structures in Europe.

Folio XCI verso

Augusta Vindelicorum (Augsburg) is a famous and ancient city in upper Germany. Some who believe this city was of ancient origin say that the Swabian people descended from Japheth [Japheth was the son of Noah], who first inhabited this region and there built this city, where one may easily enjoy an abundance of water, a wholesome climate, as well as other things of comfort and necessity. When the Swabians (Suevi) came there and saw that it was a desirable region due to the fact that two very swift rivers, the Wertach (Vinde) and the Lech (Lici) here came together, and that it was a natural stronghold, they first built the city there; and they named it Vindelicum for these two rivers. The same region, as far as the Alps, was formerly called Vindelica. All the mountains to the east and south were occupied by the Rhaeti (Rheti) and the Vindelici, as Strabo states. This same city, according to an ancient custom, they surrounded with a moat. Now since the warlike women, called the Amazons, afterwards entered Europe under their queen Marsepia, and with unusual weapons and implements of war drove the Swabians out of this city, and forced them into the mountains, and laid the city waste (which occurred before the destruction of Troy), it is reckoned that the city existed before Troy, and was built in the time of the exodus of the children of Israel from Egypt, and five hundred fifty years before Rome was built. Some say the city was built by the Trojans. And they chose for themselves the goddess Ziza, whom they believed to be Ceres. After the same goddess the city was named Zizaria. Her temple remained there intact until the time of the Romans, when it fell into ruin. And the city bore the name of a mountain that to this day the inhabitants of Augusta call the Eisenberg. The city was afterwards protected by the Rhaeti and the Vindelici with walls, turrets and other defenses; and it endured much war at the hands of the Romans. These people always loved freedom and therefore held themselves aloof from the Romans. At a later date the Divine Augustus Octavian sent Titus Ennius, the praetor, with the Marcian Legion, and other generals, against them. In this legion Avar Bogudis, the king's son, a youth trained in weapons among the Greeks and Latins, and Varus (Varro), a tribune of the soldiers, became famous. [It is ironic that nothing is known of Avar Bogudis, who became famous in this battle. But see further the note below]. These besieged the city in the late summer with a large force of Romans, and harassed it in many ways. In this storming Avar the Greek was slain, and he was buried in the village of Criechsaueron. The following inscription has been found indicating his origin and his end. The praetor also perished together with his Marcian legion so that few survived that battle who could tell what had taken place. And the destroyed legion gave to the region where the defeat occurred the name that now in the middle of the city is called Perleich. ["Destroyed legion" in Latin is perdita legio. The first two syllables of each Latin word, per and leg, were

believed to be the components making up the name Perleich]. Thus it is written. The hill here indicates by its name the Roman disaster where the Marcan Legion at once utterly perished. [This sentence and the one that precedes it are not in the German edition of the chronicle]. Varus (Varro), whom they called Verres,

Folio XCII recto

fled over the water, hid himself in the marshes, and gave his name to Lake Vernensee. Afterwards, that consul died miserably. [The entire narrative on the battle of Augsburg by the Marcan Legion may be the most corrupt in the Chronicle (it certainly is in terms of the Fifth Age). The corruption is probably due to a medieval chronicler whose knowledge of the ancient world was, to say the least, shaky at best. Much of Schedel's text seems to follow that of the Auersberg chronicle. The names of the various individuals mentioned in the story (Avar Bogudis, Titus Ennius (or should it be Annius?), and Varus/Varro/Verres) have, at least in terms of the last two, common enough names, but no historical figure known by these names is associated with Augsburg. Although Titus and Ennius/Annius are individually well known, there is no Titus Ennius/Annius that I'm aware of. And despite the fact that there were many Romans named Varus/Varro/Verres, none fought at Augsburg. The only connection here might be the Battle of the Teutoburg Forest, in which the Roman general Varus suffered the complete elimination of three Roman legions under his command in 9 CE. This was possibly the worst defeat suffered by Rome at the height of its empire. Unfortunately, Augsburg and the Teutoburg Forest are in different parts of Germany (Bavaria and Lower Saxony, respectively)]. Suetonius records that Octavian Augustus suffered every serious disgrace and the two disasters, Loliana and Varriana, entirely in no other place than Germany. Varriana was almost a total annihilation, with three legions, the general, emissaries and common allies slain. But three years later after the Varriana disaster Augustus, through Tiberius Nero (while Drusus his brother advanced against the region of the Rhine), defeated the Lechs and destroyed their city. And as the words of Strabo in his fourth book indicate, Caesar Augustus sent three thousand Romans to occupy the city. But Claudius Drusus later built up the city, enlarging it with walls and towers. As the city was taken and enlarged through the initiative of Augustus, it was named Augusta in honor of Augustus Octavian. Horace (Oratius) in his odes makes mention of these wars: So the Vindelici saw Drusus waging war against the Rhaeti (Rethi) under the Alps, for whom it is the custom, descended through all time, to arm their right hands with the Amazonian axe, etc. [This sentence is not in the German edition of the chronicle. The citation is from the fourth book of Horace's , 4.17-21, a poem in the style of Pindar written in honor of Augustus' stepson Drusus, who at the age of 23 (in 15 BCE) had brought the eastern Alps under Roman control with the aid of his brother, the future emperor Tiberius. Suetonius states that this praise of his stepsons was the reason why Augustus wanted Horace to publish a fourth book of odes]. The Swabians, who then excelled all others in strength and people, had before that time selected this city as a most secure one, and it remained loyal and true to the Roman empire. Much evidence of its age remains. When the Hungarians (Ungari) swept over Germany and Swabia in the nine hundred and fifty-fourth year of salvation, they besieged Augusta and afflicted the Noricans, Rhaeti, and the Swabians with many disasters. Emperor Otto the first fought many days against them and finally defeated them near Augusta. Also, three princes of the Hungarians were captured by his soldiers and led to him. On account his clemency, he tried to make them slaves. [This sentence and the one preceding it are not in the German edition of the chronicle]. The Swabians, however, against his protestations, had them put to death by hanging. In the same battle died Count Diepolt (Diopoldus), brother of Saint Ulrich (Udalrici) , and Regnibaldus (Regniboldus), his sister's son. Afterwards Saint Ulrich, the bishop, made the city more famous and rebuilt the church of Saint Affra, which one before by Attila and now by the Hungarians (Huni) had been damaged. This city is adorned by a large Episcopal cathedral and by a church in honor of the Blessed Virgin; also with Saint Ulrich's Cloister, of the order of St. Benedict, in which lie the bodies of Saint Ulrich and Simprecht (Simperti), and of the blessed Affra, the martyr. There also many other holy men are held in esteem, whose martyrdom brought credit to Augusta.

Augusta is a name given to a number of towns founded or colonized by Augustus. Augusta Vindelicorum (Augsburg), capital of Vindelicia, or Rhaetia (also spelled Raetia) Secunda, on the Licus (Lech), was colonized by Drusus under Augustus, after the conquest of Rhaeti in 14 BCE. Vindelicia was a Roman province south of the Danube, which separated it from Germany. It was bounded on the west by the territory of the Helvetii in Gaul, on the south by Rhaetia, and on the east by the river Oenus (Inn), which separated it from Noricum, thus corresponding to the northeast part of Switzerland, the southeast of Baden, the south of Wuerttemberg and Bavaria, and the north part of the Tyrol. It was originally part of the province of Rhaetia, and was conquered by Tiberius in the reign of Augustus. Later Rhaetia was divided into two provinces: Rhaetia Prima and Rhaetia Secunda. The latter became Vindelicia. It was drained by the tributaries of the Danube, of which the most important were the Licus (Lech), with its tributaries, the Vindo or Vidro (Wertach), the Isarus (Isar) and Oenus (Inn). The greater part of the Vindelicia was a plain, but the south portion was occupied by the northern slopes of the Alpes Rhaeticae. It derived its name from its chief inhabitants, the Vindelici, a warlike people dwelling in the southern part of the country. Their name is said to have been formed from the two rivers, Vinda and Licus. The Vindelici were a Celtic people, and closely connected with the Rhaeti; with whom they are frequently spoken of by the ancient writers, and along with whom they were subdued by Tiberius. The other tribes in Vindelicia were the Brigantii on Lake Constance, the Licatti on the Lech, and the Breuni in the north of Tyrol, on the Brenner. Augusta Vindelicorum (Augsburg), as already stated, was the chief town of the province, and it was situated at the confluence of the Vindo and the Licus. It was made a Roman colony in 14 BCE, and was the residence of the governor. Together with other towns of Vindelicia, it fell into the hands of the Alemanni in the fourth century, and from this time the population of the country appears to have been entirely Germanized.

The Roman province of Rhaetia lay south of the Danube and was originally distinct from Vindelicia. Toward the end of the first century, however, Vindelicia was added to the province of Rhaetia. When Rhaetia was subdivided, Rhaetia Prima answered for the old province, and Rhaetia Secunda in time was named Vindelicia. They were separated from one another by Lake Constance (Brigantinus Lacus) and the river Oenus (Inn). Rhaetia was a very mountainous country, as the main chain of the Alps ran through the greater part of the province. The Rhaeti are first mentioned by Polybius. They were known as a brave and warlike people, and conducted marauding incursions into Gaul and northern Italy, and were not subdued by the Romans until the reign of Augustus. They offered a brave and

desperate resistance against both Drusus and Tiberius, who finally conquered them. Rhaetia then became a Roman province, to which Vindelicia was later added.

The Augsburg of today is a city and Episcopal see in Bavaria, Germany, and chief town of the district of Swabia. It lies on the plateau 1500 feet above the sea, between the Wertach and Lech, which unite below the city. Since the time the Chronicle was written, namely, in 1632, it was besieged and taken by Gustavus Adolphus. The Augsburg Confession, the most important Protestant Statement of belief drawn up at the Reformation, was presented in Latin and German to the emperor Charles V at the Diet of Augsburg, June 25th 1530. It was compiled by Melancthon, but based on articles previously drawn up by Luther. Augsburg was the chief seat of the textile industry in southern Germany, and has bleaching and dye works, while its production of agricultural and industrial machinery and its chemical works are important. According to the chronicler there was a theory that this ancient city was built by the Trojans and that they chose for themselves a goddess named Ziza, as he designates her, and whom they believed to be the Roman goddess Ceres (the Greek goddess Demeter). Undoubtedly the deity to whom the chronicler refers is Cisa, the goddess of the ancient Germans, who, according to middle age tradition was worshipped in Augsburg (ancient Cisariss) and the surrounding country. The chronicler gives the old name of the city as "Zizaria," instead of Cisariss.

The reference to Perlech, and the origin of the name from *perdita legio*, the lost legion, are both rather indefinite. The chronicler states that Perlech is now in the middle of the city. In explanation it may be said that north of the courthouse in Augsburg rises the "Perlachturm," or "Perlach Tower," a portion of which has survived from the eleventh century. This, perhaps, marks the spot of the victory over the Romans. Its weather vane represents Cisa, the ancient pagan patron goddess of the city of Augsburg.

XCI *verso* and XCII *recto*

ILLUSTRATION CITY OF AUGSBURG

The city of Augsburg (Augusta) is depicted in a woodcut that extends over the greater part of two opposite pages. Although specially intended to represent the ancient city of Augsburg, the illustration contains nothing by which it may be identified. In the foreground, one proceeding from the left, the other from the right, are two little streams, creeks, or possibly only a moat, which may be intended for, but can hardly be dignified as the rivers Lech and Wertach, at whose confluence the city was built. The waterfront shows no signs of life, no development, commercial or otherwise. The waters are very shallow, and the shores covered with an abundance of vegetation, consisting chiefly of bulbous trees and shrubs, all of the same mold. The general terrain would seem to be correct, for Augsburg does lie on a hill. The city is surrounded by an unusually well fortified wall, which fairly bristles with towers and turrets; and there are large military towers within the city which vie with numerous church steeples, almost all of the same type. But how are we to identify the great cathedral, with its two Romanesque towers, dating from the tenth century? The woodcutters have often introduced church towers in pairs, but not so here. And which is the church of St. Affra founded by Ulrich (1474-1500), so finely proportioned, with its 300 ft. tower? And where are the broad streets of which this community has boasted for centuries. We look in vain! Just another stock medieval city!

Folio XCII *verso*

Three suns arose in the East on the second day after the death of Julius Caesar. From time to time these drew together into one body, indicating that the rule of Lucius Antonius, Mark Antony, and Augustus were about to be consolidated into a single sovereignty, or, which is more likely, that the future acknowledgement of the Trinity and of the one God of the entire world was imminent. At this time in a suburb of Rome an ox spoke to a ploughman, and told him that he labored in vain and to no purpose for shortly there would be fewer people than crops.

In Egypt the most celebrated library of any city on earth, containing 40,000 books, was destroyed by fire. There were the labors of the ancients in the collection of highly esteemed works. For Aristotle had left his library and the Academy to Theophrastus; and according to Strabo he was the first collector of books, and had taught the kings of Egypt the ordering of a library. Afterwards Theophrastus turned the library over to Neleus, who carried it to Scepsis, by whom it was turned over to unconcerned and ignorant people who kept it locked up. Ptolemy Philadelphus also collected a great number of books; and, as Seneca hands down: 40,000 volumes were burned at Alexandria, a very beautiful monument of royal opulence. So too Livy, who said that it was a work of elegant concern and of eminent kings. That was not elegant or a concern, but learned luxury. On the contrary, it was not learned luxury at all since they collected books not for study but for show. Just as many people, ignorant even of the texts of slaves, collect books not as tools for study but as ornaments of the dining room.

Under the care of the Ptolemies, Alexandria, as the capital of the great kingdom of Egypt and of the most fertile country on earth, and commanding by its position all the commerce of Europe with the East, became the most wealthy and splendid city of the known world. Greeks, Jews and other foreigners flocked to it, and its population probably amounted to three quarters of a million. But a still greater distinction was conferred upon it through the foundation by the first two Ptolemies of the Museum, an establishment in which men devoted to literature were maintained at the public cost, and of the Library which contained 90,000 distinct works and 400,000 volumes, and the increase of which made it necessary to establish another library in the Serapeum (Temple of Serapis) which reached 40,000 volumes, but which was destroyed by the bishop Theophilus at the time of the general overthrow of the pagan temples under Theodosius

in 389 CE. The Great Library suffered severely by fire when Julius Caesar was besieged at Alexandria and was finally destroyed by Amrou, the lieutenant of the Caliph Omar in 651 CE. These institutions made Alexandria the chief center of literary activity.

Neleus of Scepsis was a disciple of Aristotle and Theophrastus, the latter of whom bequeathed to him his library and appointed him one of his executors. According to a story current in antiquity, Aristotle bequeathed his library and manuscripts to Theophrastus, his successor in the Academy. On the death of Theophrastus, the libraries and manuscripts are said to have come into the hands of his relative and disciple Neleus of Scepsis. Neleus sold both libraries to Ptolemy II, king of Egypt, for the Alexandrian library; but he retained for himself as an heirloom the original manuscripts of the works of these two philosophers. The descendants of Neleus, who were subjects of the king of Pergamum, knew of no other way of securing them from the search of the Attali, who wished to rival the Ptolemies in forming a large library, than concealing them in a cellar, where for a couple of centuries they were exposed to the ravages of damp and worms. Not until the beginning of the first century BCE did a wealthy book collector, the Athenian Apellicon of Teos, discover these valuable texts, bought them from the ignorant heirs, and prepared from them a new edition of Aristotle's works. After the capture of Athens, Sulla conveyed Apellicon's library to Rome in 64 BCE.

The last third of this paragraph, from 'So too Livy,....' to the end, are not in the German edition of the chronicle. They are a slightly abridged version of Seneca, *De Tranquillitate Animi* ('On the Tranquility of the Mind') 9.5:

Quadraginta milia librorum Alexandriae arserunt; pulcherrimum regiae opulentiae monimentum alius laudaverit, sicut T. Livius, qui elegantiae regum curaeque egregium id opus ait fuisse. Non fuit elegantia illud aut cura, sed studiosa luxuria, immo ne studiosa quidem, quoniam non in studium sed in spectaculum comparaverant, sicut plerisque ignaris etiam puerilium litterarum libri non studiorum instrumenta sed cenationum ornamenta sunt.

Forty thousand books were burned at Alexandria; let someone else praise this library as the most noble monument to the wealth of kings, as did Titus Livius, who says that it was the most distinguished achievement of the good taste and solicitude of kings. There was no 'good taste' or 'solicitude' about it, but only learned luxury -- nay, not even 'learned,' since they had collected the books, not for the sake of learning, but to make a show, just as many who lack even a child's knowledge of letters use books, not as the tools of learning, but as decorations for the dining-room.

(J. W. Basore, *Seneca: Moral Essays*, Vol. II; Loeb Classical Library, 1928-1935)

Sallust (Sallustius), a Roman historian and philosopher, an imitator of Cicero, was famous at Rome; and in the nobility of truth he was a distinguished historian. He wrote celebrated books on the Catilinarian War and also on the Jugurthine War. He also wrote some letters. [Sallust (Sallustius Crispus, or Salustius), the Roman historian, was born in 86 BCE, at Amiternum, in the country of the Sabines. He held several public offices. In the year 50, Sallust was expelled from the senate by the censors, probably because he belonged to Caesar's party, though some give another reason. In the civil war he followed Caesar's fortune. In 47 we find him praetor elect, by obtaining which dignity he was restored to his rank. He accompanied Caesar in the African War, and was left by Caesar as the governor of Numidia, in which capacity it is said, he oppressed the people and enriched himself by unjust means. He retired to private life after his return from Africa, and passed quietly through the troublesome period of Caesar's death. He died in 34, about four years before the battle of Actium. It was probably not until his return from Africa that he wrote his historical works. His or is a history of the conspiracy of Catiline, during the consulship of Cicero, 63. The or contains the history of the war of the Romans against Jugurtha, king of Numidia. Sallust was a decided partisan of Caesar from the first, and it was to him that he owed such political advancement as he attained. His account of the Catiline conspiracy and of the Jugurthine War have come down to us complete, together with fragments of his larger and most important work (), a history of Rome from 78-67, intended as a continuation of the work of L. Cornelius Sisenna. In the Catiline conspiracy he adopts the usually accepted view of Catiline, describing him as the deliberate foe of law, order and morality. Catiline, it must be remembered, had supported the party of Sulla, to which Sallust was opposed. He is careful to clear Caesar of complicity and on the whole he is not unfair towards Cicero. His , though interesting, is not satisfactory, -- too much moralizing about the feebleness of the senate and aristocracy. As a military history it is unsatisfactory in geographical and chronological details, though vivid in the depicting of character and scenery].

Marcus Varro, a native of Atace in the province of Narbonensis, was held in great esteem at Rome; for he was a highly educated man of keen intellect and experience in all the ways of the world. At the age of 35 he studied Greek with great industry. He was a very learned man and wrote so much that we would hardly think it possible to read all he wrote. As Isidorus states, he wrote innumerable books of which 413 were venerated among the ancients, and which he divided into divine and human topics [This last phrase is not in the German edition of the chronicle]. In addition, he wrote a book about the Latin language, and a book about morality [The first two clauses of this sentence are replaced in the German edition of the with the phrase "and he also wrote many other books."], from which we find this thought: The friends of the rich are the chaff among the grain. He said, If you wish to test a friend, become utterly miserable. He also wrote a book about the veneration of the gods. [This sentence is not in the German edition of the chronicle]. He lived 90 years. [Varro was a celebrated writer, whose vast and varied erudition in almost every breath of literature, earned him the title of the "most learned of the Romans." He was born in 116 BCE. He held a high naval command in the wars against the pirates and Mithridates, and later served as the legatus of Pompey in Spain in the civil war, but was compelled to surrender his forces to Caesar. He then passed over into Greece and shared the fortunes of the Pompeian party till after the battle of Pharsalia, when he sued for and obtained the forgiveness of Caesar, who employed him in superintending the collection and arrangement of the great library designed for the public use. For some years Varro remained in literary seclusion, passing his time chiefly at his country seats in study and in composition. Upon the formation of the second triumvirate, his name appeared upon the list of the proscribed, but he managed to make his escape, and after a period of concealment, obtained the protection of Octavian. He spent the remainder of his days in tranquility, pursuing his favorite studies, although his magnificent library had been destroyed, a loss to him irreparable. He died in 28, at the age of 89. Varro was not only the

most learned, but also the most prolific of Roman writers. He composed no less than 490 books, of which only two have come down to us].

Virgilius (Virgil) Maro, a prince of poets, a Mantuan by birth, was born of humble parents on the 15th day of October, under Cn. Pompeius Magnus, and M. Licinius Crassus, the Roman consuls, in a village called Andes (Pietola), which is not far from Mantua. His mother Maia dreamed that she bore a laurel branch, an absolutely clear expectation of a happy birth. He spent his younger days at Cremona. When he became of age he journeyed to Milan, and not long after that he went to Naples. After having seriously and industriously applied himself to the study of Greek and Latin, he eagerly studied medicine and mathematics. When he had become more knowledgeable and experienced in these matters than others, he journeyed to the city (i.e., Rome). There he was received by the emperor Augustus and recommended to Pollio.

C. Asinius Pollio was a distinguished orator, poet and historian of the Augustan age. On the breaking out of the civil war he joined Caesar, and in 49 accompanied Curio to Africa. After the latter's defeat and death, he crossed over to Greece, and fought on Caesar's side at Pharsalia in 48. He accompanied Caesar on his campaigns against the Pompeian party in Africa and Spain. He returned with Caesar to Rome, but was shortly afterward sent back to Spain to prosecute the war against Sex. Pompey. He was there at the time of Caesar's death. He took no part in the war between Antony and the senate; but when Antony was joined by Lepidus and Octavian in 43, Pollio espoused their cause, and persuaded L. Plancus in Gaul to follow his example. In the division of the provinces among the triumvirs, Antony received the Gauls. The administration of Transpadane Gaul was committed to Pollio by Antony. It was on this occasion that he saved the property of the poet Virgil at Mantua from confiscation, when he took him under his protection through his love of literature. In the year 40, Pollio took an active part in effecting a reconciliation between Antony and Octavian. After further military campaigns he withdrew from political life and devoted himself to literature. He died at his Tusculan villa in 4 CE, at the age of 80.

Pollio deserves a very distinguished place in the history of Roman literature, not so much on account of his works, which were marred by an affected archaism, as because of the encouragement and incentive that he gave to literature. He was not only a patron of Virgil, Horace, and other great writers and poets, but he has the honor of being the first person to establish a public library at Rome. He wrote tragedies which Virgil declared to be worthy of Sophocles, and a prose history of the civil wars of his time from the first triumvirate to the death of Caesar.

In body and stature he was large. He was of dark complexion and plain appearance, and of variable health, for he suffered much from stomach pains and throat pains and head pains. [The last clause of this sentence ("for he suffered much from stomach pains and throat pains and head pains") is not in the German edition of the chronicle]. Augustus granted him whatever he asked. For many years he sent liberal amounts of gold to his parents for their support. When he was grown up he lost them. [This last sentence is not in the German edition of the chronicle]. He wrote many things: the *Priapea*, the *Culex*, and the *Moretum*; then the *Bucolics*; afterwards, the *Georgics* in honor of Maecenas (*Mecenatis*); and lastly, the *Aeneid*. [In place of this long list of specific works written by Virgil, the German edition of the simply states that "He wrote many works of poetry."] At the age of 52 he died at Brundisium. His remains were taken to Naples and buried there on the Via Puteolana under a stone on which is inscribed: Mantua gave birth to me, Calabria took me away (i.e., killed me). Now Parthenope holds me. I have sung of shepherds, fields, and leaders.

Virgil (Virgilius, or Maro P. Virgilius), the Roman poet, was born October 15th 70 BCE at Andes (Pietola) a small village near Mantua in Cisalpine Gaul. His father had a small estate that he cultivated; his mother's name was Maia. Virgil was educated at Cremona and Milan. It is said he later studied at Naples and learned Greek; also at Rome. His writings showed learning. His health was always feeble, and there is no evidence of an attempt to rise by those means through which a Roman gained distinction—public office and the military. Having completed his education he retired to his paternal farm.

He worked on his *Aeneid* for a long time, and it was still unfinished at the time of his death in the year 19; for which reason, in his last illness he wished to burn his manuscript, but his friends would not permit him to do so. He had been enriched by the liberality of his patrons, used his wealth liberally, and made his excellent library easy of access. He sent liberal sums to his parents every year. In his fortune and his friends Virgil was a happy man, and his learned poems gave employment to many commentators and critics; for Virgil is one of the most difficult of Latin authors, not so much because of his style, but from the great variety of knowledge required to attain his meaning in all its fullness.

The last sentence of this paragraph, which cites the inscription purportedly found on Virgil's gravestone, is not in the German edition of the chronicle. Instead, that translation simply reads: "and his grave was marked by a monument."

The entire paragraph on Virgil is, to a large extent, a very significant abridgment of Suetonius' *Life of Virgil*, a work attributed to Suetonius and found in Donatus' commentary.

Horace (Horacius), a very much-praised poet, was born at Venusia, of a father who was a freedman. He was a person of short stature, and learned in the liberal arts. Afterwards he became the most esteemed man in Athens. He attained the friendship of Marcus Brutus, who slew Caesar, and who made him a military tribune against M. Antony and Augustus; but when Brutus was defeated in battle, he fled from the disaster. Augustus later pardoned him at the instance of Maecenas. Having been freed, he then devoted himself to poetry, of which he wrote the *Odes*, the *Ars Poetica* (The Art of Poetry), and the *Epistles*. [The German edition of the does not list specific works by Horace, but simply states: "He wrote many works of poetry."] After acquiring great wealth by his highest learning he died at Rome,

making Augustus his heir. And he died at the age of 63, and was buried with Maecenas. [Horace (Q. Horatio Flaccus), the poet, was born December 8th, 65 BCE, at Venusia, in Apulia. His father was a libertinus ('freedman'). He had received his manumission before the birth of the poet. When twelve years of age his father took him to Rome to receive the usual education of a knight's or senator's son, which he could not attain at home. He frequented the best schools in the capital and was instructed in Greek and Latin. At 18 he continued his studies at Athens, and when Brutus came there after the death of Caesar, Horace was given the rank of military tribune and command of a legion. He was present at the battle of Philippi, and shared in the flight of the republican army. Thereafter he devoted himself to more peaceful pursuits, and having been pardoned, he returned to Rome. His paternal estate had been swept away in the general forfeiture, but he was able to purchase a clerkship on the profits of which he was able to live in frugality. Meanwhile, however, some of his poems attracted Varius and Maecenas, and the friendship thus formed soon ripened into intimacy. In 34 Maecenas bestowed on Horace a Sabine farm, sufficient to maintain him in ease and contentment the rest of his life. Even Augustus favored him as a poet. Horace died November 17th, 8 BCE, at the age of 57. His death was so sudden that he had no time to make a will, but he left the administration of his affairs to Augustus, whom he made his heir. According to his own description, Horace was short of stature, eyes dark, hair dark but ringed with gray. In his youth he was tolerably robust, but suffered from an ailment of the eyes. In advanced years he became fat and Augustus teased him for his protuberant belly. He was rather careless in dress, frugal even after he became rich, though he seems to have indulged in conviviality].

ILLUSTRATIONS

(A) The three suns, which appeared after the death of Julius Caesar, are shown in one woodcut, side by side, each blazing forth to portend the dire events to follow.

(B) The destruction of the Library at Alexandria is represented by a bonfire of venerable tomes heaped up promiscuously.

Folio XCIII *recto*

Caius Julius Caesar, son of Lucius, at the age of sixteen years lost his father. As quaestor he pronounced funeral orations from the rostrum, according to custom, in praise of his aunt Julia, and his wife Cornelia. As aedile he adorned—in addition to the Comitium and the Forum and the Basilicas—the Capitol. After his praetorship he obtained by lot Spain (Hispania), and was made consul with Bibulus. At the beginning of this office the first thing he did was to order that the daily proceedings of the senate be made public to the people. [This sentence and the three that precede it are not in the German edition of the chronicle]. At the same time he married Calpurnia, the daughter of L. Piso, his successor in the consulship. And he gave his own daughter Julia to Gnaeus Pompey (Pompeius). After that he waged wars for nine years throughout nearly all of Gaul that is contained by the borders of the Pyrennes, the Alps, Mt. Gebenna, and the rivers Rhine (Rhenus) and Rhone (Rhodanus). In this same space of time he lost first his mother and then his daughter, and not much later his granddaughter. He was victorious in five campaigns. The first and most excellent was in Gaul; the next was in Alexandria; then in the Pontus; after that in Africa; and last in Spain; and he accomplished public shows of various kinds. He is said to have been a tall erect man, of light complexion, rounded limbs, a somewhat full mouth, black and lustrous eyes, and a strong body; but at the end of his life his health left him and he also was accustomed to being terrified in his sleep. He first lived in a small house in the Suburra [The Suburra lay between the Caelian and Esquiline hills. It was one of the most frequented quarters of Rome], but after he became chief priest he occupied a palace belonging to the state in the Via Sacra. There was a doubt whether in his military affairs he was more cautious or more daring. When he concluded the civil wars, he was the sole ruler of the city (i.e., Rome) and of the world. His rule over the Romans began in the 183rd Olympiad, and lasted 4 years and 7 months. After him the Roman rulers were called Caesars. But when, contrary to the custom and usages of freedom, he undertook to give himself honors and to distribute them, a conspiracy was formed against him of over sixty men, including Gaius Cassius (C. Cossio) and Marcus (M.) and Decimus Brutus. His future destruction, nevertheless, had been announced to him through clear omens. When he arrived at the Capitol the conspirators surrounded him in the guise of their offices, and he was stabbed by them with twenty-three wounds. And Caesar ended his life in the 56th year of his age. His body was burned before the rostrum in the Campus Martius. Scarcely any of those who were accessory to his murder survived him more than three years, or died a natural death.

For Caesar's earlier history see Folios LXXXVI *recto* and LXXXIX *recto* and notes. Caesar's power was not witnessed without envy, for the Roman aristocracy, who had been long accustomed to rule the Roman world, could hardly endure such a master, and resolved to remove him by assassination. Cassius set the conspiracy in motion, and there were more than sixty persons involved in it. Many of these Caesar had raised to wealth and honor; some, like Brutus, lived with him on terms of intimate friendship. The conspirators pretended solicitude for the republic, but for many (not all) their object was power for themselves and their party. Caesar had many warnings, but disregarded them all, and fell by the daggers of his assassins on the Ides (or 15th) of March 44 BCE. At an appointed signal the conspirators surrounded him. Casca dealt the first blow; others quickly followed. Caesar at first defended himself, but when he saw his friend and favorite, Brutus, also draw his knife, he pulled his toga over his face, and sank, pierced with many wounds.

Caesar was a truly remarkable figure. He was gifted by nature with the most various talents, and was distinguished by the most extraordinary attainments in the most diversified pursuits. He was at one and the same time a general, statesman, lawgiver, jurist, orator, poet, historian, philologist, mathematician and architect. In his busy career he found time for literature, and was the author of many works, the majority of which are lost. The purity of his Latin and the clearness of his style were celebrated by the ancients themselves, and are conspicuous in his Commentaries, his only works that have come down to us.

The paragraph devoted to Caesar in the Chronicle is a massive abridgment of Suetonius' Life of Caesar.

Octavian (Octavianus) Augustus was born to Octavius, a Roman consul, on the 9th of the Kalends of October, shortly before sunrise, during the time of Marcus Tullius Cicero and Antony, consuls. At the age of four he lost his father, and at twelve his grandmother Julia, whom he praised in a funeral oration before an assembly of the people. Four years after he attained manhood he received military honors at the African triumph of Caesar. He fought five battles of the civil war, namely, at Mutina, Philippi, Perusia, Sicily, and Actium; the first and last against Mark Antony; the second against Brutus and Cassius; the third against the triumvir Antony's brother, the fourth against Sextus, son of Pompey. The beginning and cause of these wars was the murder of his uncle Julius. He also subjugated Cantabria, Aquitania, Pannonia, Dalmatia, and all of Illyricum. Item, he subdued the Rhaeti, the Vindelici, and the Salassi, peoples of the Alps, and checked the inroads of the Dacii, of whom he slew a great number, together with three of their leaders. He also took the Germans beyond the river Elbe; and other restless people were by him brought to submission. He also erected many public buildings, and surpassed all his predecessors in the frequency, variety, and magnificence of his public shows. While young he took to wife the daughter of P. Servilius; and when he became reconciled to Antony, he took his stepdaughter Claudia to wife. He also married Scribonia, but divorced her. Afterwards he caused Livia Drusilla to become pregnant and her alone he loved steadfastly. By Scribonia he begot Julia, his daughter; but of Livia he begot no children. He gave Julia in marriage to Marcellus; and after the latter's death, to Marcus Agrippa. From Agrippa and Julia he had three grandsons and two granddaughters. He was a man of beautiful physique, and very handsome in all the stages of his life. He had clear and beautiful eyes; his hair was slightly wavy and almost golden; his eyebrows were drawn together; ears medium size; nose elevated above and longer below; complexion between light and dark. He was of short stature. From youth he studied oratory and the liberal arts eagerly with very great industry. He wrote numerous prose works of various kinds. [This sentence is not in the German edition of the chronicle]. When he returned victorious from the East he was first hailed as Augustus because he had increased the republic. And from that point on he held the highest power in the state—a thing which the Greeks call monarchy. From him the kings of the Romans were afterwards called Augusti. He also enlarged the city of Rome, and beautified it with many buildings, taking pride in that statement of his: I have found this a city of brick; I leave it one of marble. He reigned 56 years. The temple of Janus Quirinus, which had been closed only twice before his time since the founding of the city, he closed in a far shorter period, having won peace on land and sea. [For this sentence the German edition of the simply states: "He made peace on land and sea."] In these peaceful times our Savior Jesus is said to have been born. He (i.e., Augustus) finally succumbed to his bed at Nolae (Nole), and when everyone had been dismissed, he died while kissing Livia, saying to her: Live mindful of our marriage, Livia, and farewell. [This sentence is not in the German edition of the chronicle]. He obtained an easy death and such a one as he had always longed for at the age of his life of 78.

Augustus, the first Roman emperor, was born on the 23rd of September 63 BCE, the son of C. Octavius by Atia, a daughter of Julia, the sister of C. Julius Caesar Octavianus, but for the sake of brevity he is called Augustus, though this was only a title given him by the Senate and the people in 27, to express their veneration for him. He lost his father when he was 4 years of age, but his education was conducted with great care by his grandmother Julia, and by his mother and stepfather, L. Marcius Phillipus, whom his mother married soon after his father's death. C. Julius Caesar, who had no male issue, also watched over his education with solicitude. He joined his uncle in Spain in 45, in the campaign against the sons of Pompey, and in the course of the same year he was sent by Caesar to Apollonia in Illyricum, where some legions were stationed, that he might acquire more thorough practical training in military affairs, and at the same time prosecute his studies. While at Apollonia, he heard of his uncle's murder, and forthwith set out for Italy, accompanied by Agrippa and a few other friends. Caesar having adopted him in his testament and made him his heir, Augustus now assumed the name of Caesar, and was so saluted by the troops; but, on reaching Rome, he demanded nothing but the private property which Caesar had left him, declaring however his resolution to avenge the murder of his benefactor. He displayed extraordinary tact and prudence. He had to contend against the republican party as well as against Antony, who attempted to prevent his acceptance of the inheritance his uncle had left him. Resolved to first crush Antony, Augustus made overtures to the republican party, and these succeeded. The senate made him praetor and sent him with the two consuls of the year, C. Vibius Pansa and A. Hirtius to attack Antony, who was besieging D. Brutus in Mutina. Antony was defeated but the senate became alarmed, and determined to prevent Augustus from acquiring further power. Ignoring the senate, Augustus marched on Rome and compelled that terrified body to give him the consulship. The murderers of the dictator were outlawed. Later Augustus and Antony became reconciled, and agreed to divide the empire between the triumvirate of Augustus, Antony, and Lepidus. They proscribed their enemies, and a large number were put to death, including Cicero. Soon afterwards Augustus and Antony crossed over to Greece, defeating Brutus and Cassius at Philippi in 42, by which the hopes of the republican party were ruined. The triumvirs made a new division of the provinces. Lepidus obtained Africa, and Augustus returned to Italy to reward his veterans with the lands he had promised them. Here a new war awaited him, excited by Fulvia, wife of Antony. She was supported by L. Antonius, consul and brother of the triumvir, who threw himself into the fortified town of Perusia, which Augustus succeeded in taking in 40. Antony now made preparations for war, but the opportune death of Fulvia led to a reconciliation between the triumvirs, and a new division of the provinces was made. Antony married Octavia, sister of Augustus, in order to cement this alliance. In 39 Augustus made peace with Sextus Pompey, whose fleet gave him command of the sea, and thus enabled him to prevent corn from reaching Rome, but the peace was only transitory, and in a naval battle which followed, the fleet of Augustus gained a decisive victory over that of Pompey, who abandoned Sicily and fled to Asia. In 35 and 34 Augustus was engaged in war with the Illyrians and Dalmatians. Meanwhile, Antony had repudiated Octavia and had alienated the Roman people by his arrogant proceedings in the East. In 32 the senate declared war against Cleopatra, for by means of Augustus' propaganda machine, Antony was looked upon only as her infatuated slave. The fleet of Augustus gained a brilliant victory over Antony near the promontory of Actium. Antony and Cleopatra fled to Egypt, and being pursued by Augustus, committed suicide.

Augustus now became the ruler of the world, and though he had thus united in his own person all the power and the great offices of the state, he was too prudent to make any display of authority to indicate that he was the sole master. The people retained their republican privileges, though merely in form, for only such persons were elected as had been proposed or recommended by the emperor. Almost uninterrupted festivities, games, distributions of wheat, and the like, made the people forget the substance of their republican freedom, and obey contentedly their new ruler. The wars of Augustus were not aggressive, but chiefly undertaken to protect the frontiers of his dominions. Most of them were carried on by his relations and friends, but some he conducted in person, such as his attack on the warlike

Cantabri in Spain, whose subjection, however, was not completed until later by Agrippa. In 16 the Romans suffered a defeat on the Lower Rhine by some German tribes; whereupon Augustus went himself to Gaul, and spent four years there to regulate the government of that province and to make the necessary preparations for defense against the Germans. In the year 9 he went to Gaul, made peace with the German ambassadors he received there, and from this time he took no active part in the wars. He died at Nola in 14 CE, at the age of 76. He was first married, though nominally, to Clodia, daughter of Clodius and Fulvia; secondly to Scribonia, who bore him his only daughter Julia. His third wife was Livia Drusilla, the mother of Tiberius Nero by her first husband, Tiberius Claudius Nero.

The last sentence of this paragraph in the German edition of the Chronicle simply states: "He died a peaceful death at the age of 76 years."

The paragraph devoted to Augustus in the Chronicle is a massive abridgment of Suetonius' Life of Augustus.

Mark Antony (Marcus Antonius), the consul, was declared an enemy by the senate; whereupon Pansa and Hirtius, and also Octavian, then still a youth, were sent against him. Afterwards Caesar (i.e. Octavian) made peace with Antony, and the Roman Empire was divided between them; to Augustus (i.e. Octavian) was given Spain, Gaul and Italy; to Antony, Asia, Pontus, and the East. He (i.e. Antony) deserted the sister of Caesar Augustus Octavian, and married Cleopatra, the queen of Egypt. He brought on a civil war while he was hoping to rule the city with unmanly greed. He was defeated by Augustus in a naval battle at Actium (Accium), which is a place in Epirus. After that he fled to Egypt. And as every man now allied himself with Augustus, Antony despaired and took his own life. Thus the land of Egypt became part of the Empire through Octavian. [Marc Antony, son of M. Antony (surnamed Creticus) and Julia, the sister of L. Julius Caesar, consul in 64, was born in 83 BCE. His father died while Antony was still young, and Antony was brought up by Cornelius Lentulus, who married his mother Julia, and who was put to death by Cicero in 63 as one of Catiline's conspirators; for this reason he became a personal enemy of Cicero. In his early youth Antony indulged in every kind of dissipation, and his affairs soon became deeply involved. He took part in the campaigns against Syria, Aristobulus in Palestine, and the restoration of Ptolemy Auletes in Egypt. In 54 he went to Caesar in Gaul, and by his influence was elected quaestor. As such, he returned to Gaul and served under Caesar for two years, returning to Rome in 50, and becoming one of the active partisans of Caesar. He voted against the senate decree depriving Caesar of his command, and fled back to the latter in Cisalpine Gaul. He accompanied Caesar in his victorious march into Italy and was left in command of that country, while Caesar carried on the war in Spain. He commanded the left wing of Caesar's army at Pharsalia, and was again left in command of Italy while Caesar went to Africa. In 44 he was consul with Caesar, when he offered him the kingly diadem at the feast of the Lupercalia. After Caesar's murder, Antony attempted to succeed him in power, but found an unexpected rival in young Octavian, the adopted son and grandnephew of Caesar, who assumed the name of Caesar, and at first joined the senate to crush Antony. Towards the end of the year Antony proceeded to Cisalpine Gaul, which had been previously granted to him by the senate; but Dec. Brutus refused to surrender the province to him and threw himself into Mutina, where he was besieged by Antony. The senate supported Brutus, declared Antony a public enemy, and entrusted the conduct of the war against him to Octavianus. Antony was defeated at Mutina, and was obliged to cross the Alps. Both the consul, however, had fallen and the senate now began to show its jealousy of Octavian. But the latter became reconciled to Antony, and it was agreed that the government of the state should be vested in Antony, Octavian, and Lepidus. The mutual enemies of both were proscribed, and Cicero thus lost his life to Anthony, whom he had opposed. In 42, Antony and Octavian crushed the republican party at Philippi, in which battle Brutus and Cassius both fell. Antony then went to Asia, which he had received as his share of the Roman world, and here began his relationship with Cleopatra, whom he followed to Egypt. In 41 Fulvia, the wife of Antony, and his brother L. Antonius, made war upon Octavian in Italy. But the war was ended before Antony reached Italy. The opportune death of Fulvia resulted in the reconciliation of Antony and Octavian, which was cemented by the marriage of Antony to Octavia, the sister of Octavian. But he later sent her back to her brother and returned to Cleopatra. His conduct and the unbounded influence that Cleopatra had acquired over him, alienated many of his friends and supporters; and Octavian thought that the time had now come for crushing his rival. The contest was decided by the sea-battle-that-never-really-occurred off Actium, September 2nd, 31, in which Antony's fleet was completely defeated. Antony, accompanied by Cleopatra, fled to Alexandria, where he put an end to his own life in the following year (30)].

Folio XCIII verso

The Tiburtine Sibyl (Sibilla Tiburtina), the foremost seeress, also called Albunea, flourished in Italy and prophesied many things. She was revered as a goddess in the city of Tibur (Tiburre), on the banks of the river Anio (Amonis), and was therefore called Tiburtina. In the whirlpool of the same river was found her image with a book in her hand. Augustus Octavian (whom the Romans accorded divine honors) asked this sibyl for advice; and after she had fasted for three days, she spoke of the sign of judgment, and of the moistening of the earth with sweat, and of how the future king would come from heaven; and there are 27 verses, of which the last is: a downpour of fire and sulphur would fall from the sky. The capital letters of this verse express (by that same testimony) the meaning: Jesus Christ, Son of God, Savior. When she thus spoke in the presence of Augustus the heavens opened, and a great light fell upon him; and he saw in the heavens a most beautiful virgin standing on an altar, and carrying a little child; and at the same time he heard a voice saying: This altar is that of the Son of God. And as Augustus saw and heard all this in his bedchamber, he fell upon the earth and prayed to God. Therefore Augustus refused to permit himself to be called a god afterwards. In commemoration of this event a temple was erected at this place, under the name of the Holy Virgin Mary in Aracoeli (Ara Celi); and there the Brothers of the Order of the Blessed Francis now live. Others describe her (Mary) as not old, and as wearing a red dress, a rough pelt upon her shoulders, with flowing tresses, and holding this script in her hand: Christ will be born at Bethlehem, and will be proclaimed in Nazareth, while Taurus, the founder of peace reigns. O happy is the mother whose breasts will nurse him. [Tibur (Tiburs, pl. Tiburtes, Tiburtinus), now Tivoli, is one of the most ancient towns in Latium, 16 miles northeast of Rome. It is situated on the slope of a hill (and so called by Horace supinum Tiber), on the left bank of the Anio, which here forms a magnificent waterfall. It was said to have been originally built by the Siculi, and to have afterwards passed

into the possession of the Aborigines and Pelasgi. According to tradition, it derived its name from Tiburtus, son of Catillus, who emigrated from Greece with Evander. It was afterwards one of the chief towns of the Latin league, and became subject to Rome with the other Latin cities on the final subjugation of Latium in 338 BCE. Under the Romans Tibur continued to be a large and flourishing town, since the salubrity and beautiful scenery of the place led many of the most distinguished Roman nobles to build their magnificent villas here. Of these the most splendid was that of Hadrian. Horace had a country house in the neighborhood of Tibur. In the vicinity was also a grove with the fountain and temple of the Sibyl Albunea, whose oracles were consulted from the most ancient times. This fountain was the largest of the Albulae aquae, sulphurous springs, which flow into the Anio. Near it was the oracle of Faunus Fatidicus. The temple is still extant at Tivoli.]

Miraculous signs occurred at the birth of Christ. A fountain of oil (as Eutropius and others testify) from a reputable tavern at Rome in the Trastevere (Transtiberina) quarter flowed forth for an entire day, announcing the mercy of Christ given to all peoples. Also on that day a golden circle appeared about the sun; and the statue of Romulus and the temple of peace fell.

Publius Ovidius Naso (Ovid), from Sulmo, a highly renowned poet, flourished at Rome during this period, and he wrote many works. He was a native of Sulmo, a town of the Bruttii (Bruciorum), as he himself reports: Sulmo is my fatherland, so rich in icy rivers, 90 miles from the city. [Ovid, 4.10.3-4. This sentence is not in the German edition of the chronicle]. At Athens he first studied extremely well the field of poetry and then the field of philosophy. Coming to Rome he was very much valued by Augustus Caesar for his life and his poetry. But long afterwards, in his 50th year, by this same Augustus he was banished to the island of Pontus to dwell among the Samartians. Concerning this he says in his book *On the Pontus*: Master Naso, without much prudence, while he was passing on the art of loving, now has the prize for his sad teaching. [Ovid, 2.10.15. This sentence is not in the German edition of the chronicle]. His character was as good-natured as his poems. He died at the age of 54 in the 5th year of the emperor Tiberius Caesar. [Ovid (P. Ovidius Naso), the Roman poet, was born at Sulmo, in the country of the Peligni, on March 20th, 43 BCE. He was descended from an ancient equestrian family of only moderate wealth. He was destined to be a lawyer, and was carefully educated for that purpose. But the hours which should have been spent in the study of law were devoted to poetry. He completed his education at Athens, thoroughly mastering Greek. He married twice in early life at the desire of his parents, but speedily divorced each wife in turn. By a third wife a daughter was born to him, who grew up and was married at the time of his banishment. Until his 50th year Ovid resided at Rome. He not only enjoyed the friendship of a large circle of distinguished men, but was regarded with favor by Augustus and the imperial family. But in 9 CE Ovid was suddenly banished by an imperial edict to transport himself to Tomi on the Euxine (Black Sea), on the very border of the empire. He had no trial, and the sole reason given in the edict was his having published his poem on the and for his committing an error ('mistake' or 'error'); but the first reason must have been a mere pretext as the poem had appeared ten years before. According to some the real cause was his intrigue with Julia, the accomplished but sexually free daughter of Augustus. Yet this is refuted by the fact that she had been in exile since 2 BCE. Others supposed his offense to have been with the younger Julia, granddaughter of Augustus, who was banished in the same year with Ovid. Speaking of his exile, Ovid draws an affecting picture. He complains of the inhospitable soil, the severity of the climate, the perils to which he was exposed when barbarians plundered the surrounding country and assaulted the very walls of Tomi. Here he died in 18 CE at the age of 60].

Titus Livius (Livy) of Padua, a great prince of the Greek and Latin historians, was famous at Rome in the 16th year before the coming of Christ. Of him Saint Jerome, quoting the words of Pliny, writes: We read that certain noble persons came from the furthest ends of Spain and of Gaul to Titus Livius (whose eloquence was) flowing like a fountain of milk, and that Rome did not attract them to look upon itself, but the fame of one man led them there. That age had something unheard of to all other ages, something that was a very famous miracle: that people who had come to so great a city were looking for something that wasn't the city. [The citation from Jerome is taken from his ('Letter of Saint Jerome to Paulinus the Bishop') 1.2-4]. This man was honored with honors and with rich possessions by Augustus. A most diligent investigator of history, he wrote 110 books of history. The greatest part of his works (by the evil of the times) was lost. He lived 80 years, and died at Padua in the fourth year of the reign of Tiberius and was buried there. And his grave is still to be seen in the divine vestibule of Saint Justina the Virgin, and is adorned with these titles: Ti. Livius. Ti. fi. quartae legionis Aliis Concordialis Patavi sibi et suis omnibus.

The titles given in the Chronicle text are an abbreviated and nearly indecipherable mess of what we know the inscription actually says (but which took many years for scholars to understand). Smith's Dictionary of Greek and Roman Biography and Mythology (vol. 2, pp. 790-1) has many fascinating things to say on this matter:

The memoirs of most men terminate with their death; but this is by no means the case with our historian, since some circumstances closely connected with what may be fairly termed his personal history, excited no small commotion in his native city many centuries after his decease. About the year 1360 a tablet was dug up at Padua, within the monastery of St. Justina, which occupied the site of an ancient temple of Jupiter, or of Juno, or of Concordia, according to the conflicting hypotheses of local antiquaries. The stone bore the following inscription, V. F. T. LIVIUS. LIVIAE. T. F. QUARTAE. L. HALYS. CONCORDIALIS. PATAVI. SIBI. ET. SUIS. OMNIBUS, which was at first interpreted to mean Vivus fecit Titus Livius Liviae Titi filiae quartae, (sc. uxori) Lucii Halys Concordialis Patavi sibi et suis omnibus. Some imagined that QUARTAE. L. HALYS denoted Quartae legionis Halys, but this opinion was overthrown without difficulty, because even at that time it was well known that L. is seldom if ever used in inscriptions as an abbreviation of legio, and secondly because the fourth legion was entitled Scythica and not Halys. It was then decided that quartae must indicate the fourth daughter of Livius, and that L. Halys must be the name of her husband; and ingenious persons endeavoured to show that in all probability he was identical with the L. Magius mentioned by Seneca. They also persuaded themselves that Livy, upon his return home, had been installed by his countrymen in the dignified office of priest of the goddess Concord, and had erected this monument within the walls of her sanctuary, marking the place of sepulture of himself and his family. At all events, whatever difficulties

might seem to embarrass the explanation of some of the words and abbreviations in the inscription, no doubt seems for a moment to have been entertained that it was a genuine memorial of the historian. Accordingly, the Benedictine fathers of the monastery transported the tablet to the vestibule of their chapel, and caused a portrait of Livy to be painted beside it. In 1413, about fifty years after the discovery just described, in digging the foundations for the erection of new buildings in connection with the monastery, the workmen reached an ancient pavement composed of square bricks cemented with lime. This having been broken through, a leaden coffin became visible, which was found to contain human bones. An old monk declared that this was the very spot above which the tablet had been found, when immediately the cry rose that the remains of Livy had been brought to light, a report which filled the whole city with extravagant joy. The newfound treasure was deposited in the town hall, and to the ancient tablet a modern epitaph was affixed. At a subsequent period a costly monument was added as a further tribute to his memory. Here, it might have been supposed, these weary bones would at length have been permitted to rest in peace. But in 1451, Alphonso of Arragon preferred a request to the Paduans, that they would be pleased to bestow upon him the bone of Livy's right arm, in order that he might possess the limb by which the immortal narrative had been actually penned. This petition was at last complied with; but just as the valuable relic reached Naples, Alphonso died, and the Sicilian fell heir to the prize. Eventually it passed into the hands of Joannes Jovianis Pontanus, by whom it was enshrined with an appropriate legend. So far all was well. In the lapse of time, however, it was perceived upon comparing the tablet dug up in the monastery of St. Justina with others of a similar description, that the contractions had been erroneously explained, and consequently the whole tenor of the words misunderstood. It was clearly proved that L. did not stand for Lucius but for libertus, and that the principal person named was Titus Livius Halys, freedman of Livia, the fourth daughter of a Titus Livius, that he had in accordance with the usual custom adopted the designation of his former master, that he had been a priest of Concord at Padua, an office which it appeared from other records had often been filled by persons in his station, and that he had set up this stone to mark the burying-ground of himself and his kindred. Now since the supposition that the skeleton in the leaden coffin was that of the historian rested solely upon the authority of the inscription, when this support was withdrawn, the whole fabric of conjecture fell to the ground, and it became evident the relics were those of an obscure freedman.

The German edition of the Chronicle does not cite the inscription.

And afterwards when his remains had been found, the Venetians, who had rebuilt the city's town hall that had been burned down, place them in the gable of it so as to be visible to all. [Livy (Titus Livius), Roman historian, was born at Patavium (Padua), Italy, in 59 BCE. The greater part of his life was spent in Rome, although he returned to his native city before his death, which occurred at the age of 76 in the fourth year of Tiberius, 17 CE. His literary talents secured the patronage and friendship of Augustus, and he became a person of consideration at court. His reputation rose so high that a Spaniard traveled from Cadiz to Rome just to behold him; and having gratified his curiosity, immediately returned home. The great and only extant work of Livy is a , which he calls (43.13), extending from the foundation of the city to the death of Drusus in 69 BCE, comprising 142 books. Of these only 35 have come down to us, but of the whole, with the exception of 2, we possess , drawn up by one who must have been well acquainted with the subject. The style of Livy is indeed like that of 'thick milk', for the narrative flows on strongly but calmly; rich, but not heavy, simple but not tame].

Valerius Maximus, a Roman natural philosopher and very distinguished orator, was famous at Rome in the 15th year before the coming of Christ, and was very dear to the emperor Augustus. Among other things he wrote nine books in a very clear and brilliant style consisting of memorable sayings and deeds of men that were esteemed among the Greeks and Romans, adding also his own thoughts pertaining to the commendation of the virtues and the condemnation of vices. From these we excerpt this memorable thought: Divine anger proceeds with a slow step to avenge itself, but it makes up for its tardiness by the severity of the punishment. [Valerius Maximus is known to us as the compiler of a large collection of historical anecdotes, ('Nine Books of Memorable Deeds and Sayings'), arranged under different headings. And again, under each heading the sayings and doings of celebrated Romans are kept distinct from those of foreigners. He lived in the reign of Tiberius, to whom he dedicated his work, which was very popular in the Middle Ages].

We gather from his books that Solinus flourished as a historian and very distinguished orator of that time; for he himself wrote a very good book of things he had brought together, and which he dedicated to Augustus Caesar at Rome. In it he maps out the world, gives the distances of cities, and measures many places. And he called that book The Collection, that is, On the Wonders of the World. [C. Julius Solinus, author of a geographical compendium, divided into 57 chapters, must have lived after the reign of Alexander Severus, and before that of Constantine. He may perhaps be placed about 238 CE. His compendium contains a brief sketch of the world as known to the ancients, diversified by historical notices, remarks on the origin, habits, religious rites and social condition of various nations enumerated. The arrangement, and frequently the very words, are derived from the of Pliny; but little knowledge, care, or judgment are displayed in the selection].

ILLUSTRATION

AUGUSTUS AND THE TIBURTINE SIBYL

This woodcut tells the legend of the Tiburtine Sibyl (Sibilla Thiburana) and Caesar Augustus (Octavianus). The prophetess holds the center of the stage, and behind her stands a lady, apparently her attendant or maid. The Sibyl has just made the pronouncement and conjured forth for the benefit of the emperor a vision of the Virgin Mary with the Christ-child in her arms, the mother and child being surrounded by a brilliant blaze, in the face of which Augustus (also accompanied by an attendant) has sunk to his knees in an attitude of adoration, and having removed his crown has set it on the ground before him. The miracle occurs in a hilly country and apparently beside a stream, which we may imagine to be the Anio on the left bank of which the city of Tibur was located.

Strabo, a historian, geographer and philosopher, and also interpreter of Homeric majesty, was (as some say) a native of Crete and, as we discover by his works, highly renowned at this time. And as he was very highly educated and regarded as the most informed man in great things, he wrote, as evidence of his merit, 17 beautiful books on the geography of the world. In it the regions of the earth, which had been neglected or forgotten by reason of their antiquity, were carefully recorded and indicated. He very clearly placed before our eyes races, nations, history, mountains, and seas, and their location. He traced his maternal ancestry to the blood of Mithridates, the king. Since his most famous work was for a long time unknown to readers of Latin, Pope Nicholas V wished it to be translated in part by Gregory Tiphernas (Typernatem). The rest of the work is defective, namely (the section devoted to) Europe, and was rendered complete by Gregory of Verona (Veronensis).

Strabo, the geographer, was a native of Amasia in Pontus. The date of his birth was about 54 BCE. He lived during the reign of Augustus and in the early years of that of Tiberius. He is supposed to have died in 24 CE. Strabo received a careful education, and he studied grammar and philosophy under noted men. He lived at Rome for a number of years, and traveled much in various countries. He wrote a historical work in 43 books, which is lost. He also wrote his celebrated Geography in 17 books, which has come down to us almost complete. As he himself states, his works were not intended for all persons, but for those of good education, and particularly for those in higher departments of administration. He is not given over to minute descriptions except when place or object is of great interest or importance. His descriptions are not limited to physical characteristics, but his work comprehends the important political events of which each country has been the theater, a notice of the chief cities, and the great men who have lived or worked there. It is a sort of historical geography intended for reading, and the language is generally clear. The first two books are introductory, containing Strabo's views on the form and magnitude of the earth, and other subjects connected with mathematical geography. In the third book, he begins his description. Eight books are devoted to Europe, 6 to Asia, and the 17th and last to Egypt and Libya. The work is in striking contrast to that of Ptolemy, and the dry list of names, occasionally enlivened by something added to them, in the geographical portion of the Natural History of Pliny. Although Strabo saw a comparatively small portion of the regions that he describes, he had traveled much. As he states himself: "Westward I have journeyed to the parts of Etruria opposite Sardinia; towards the south from the Euxine to the borders of Ethiopia." His geography is the most important work on that science which antiquity has left us.

The last two sentences of this paragraph are not in the German edition of the chronicle. Pope Nicholas V asked Guarino (Guarinus) of Verona in the middle of the 15th century to translate them from Greek into Latin. Guarino then translated the first ten books, while the remainder were translated by Gregory (Gregorius) Tiphernas (also known as Gregorio da Città di Castello). Guarino finished his translation in 1458 (two years before his death).

Anna, a Hebrew woman, daughter of Issachar (Isachar) the Jew, was given in marriage to Joachim, holiest of men and of her own tribe. After having been barren for a long time and without offspring, and having offered up many prayers and lamentations, Anna bore Mary, the future mother of God, according to angelic annunciation. Soon after the death of her husband Joachim, Anna married another man, named Cleophas, who betrothed Mary, his stepdaughter, to Joseph, and his own daughter Mary to Alpheus (Alveo); and out of her were born James Alpheus, Simon (Symon) the Canaanite (Chananeus), and Judas Thaddeus. After the death of her second husband, Cleophas, Anna was married a third time, according to the laws of Moses, to Salome. And by him she bore a third daughter, Mary Salome, who married Zebedee and by him begot James the Greater and John the Evangelist. Anna had a sister, named Ismeria, of whom was born Elizabeth, the mother of John the Baptist. Having walked in the commandments and ways of the Lord all her life, Anna, full of the days, now rested in the Lord.

Zacharias (Zaharias), Hebrew priest from the village (or course) of Abia [Zacharias was a priest of the course of Abia (alternative spelling: Abijah), the eighth of the twenty-four courses who ministered at the Temple in turn]. and prophet of the Lord, father of Saint John (Johannis) the Baptist, and a paragon of holiness, married Elizabeth, the sister of the mother of the Virgin Mary. Both women were very pious in their innocence, goodness and grace. They had been barren for a long time, and Elizabeth had reached old age, and her womanly potency had ended. But the Lord was moved by her prayers, and finally gave her a son, John the Baptist. While Zacharias was performing his priestly office, and had ignited the sacrifice, and was alone in the Temple, he perceived an angel at the right of the altar; and he was frightened. But the angel spoke: Fear not, your wife will bear you a son in the following year, and you will rejoice in his birth, and he shall be great before the Lord. Wine and all intoxicating liquor he will shun. Then Zacharias said, I am now old, and my wife is beyond her days. And the angel said this sign of disbelief, You shall not speak until all those things have been performed. When Zacharias left the Temple he was not able to speak to the people, and they perceived that he had seen a vision. He departed to his own house; and soon Elizabeth conceived, and for five months she hid herself for shame. In the sixth month Mary the Virgin and mother of the Lord, who had conceived by the Holy Ghost, went to Elizabeth to greet her. And when Elizabeth received Mary's greeting, the unborn child exulted for joy in its mother's womb. Afterwards Elizabeth bore a son, and her neighbors and relatives rejoiced with her. On the eighth day when the child was to be circumcised, they nodded to the father what he wanted him to be called. And he, taking up a reed pen, wrote, John is his name. And his mouth was opened, and he prophesied: Blessed is the Lord God of Israel, etc. Finally he died in all holiness as a prophet. [Luke 1:36-68].

Mary, most blessed and highly esteemed Mother of God, and Virgin everlasting, out of the root of Jesse, was born to Joachim and Anna, her father and mother, at Nazareth in Judea, in the 28th year of the reign of Augustus. She was a girl most refined, and in the eyes of all men worthy of admiration. After her mother had weaned her, and she had reached the age of three, she was given to the service of the Temple with other maidens according to a solemn vow. Contrary to the usual course of childhood she excelled her playmates in nobility and elegance, and from youth acquired a knowledge and understanding of religious life by example and study. In a brief while she

exceeded all other pious virgins in holiness and in the practice of a spiritual life, as well as in humility in divine and human matters. For this reason God chose her to be the mother of his incarnate son. At the age of thirteen, through divine inspiration, she was married to Joseph, a man of her own family. Soon after the marriage the angel Gabriel came to her at Nazareth, and he appeared to her in her bedchamber, in a great light, and paid her homage, greeting her with these words: Hail, you that are highly favored, the Lord is with you. And he said further: You have found favor with God; truly you shall conceive, and bring forth a son, and shall call his name Jesus. And in response to these things Mary answered: Behold the handmaid of the Lord; be it to me according to your word. And at once the word became flesh. And as soon as these things had been done, she went to visit Elizabeth at her home, where she stayed with her for three months. And Mary sang that wonderful song: My soul magnifies the Lord. [Luke 1:28-55]. After John was born, Mary, now pregnant, returned to her own house. And Joseph learned that she was with child, and decided to secretly leave her. But while he was thus thinking (as Matthew states), the angel admonished him in a dream that what she had conceived was of the Holy Ghost. [Matthew 1:18-24]. The rest of the events in the life of the most blessed Virgin Mary, up to the time of the sufferings of her son, can be gathered from the Gospels.

Folio XCIII verso

John the Baptist, forerunner of Jesus Christ, born of holy parents, Zacharias (Zaharia) and Elizabeth, was the most holy one who emerged from his mother's womb, and among the sons of women (as the Lord himself witnesses) the most outstanding. He was a prophet and more than a prophet when he pointed out Christ the redeemer with his finger, saying: Behold the Lamb of God, etc. After the years of his infancy had passed, he, although he was but a tender and only child of aged parents, became a hermit for the love of his heavenly fatherland. Afterwards, at the age of 30, it being the 12th year of the reign of the emperor Tiberius Caesar (while Pontius Pilate governed the land of Judea), the holy word of God came to John in the wilderness; and he came into all the regions of the Jordan preaching the baptism of repentance. For that reason he was giving fitting answers to each one of the many people running up to him and asking him questions. [This sentence is not in the German edition of the chronicle]. Sometime before the period of Christ's preaching, he was taken and imprisoned by Herod Antipas, whom he reproved, saying: It is not lawful for you to have the wife of your brother. At the instigation of this same woman John was imprisoned for one year and suffered for lack of food. [Luke 3:1-20]. At the end of the year, Herod, on the day of his birthday, invited all the princes and nobles to the festivities. And while those in the house were enjoying themselves, the daughter of his wife Herodias performed with her voice and danced before them, and she pleased the king. And he promised with an oath to give whatever she would ask. At the suggestion of her mother she asked for the head of John the Baptist on a platter. And although the king, by reason of his oath, was sorry, he sent the executioner and had him (John) decapitated. [Matthew 14:3-10].

Folio XCIII verso and XCV recto

ILLUSTRATIONS

(A) ANCESTRY OF JOHN THE BAPTIST

The Ancestry of John the Baptist is shown by a woodcut at the top of Folio XCIV verso. The genealogy begins with a dual portrait of Ismeria (sister of Anna) and her spouse—an elderly couple, she with a halo. From her a branch runs which divides and proceeds to Eliud (not mentioned in the text) on the left, and to Elizabeth, who is shown in a dual portrait with her husband, Zacharias. From them another branch proceeds to their son John the Baptist. The entire ensemble consists of a single woodcut. The portrait of John's parents is not the same as that shown on the *recto* of this folio, although the general characteristics of dress are the same. John the Baptist is shown as an elderly man, and in symbolism of his mission he holds in his left hand a large book, upon which rests a little lamb. In his right hand is the banner of the Resurrection. About his head is a simple halo. This genealogy accompanies the text as given in the third paragraph of Folio XCIII verso.

(B) THE DESCENDANTS OF ANNA

The Descendants of Anna are represented in a single woodcut on the *recto* of folio XCV, and which covers the greater portion of the page, on which begins the Sixth Age of the World. At the top of the woodcut appears Anna, who was married three times. Beside her and to the left is her first husband Joachim; to the right her second husband Cleophas, and third one Salome. Anna is shown in flowing robes, a halo about her head, her hands in an attitude of prayer.

From Joachim a single branch proceed to the Virgin Mary on the opposite folio.

From Cleophas a winding branch runs to his daughter Mary, who is shown in dual portrait with her husband Alpheus. From this couple a short branch proceeds to Joseph Justus (not mentioned in the text), and a longer one to the three sons, James Alphaeus the Lesser (Jacobus Minor), Simon Chananeus (Symon), and Judas Thaddeus (simply called Judas).

From Anna's third husband runs a long branch to the third Mary (Salome) portrayed with Zebedee. From her there is a branch to John the Evangelist and James the Greater (Jacobus Major).

Lower right and left hand corners of the woodcut are filled in, apparently for good measure, with portraits of Herod the Great (Ascolonita) and Mariamne (Mariamnes), one of his wives. Herod is in medieval armor and holds a large sword in his left hand, while in

his right is a scepter.

(C) THE LINEAGE OF CHRIST (CONTINUED)

The Lineage of Christ is here continued from Folio LXXXVIII *verso*, to which Joseph is now added.

(D) EVENTS IN THE DAILY LIFE OF MARY

Events in the Life of Mary are given in three woodcuts:

1. The Birth of the Virgin Mary. The mother, Anna, is shown in bed, attended by two women who are bringing her drink and food. Beside her bed is a small cradle out of which peeps the infant Mary.
2. The Espousal of the Virgin Mary. Joseph stands at the left, Mary at the right. A Catholic priest wearing a huge mitre stands between them and joins their hands in marriage.
3. The Annunciation. Mary appears at the right kneeling in prayer. The angel Gabriel, scepter in hand, has suddenly alighted at the left, and hails the surprised Mary as the future mother of Christ.

(E) HEROD'S BIRTHDAY – DECAPITATION OF JOHN THE BAPTIST

Herod's Birthday and the Decapitation of John the Baptist. Herod Antipas is celebrating his birthday. The celebrants are seated at the table. The king himself sits at the right, and oddly enough in a seemingly uncomfortable niche in the wall. Beside him sits his wife Herodias, and to her left is her daughter Salome. Attendants are busy about the table; a cupbearer brings in a large goblet; another attendant stirs the air with a besom of peacock feathers. We must assume that Salome has completed her dance, and that it has pleased the king, since he has clearly fulfilled his promise to give her whatever she should ask for. The executioner of John the Baptist has done his work and now stands against a wall to the left of the table, resting an elbow on his deadly tool, a huge sword, which one would hardly believe this diminutive officer able to wield. The head of John the Baptist rests on the platter in the center of the table, as though it were the *pièce de résistance* of the banquet. Why Salome should raise her index finger, or why her father should raise two, apparently in religious significance, is not understandable. The face and the attitude of the king indicate that the whole affair has left a bad taste in his mouth. His wife Herodias seems better pleased. Salome, the dominating figure in the woodcut, poises the sharp point of a knife on the forehead of the victim.

The Sixth Age of the World

Folio XCV *recto*

The Sixth Age of the world began with the birth of Christ Jesus Christ, being in the beginning of the forty-second year of the reign of Augustus Octavian; the thirty-first year of the reign of Herod the foreigner; in the third year of the one hundred and ninety-third Olympiad; from the founding of the city (i.e., Rome) 759 years; [Jesus was born in the year from the founding of the city of Rome 749 (not 759), that is, four years before the beginning of our era (i.e., 4 BCE). Herod the Great died in the same year, but after the birth of Jesus, for it was he who, according to Matthew 2.16-18, ordered the massacre of the innocents]. from the Captivity of the Jews 545 years; from the reign of David 1029; from the birth of Abraham 2,015 years; from the Flood of Noah 2957 years; from Adam 5,199 years; from the conception of John the Baptist, in the sixth month; and it continues through the entire period called grace, and extends from the sanctified birth of Jesus Christ to the present time, 1492; and it will take its course to the time of Anti-Christ, or the end of the world. Some (as already stated) take the incarnation of Christ as the beginning of this age; others calculate it from the baptism of Christ, because of the power given the waters; or from the time of the circumcision; some compute it from the suffering of Christ for then the gate of Paradise was opened, and the seventh age of the dead began. And so with this Sixth Age, the Christian Empire and the highest papal authority originated and became established.

Mariamne (Mariannes), a queen of the Hebrews and a daughter of Aristobulus, was slain through jealousy by Herod, her husband; for (as Josephus says) she was of such great and excelling beauty that she was taken for a celestial being, exceeding all other women of her time in personal stature. Finally she was accused before Herod by her mother and sister, of having sent Octavianus a portrait of herself to arouse in him a passion for her. This Herod believed and caused her to be slain.

Until this time the Jews did not lack for princes; but now they accepted this foreign Herod. For it was the time when he came who was promised, and who is praised in the new law as the expectation of the nations. [Cf. Genesis 49.10]. And so their anointing (that is, kingdom) deservedly came to an end; for according to the prophecies of Daniel there came the holiest of the holy.

Folio XCV *verso*

Jesus Christ, the Son of God, and our Savior and Redeemer, was born at Bethlehem, in Judea, in the forty-second year of the reign of Augustus and when Quirinius (Cirino) was governor, and the whole world was at peace. He was born of the Virgin Mary, who according to the annunciation of an angel, conceived him of the Holy Spirit, to redeem the human race from the fall which was due to the disobedience of the first pair. It was he who by his birth, by his life, by his death, by his resurrection, by his ascension to heaven, and by many unheard-of miracles gave testimony of his divinity. For, firstly, his birth was miraculous, and so the angels in heaven sang that he was God in the Highest; and they gave the shepherds great joy in announcing to them the birth of the Savior of the World. Afterwards, on the eighth day, he was carried to the temple to be circumcised; and he was called Jesus. Later, on the thirteenth day the Wise Men, guided by a star in Syria, came with three gifts to worship him. On the fourteenth day his mother brought him to the temple, and Simeon (Symon) the Just took him up in his arms and pronounced him the Savior, saying, Lord, now allow your servant to depart in peace, according to your word, etc. Afterwards, Joseph, according to a warning from the Lord, fled from Herod into Egypt, together with this child and its mother. There he remained until Herod's death. Then lived in the city of Nazareth, on account of which he was called a Nazarene. The rest (of the incidents in his life) are well known from the very familiar history of the gospel.

For the angelic annunciation to the shepherds, see Luke 2:8-14; the circumcision, Luke 2:21; the visit of the Magi, Matthew 2:1-11; the prophecy of Simeon, Luke 2:25-32; the flight to Egypt, Matthew 2:13-15; and the return to Nazareth, Matthew 2:19-23.

The last sentence of this paragraph is not in the German edition of the chronicle.

Archelaus, son of Herod the Great, reigned 9 years after his father. Augustus, because of love for his father, held him and his brothers in high esteem. But later, on a certain charge, Augustus banished him to Vienna in the country of the Allobroges. [Archelaus, son of Herod the Great, was appointed by his father as his successor, and received from Augustus the provinces of Judea, Samaria and Idumea, with the title of Ethnarch. In consequence of his tyrannical rule, the Jews accused him before Augustus in the 10th year of his reign (6 CE), and Augustus banished him to Vienna, in Gaul, where he died. The Allobroges were a powerful people of Gaul, whose chief town was Vienna on the Rhone. They dwelt between that river and the Isara as far as Lake Geneva, consequently in the modern Dauphine and Savoy. They were first mentioned in Hannibal's Invasion 218 BCE, and were conquered by the Romans in 121 BCE; but they bore their yoke unwillingly and were always disposed to rebellion].

Jesus Christ at the age of twelve years went to the feast at Jerusalem with his parents; and there he went among the teachers of the Holy Scriptures, asking them questions and solving doubtful ones; for this reason they regarded him not as a god, but as a child of marvelous understanding. When his parents were returning to their home, and did not see the child following them, they returned to the temple with much anxiety; and they found the child in discussion with the learned; but at the request of his parents he went home and was obedient to them. [Luke 2:41-51].

Componius, who was the colleague of Quirinius [A clause not in the German edition of the chronicle], was sent to Judea to succeed

Archelaus as procurator.

After Judea became a Roman province, governors, proconsuls or procurators were sent there from Rome. This was the office held by Pilate at the time of Jesus' crucifixion. In the strict sense of the word a procurator was a Roman official in charge of the collection of the revenues in a province—a provincial administrator. A proconsul was usually an ex consul who exercised consular authority in one of the provinces or as commander of an army.

Unusually for the German edition of the Chronicle, it adds the following text to the single sentence of the Latin edition: "and during his rule, the Samaritans, on the day of the unleavened bread, secretly came to Jerusalem and threw out the bones of the dead. From this point on greater care was taken of the temple."

Marcus was the successor of Componius. During his rule, Salome, the sister of Herod died.

Annius Rufus followed Marcus. During his rule Augustus died in the 15th year of the Lord.

Jesus, our Lord, at the age of 30 years, in order to open the door to everlasting life, wished to be baptized in the Jordan by John. And a voice was heard from heaven: This is my beloved Son, etc. And the Holy Spirit, in the likeness of a dove, lighted upon him. [Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; Cf. John 1:31-4]. After that he fasted in the wilderness for forty days and nights; and he was hungry. After being tempted of the devil, [Matthew 4:1-11; Luke 4:1-13]. he returned to the temple and drove out from it the sellers and the buyers, etc. [Mark 11:15-17; Matthew 21:12-13; Luke 19:45; John 2:13-16].

Valerius the Roman, from the famous family of the Grati (Gracchorum) [This clause and the preceding word 'Roman' are not in the German edition of the chronicle], in the first year of the reign of Tiberius Caesar, was sent to Judea to succeed Annus as procurator. He ruled nine years, and was the first who dared sell the priestly office among the Jews.

Pilate, a native of Lyons, in Gaul, a sly and dangerous man, was in the 13th year of the reign of Tiberius Caesar (Ce) sent by Tiberius to Judea as procurator to succeed Valerius Gratus (Gracchus) who had been deposed. And he ruled 10 years. This Pilate, by crafty means, suppressed the turbulence of the Jews. Afterwards, at the instigation of the Jews, he nailed Jesus to the cross. Fearful of the consequences, he sent a report to Tiberius the emperor to acquaint him with the teachings and death of Christ. When this event was reported to Tiberius he decided to place Jesus in the list of the gods. But after Pilate had reported these things to Tiberius and then to the Senate at Rome, the senators would not permit this. Finally, on the complaint of the Jews, Pilate was deposed and banished to perpetual exile in his native town of Lyons, to the curse of his own people. He came to an evil end. [Pontius Pilatus (Pilate) was the sixth procurator of Judea and the successor of Valerius Gratus, and held the office for ten years in the reign of Tiberius, from 26 to 36 CE, and it was during his government that Jesus taught, suffered and died. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also, which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office and sent him to Rome to answer before the emperor the accusations brought against him. Eusebius states that worn out by the many misfortunes he had experienced, Pilate put an end to his own life. The early Christian writers refer frequently to an official report, made by Pilate to Tiberius, of the condemnation and death of Christ; but it is very doubtful whether this document was genuine; and it is certain that the , as they are called, are the production of a later age].

ILLUSTRATION

EVENTS IN THE LIFE OF JESUS

Certain events in the life of Jesus are here portrayed in a vertical panel of four small woodcuts, which we may regard as a continuation of a like series of events in the life of Mary (Folio XCIV *verso*). The present woodcuts are as follows:

1. "The Birth of Christ, Year of the World 7200." Thus the first woodcut is entitled. The naked little child lies on its back on the ground in a blaze of light. Beside it, to the right, kneels Mary in an attitude of adoration, with hands clasped. Joseph, at the left, assumes a like attitude. Behind Mary, to the right, appears the ass, and between Mary and Joseph the ox looks out upon the scene. The background may be divided into two parts: (1) behind Mary is a base of a huge structure, apparently a church; (2) to the left, a valley, running off into the distance. During the Middle Ages the ass and ox were invariably introduced in these representations of the Nativity, not merely as natural accessories in a stable, but also for their symbolic significance; for ox and ass respectively symbolize the Jews and the Gentiles. In a general sense this presence of man and beast represents the homage due to God from all the creatures of his hand.
2. "In the Year of the World, 7211; Year of Christ, 12." So the second woodcut is entitled. It represents Jesus among the doctors in the temple. He is seated on a throne, apparently engaged in dispute with the doctors, seated or kneeling at his feet; and if gestures mean anything, all are talking at the same time. The anxious Mary peers in at a window to the left.
3. "In the Year of the World, 7229; Year of Christ, 30." In the waters of the river Jordan appears the naked figure of Jesus. He wears a loincloth, and the waters reach above his knees. His hands are clasped in devotion, an ornate halo about his head. To the right stands an angel holding his robe. At the left kneels John the Baptist performing the rite of baptism. The Holy Spirit, in likeness of a dove, is about to alight on the head of Jesus.
4. "In the Year of the World 7233; Year of Christ 34." This woodcut represents the crucifixion. It is the usual portrayal of Jesus

nailed to the cross, in this case a low structure. At its foot lies a skull, emblematic of death. To the left of the cross stands Mary; to the right his disciple John.

Folio XCVI recto

Tiberius Claudius Nero, the third Roman emperor, reigned 23 years and some days. He was the son of Livia, the wife of Augustus, as well as the latter's stepson and heir. He was born of the aristocratic (patricia) Claudian family, and was surnamed Nero. In childhood he was precocious and crafty. He was nine years of age when his father died. On attaining manhood he married Agrippina, the daughter of Marcus Agrippus. Though not very much disposed to leave his wife (for she was pregnant), he was compelled to marry Julia, the daughter of Augustus. He lost his brother Drusus in Germany, and was given the power of tribune for five years in which he was to conquer that country. Believing that the defeat of Varus resulted from lack of forethought and through negligence, he did not act without counsel and consideration. After the expiration of two years Tiberius marched out of Germany to Rome, where he was given a triumph. Although for some time he refused the sovereignty, and sought to live an honest and industrious life, he finally accepted the office of emperor. When some of his officers advised him to burden the land and the people with tribute and taxes, he replied: It becomes a good shepherd to shear his sheep, but not to swallow them. He suppressed the customs and manners of the Egyptians and the Jews, expelled the sorcerers and soothsayers, and scrupulously did away with turmoil, murder and robbery. For a period of two years after assuming the rule he did not set foot beyond the gates, and in the following year, not beyond the suburbs. However, as he was afterwards deprived of his two sons, namely, Germanicus in Syria and Drusus at Rome, he went to Campania; and as he now embraced the freedom of private life and removed himself from the eyes of the city, he now poured forth his long concealed lust; and because of his excessive drinking of wine, he was considered a drunkard and an alcoholic by the masses. He was of an ungenerous and jealous disposition, and filled with excessive pride. He had no paternal love, either for his natural son Drusus, nor for Germanicus who had been adopted by him. Tiberius had a large strong body, not ill built; his chest and shoulders were broad, and his limbs down to his feet were regular, well proportioned, and white. His hair was long, reaching beyond the nape of his neck, which gave him a barbarian appearance. He had an earnest expression and large eyes, and carried his head erect as he walked. He was often calm and silent. He was very fond of the liberal arts and wrote several poems. At the end of a reign of 23 years, during which he was neither reckoned among the very good nor the very bad, he finally died in the village of Lucullus at the age of seventy-eight. Some say that he died of a mild and enervating poison administered by Caius. The people rejoiced in his death.

Tiberius Claudius Nero Caesar, son of T. Claudius Nero and Livia, was born 42 BCE, before his mother married Augustus. He was tall and strongly made, handsome, and had large eyes. He was carefully educated in Greek and Latin. Though not without military courage, he was timid of character, jealous and suspicious, and cruel in consequence after he acquired power. In later life he indulged his lust in every way imaginable, although he affected a regard to decency and externals. Much against his will Augustus compelled him to divorce Vipsania Agrippina, and to marry Julia, widow of Agrippa and daughter of the emperor. With her Tiberius did not, however, live long in harmony. Augustus employed him in various military campaigns. In 15 Drusus and his brother Tiberius engaged in warfare with Rhaeti. In 13 Tiberius was consul with P. Quinctilius. In 11, the same year in which he married Julia, and while his brother Drusus was fighting against the Germans, Tiberius was warring against the Dalmatians and Pannonians. In the year 9 Drusus was mortally wounded by a fall from his horse, and Augustus sent Tiberius to him. Tiberius returned to the war in Germany, and in the year 7 he was consul a second time. In the year 6 he obtained the tribunitia potestas for five years; but in this year he retired with the emperor's permission to Rhodes, where he spent 7 years. He returned to Rome in 2 CE, his troublesome wife Julia, who had been banished, dying in the meantime. After the death of his two sons, Augustus adopted Tiberius, with the view of leaving him the imperial power; but at the same time he required him to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son Drusus by his wife Vipsania. From the year of his adoption to the death of Augustus, Tiberius was in command of the Roman armies, though he visited Rome occasionally. In the year 12 he was given a triumph at Rome for his German and Dalmatian victories. On the death of Augustus, Tiberius at once went to Rome, taking up the imperial power without opposition, though affecting some reluctance. The death of Germanicus in the east later relieved him of all fear of a rival claimant to the throne. Many believed that Germanicus was poisoned by his order. The tyranny of Tiberius increased, and many distinguished senators were put to death on charges of treason. He gave his complete confidence to Sejanus, who for many years possessed the real government of the state. In 26 Tiberius left Rome, never to return. He withdrew into Campania to escape criticism and to indulge his propensities in private. In order to give still greater secrecy to his conduct, he took up his residence in the island of Capri, a short distance from the Campanian coast. In the meantime his mother Livia died, leaving Tiberius almost entirely without restraint; but he finally turned on Sejanus, whom he caused to be executed and dragged about the streets. For the remainder of his reign, Rome continued to be the scene of tragic occurrences. Tiberius died on the 16th of March in the year 37 at the Villa of Lucallus, in Misenum. He was 78 years of age and had reigned 22 years. He was succeeded by Caius (Caligula), son of Germanicus. Tiberius wrote a brief commentary of his own life, the only book that the emperor Domitian studied; Suetonius made use of it for his life of Tiberius. Tiberius also wrote Greek poems, and a lyric poem on the death of L. Caesar. (The preceding note on Tiberius was excerpted by our translator and indefatigable note gatherer, Walter Schmauch, without attribution—it was a more innocent time—from Smith's 1870 Dictionary of Greek and Roman Antiquities, Vol. 3, pp. 1116-1122 s.v. Tiberius).

This entire paragraph is a massive abridgment of Suetonius' Life of Tiberius.

Valerius, the Roman procurator sent to Judea by the emperor Tiberius, was the first to begin the sale of the high-priestly office. While procurator he appointed and deposed one high priest after another. First he deposed Annas (Amanum) and put Ismael (Hismaelis) the son of Jabus (Iabi) in his place; but not long afterwards he also deposed the latter, and appointed Eleazar, son of Annas the priest, as high priest. After the expiration of his year he deposed him also, and appointed Simon, son of Cemithis, to the position; but he also remained in office only one year. Having deposed him, Valerius finally appointed Caiaphas (Caypham), a haughty, proud, strange, fortunate and

envious man. The evangelist has two of these bishops in mind when he says: Jesus was seized in the garden; and shortly the servants brought him before Annas, [Annas was a high priest of the Jews along with Caiaphas, his son-in-law. He was first appointed to that office by Cyrenius, proconsul of Syria, about 7 or 8 CE, but was afterwards deprived of it. After various changes the office was given to Joseph, also called Caiaphas, son-in-law of Annas, about 25 CE, who continued in office until 36 or 37 CE. But Annas, being his father-in-law, and having great influence and authority, could with propriety be still termed high priest along with Caiaphas. It was before him that Jesus was first taken on the night of the seizure]. the father-in-law of Caiaphas. And Annas sent Jesus to Caiaphas. And when Jesus testified that he was the same as God, Caiaphas said: He has blasphemed God. And to make this confession of Christ appear even more wicked, Caiaphas tore his own garments. Moreover, in order to arouse the people to condemn Jesus, Caiaphas cried, He is guilty of death! By his persuasive speaking (as the sacred history of the Gospel holds) Christ our Lord was condemned to death. [John 18:1; Matt. 26; Mark 24; Luke 22.]

Jesus Christ suffered in the 5230th year of the world and in the 18th year of the reign of Tiberius while two Roman consuls governed; being in the month which the Hebrews call Nisan, and we call April. To satisfy the envy of the priests, he was sold by Judas, one of his disciples; after which he was seized, accused, and, at the instance of the judge, was mocked and scourged. And they spit in his face and struck him; crowned him with thorns, and finally nailed him to a cross. And they reproached him with bitter words. And when he cried with a loud voice and willingly gave up the Spirit, the earth quaked, the sun darkened, and the veil of the temple was torn asunder. And when Longinus, the soldier, pierced the breast of the deceased with his spear, a mixture of blood and water flowed from the wound; from this the sacrament of the church in general had its beginning and origin. Christ was then taken from the cross and buried, and as Jonah came forth from the belly of the whale, so Jesus rose from the dead out of the bowels of the earth on the third day. He often appeared to his disciples, and in their midst and in their presence he ascended to heaven. And not without reason did Christ suffer at Jerusalem; for this was the city ordained for the sacrifice, in the center of the inhabited world; but he also suffered outside its walls, so that he made the sacrifice of his body not alone for his people, but for the pagans as well. [John 19:1-42].

Folio XCVI verso

Herod Antipas, son of Herod the Great, governed Galilee, after his brother Archelaus; and he ruled for 24 years. After the expulsion of Archelaus, the kingdom of the Jews was divided into four parts, and Galilee was given to Herod. He was a most unkind and cruel man, and showed a murderous disposition toward the citizens. He was a murderer of the nobility, and a savage toward his associates, a robber toward the inhabitants; and in the extermination of the people he spared neither his own children nor strangers, nor his own people. He ignored and dishonored everything; for he abolished the priesthood of the Jews and destroyed their laws and ordinances. And when he espoused the wife of his brother Philip, contrary to the law, and Saint John the Baptist reproached him for it, he wanted to kill him; but he feared the people, for John, as the evangelist states, was regarded by many as a true prophet. However, he caused him to be seized and imprisoned, and not long before the death of Christ he caused him to be beheaded. This is the Herod to whom Jesus was sent by Pilate, and by whom he was mocked and sent back to Pilate, because Jesus, as Luke writes, would not answer Herod's questions. Finally he was ordered to come to Rome by Caius the emperor, and was found guilty of many penal offenses, and was banished to Lyons, in Gaul. There he ended his life in misery; but his wife, who was a sister of Agrippa, and whom Caius loved very much, was given her freedom and was given permission to return home; but she followed her husband into exile, saying she did not want to leave her husband after having lived happily with him. And afterwards Caius gave the country of Galilee to Herod Agrippa, who from that time on held three fourths of the divided region. [Herodes Antipas, son of Herod the Great, by Malthace, a Samaritan, obtained the tetrarchy of Galilee and Perea, on his father's death, while the kingdom of Judea devolved upon his elder brother Archelaus. He married Herodias, the wife of his half-brother Herod Philip, after she had divorced her first husband. He had been previously married to a daughter of the Arabian prince Aretas, who left him in disgust at this new alliance. Aretas then immediately invaded the dominion of Antipas, and defeated the army that was opposed to him. In 38 CE, after the death of Tiberius, Antipas went to Rome to solicit from Caligula (Caius) the title of king, which had just been bestowed upon his nephew Herod Agrippa; but through the intrigues of Agrippa, who was high in the favor of the Roman emperor, Antipas was deprived of his dominions and sent into exile at Lyons in 39 CE. He was subsequently removed to Spain where he died. It was Antipas who imprisoned and put to death John the Baptist, who had reproached him for his (in John's opinion) unlawful connection with Herodias. It was before him also that Jesus was sent by Pontius Pilate at Jerusalem, as belonging to his jurisdiction, on account of his supposed Galilean origin].

In the land of Judea there were three sects of Jews, separated from the common life and thought of the others.

One of those sects was the Pharisees, which originated in the time of Ptolemy Philadelphus, and which in these times (as we may infer from the Gospels) was, by reason of its profound sanctity, held in high esteem by the Jews at Jerusalem. They were called Pharisees, that is the 'separated' ones, because they were much more rigid than the rest in their spiritual practices and their diet. They wore parchment inscriptions on their foreheads, while on their left hands they wore the Ten Commandments, written in commemoration of the Law. They also wore a wide band of thorns, designed to prick them as a reminder of the divine commandments. They attributed God and his divine Providence to their forebears and ancestors, and acknowledged no contradictions. [That is, between the law itself and oral traditions. They devised ways to harmonize apparent inconsistencies between the Law and the Prophets, assigning to the oral traditions a place of authority side by side with the written law, regarding the former as an interpretation of the latter]. They believed in a future judgment (of reward or punishment), and in the immortality of the soul; hoped for, and predicted the resurrection of the dead. They were very much opposed to our Lord Christ, and were accessories in his death.

The Pharisees formed one of the most conspicuous and powerful sects among the Jews in the time of Jesus. Under foreign rule, and more especially under the Syrian (i.e, Macedonian) government, which left no means unemployed in order to effect an amalgamation of the

different nationalities under its sway, it was natural that there should arise among the Jews a party which opposed this influence, and labored to preserve the national integrity. The Pharisees were this party, and as their name implies, separated themselves from the rest. Much of their influence with the people was no doubt due to their political position. On Herod's accession 6000 of them refused to take the oath of allegiance, and were consequently put down with a strong hand. It was the Pharisees who organized desperate resistance against the Romans, which finally led to the dispersion of the whole nation. As the Pharisees were national in politics, so they were orthodox in religion; and in opposition to the other two sects, the Sadducees and the Essenes, they stood among the people as the true expounders of the Law. In the time of Jesus, however, their orthodoxy was considered by some to have devolved into mere formalism.

The principal points of difference between the Pharisees and Sadducees were the doctrine of the immortality of the soul and the future reward or punishment; the doctrine of the divine Providence acting side by side with the free will of man; and the doctrine of an oral tradition descending from Moses and involving the same authority as the written law—all of which doctrines the Pharisees accepted and the Sadducees rejected. Teaching that God had given to Moses on Mount Sinai an oral explanation of the proper application of the written Law, and had commanded him to transmit this explanation by word of mouth, the Pharisees ended by placing the oral explanation above the written law. And thus they preferred the tradition to the law itself. They were also particular in avoiding anything that the law declared unclean.

The Sadducees were the second sect, but not of the same sanctity nor held in as high esteem as the Pharisees. They did not believe in divine Providence, but said that God is an observer of all things, and that it rested in the will of man to do good or evil. They denied the incarnation and the existence of angels, and believed that the soul died with the body. They accepted solely the five books of Moses. The Sadducees were serious and strict, but not spiritual among themselves. Because of their seriousness they were called Sadducees, that is, 'the just.' [The origin of the term Sadducees is obscure. The best theory is that the sect was derived from Zadok, the famous high priest whom Solomon appointed to succeed the deposed Abiathar. The Sadducees were a small party of limited influence, and a rationalistic turn of mind. They were men of position, and probably of wealth—world-minded, and with a superficial interest in religion. They were forerunners of the modern reform Jews. Their theology embraced four principal tenets: (1) Denial of the divinity, and consequent authority of the oral law; (2) acceptance of the teachings of Moses alone, and rejection of the later books of the Old Testament; (3) death of the soul with the body, in consequence of which they denied the resurrection, the doctrine of future rewards and punishments, and belief in angels or spirits; (4) that man had the most absolute moral freedom, for upon this was dependent the moral quality of his actions. They were also, according to the gospels, determined foes of Jesus. Annas and Caiaphas were Sadducees].

The Essenes were the third sect. In all respects they led the lives of monks or hermits; and avoided wedlock, not because they disapproved of it or attached no importance to childbearing, but to avoid the lasciviousness of women, believing that none of them are faithful to their husbands. They associated with each other in friendship, disparaging wealth and holding their possessions in common as brothers, as though they were sharers in one common patrimony. They did not respect anointing, considering it uncleanly; for they always wore clean white clothing. They had curators and stewards who administered their common property; but no certain abode, dwelling in any place. They did not change their clothes nor shoes until entirely torn or worn out by time. They were opposed to spiritual exercises and divine worship. They did not speak of profane matters before sunrise. At sunrise they prayed, and until the fifth hour they labored. After that they assembled in their white linen clothes, washed in cold water, and went to their meals, of which they did not partake without a prayer having been first offered to God. Grace was repeated after the meal. They operated their establishment with great industry, and no clamor, disturbance, or noise was heard while they worked, for they observed strict silence. They considered an oath perjury, and admitted no one to their sect except on one year's probation, when the applicant took an obligation of piety toward God, justice toward his fellow men, and obedience to the authorities; if placed in a superior position, he agreed never to employ his authority unjustly against those below him. Their court was attended by no less than 100 persons. Its judgment was final and conclusive. They held the day of rest inviolate; made no fire, nor cooked on that day, nor moved any vessel from its place; nor evacuated their digested food. On other days, when about to free themselves of digested food, they dug a hole into the earth with an axe, and covered themselves round about with their lowered garments so that they might not offend the divine rays of the sun with indecency. Having eased themselves, they filled the hole with the earth they had dug up. While he lived, Herod Antipas honored these Essenes or Essei.

This is an abridgment from the Works of Flavius Josephus, the historian of the Jews (See Vol. V, chap. VIII, pars. 2-13, pp. 75-84; translation of William Whiston; Thomas Tegg, London, 1825). The Essenes are not mentioned in the Old Testament, for they lived in isolated communities, and thus Jesus and his apostles did not encounter them. They represent the mystic and ascetic forms of Judaism, while the Pharisees represented the orthodox, and the Sadducees the rationalistic forms. Their name has never been satisfactorily explained. Some believe it means "the retiring," or "the Puritans;" others, "the healers." In Josephus's day they lived in small colonies or villages at long distances from the towns, principally in the neighborhood of the Dead Sea, although some lived in the cities. They believed in an unconditional Providence and the immortality of the soul, but not in the resurrection of the body; in future rewards to the righteous and the future punishment of the wicked. Their celibacy, sun-homage, and abstinence from sacrifice, were their non-Jewish qualities derived from the Zoroastrian religion; to these must be added their magical rites and intense striving after purity. In their life they were noted for their kindness to the sick and the poor. They opposed slavery; made medicines from herbs which were healing; and were modest and retiring in manner. According to Philo their general conduct was directed by three rules – "the love of God, the love of virtue, and the love of man." They disappear from history after the destruction of Jerusalem.

The last sentence of this paragraph is not found in the German edition of the Chronicle. In fact, it is followed by another sentence, also not found in the German edition, which the current editor cannot quite make sense of. It runs in Latin thus: *nec inhonestus ?mo de eis in scripturis habetur. Hoc de prophetis Judeorum* ('Nor is he considered (?mo) in the writings about them disgraceful. This thing concerning/from the prophets of the Jews.').

Veronica, a woman of Jerusalem, disciple of Christ, and esteemed for her piety and virtue, was at this time called to Rome with the handkerchief of Christ by Tiberius the emperor, through his strongest man, Volusianus. For this same emperor (as some relate) had been seized with a serious malady. As soon as he had received this holy woman and had touched the picture of Christ, he was cured of all illness. For this reason the emperor afterwards held this Veronica in great esteem, and she remained at Rome with the apostles Peter and Paul to her end. Pope Clement erected church to her. This is the woman who suffered with an issue of blood (as the Gospels state), and was cured of it by the Lord after touching the hem of his garment. At the time of his suffering she received from him as a token of his love this picture of his face. This same picture, impressed on cloth, Veronica bequeathed to Pope Clement and his successors in her will. To this day it is viewed with great devotion and contemplation at St. Peter's Church by people of the Christian faith, and much has been found written in praise of it. [It is an ancient tradition that when Jesus was on the way to Calvary, bearing the cross, he passed by the door of a compassionate woman, who, beholding the sweat of agony upon his brow, wiped his face with a napkin, or, as others say, with her veil, and the features of Jesus remained miraculously impressed upon the linen. To this image was given the name Vera Icon, 'the true image' (Latin vera = 'true' and Greek eikon = 'image'). The name of the image was insensibly transferred to the woman of whom the legend is related. According to the active imagination of the people, she was Veronica, or Berenice, the niece of King Herod, being the daughter of his sister Salome, who had been devoted to the pomps and vanities of the world, but on witnessing the sufferings and meekness of Jesus, was suddenly converted. The miraculous power of the sacred image impressed upon her napkin being universally recognized, she was sent for by the emperor Tiberius to cure him of a mortal malady; but since the emperor had already died by the time she arrived, she remained at Rome with Peter and Paul until she suffered martyrdom under Nero; or, according to another legend, she came to Europe in the same vessel with Lazarus and Mary Magdalene, and suffered martyrdom either in Provence or Aquitaine. According to Anna Jameson (from whose work the above is taken), these legends have been rejected by the Church since the eleventh century; but the memory of this compassionate woman, and the legend of the miraculous image, lingered on in the imagination of the people].

Xenarchus, a peripatetic philosopher, worthy of commemoration, and whom Strabo the historian heard in his youth, died at Seleucia in Cilicia during the time of the emperor Tiberius. And, as it is said, he did not reside there for long but went to Alexandria, Athens, or Rome to study. To old age he was always held in great esteem. Augustus the emperor favored him. But not long before this time and since his death, his works were lost. [Xenarchus of Seleucia in Cilicia (c. 50 BCE-c. 25 CE), was a Peripatetic philosopher and grammarian, in the time of Strabo, who heard him. He taught successively at Alexandria, Athens and Rome, where he enjoyed the friendship of Augustus].

Philo the Jew, a native of Alexandria, and a highly educated man, was held in great esteem during these times. He wrote many excellent and daring things, and with his skill and versatility he silenced the evil writings of Appianus (Appionis) against the Jews. Many have spoken of his versatility (in office)ility, saying that either Philo followed Plato, or Plato followed Philo. He finally came to Rome and had speech and dealings with Saint Peter. By him he was so well instructed in the faith that he afterward wrote much in praise of the Christian religion and practices; and these writings (as Jerome attests) are reckoned among the books called Ecclesiastes. And foremost of all he wrote enlightening interpretations upon the five books of Moses, and many other works. [Philo Judaeus, the Jew, was born in Alexandria, and was descended from a priestly family of distinction. He had already reached an advanced age when he went to Rome (40 CE) on an embassy to the emperor Caligula in order to procure the revocation of a decree that exacted from the Jews divine homage to the statue of the emperor. His most important works treat of the books of Moses, and are generally cited under different titles. His great object was to reconcile the Hebrew Scriptures with the doctrines of Greek philosophy, and to point out the conformity between the two. He maintained that the fundamental truths of the former were derived from the Mosaic revelation, and to work out an agreement, he had recourse to an allegorical interpretation of the books of Moses].

Agrippina was born to Marcus Agrippa by Julia, the daughter of the emperor Octavian. She was the mother of the emperor Caius Caligula and was esteemed among the intelligent and renowned women. She was, in those times, deliberately caused so much sorrow by the emperor Tiberius, that she starved herself to death. She was married in her youth to Germanicus, a handsome and virtuous youth, whom Tiberius had been obliged to adopt. She bore him three sons. One, called Caligula, afterward ruled over the Romans. She also bore him three daughters, one of whom was called Agrippina and was the mother of Nero. Her husband was done away with by poison through Tiberius; and because she mourned the death of her husband with great lamentations, as was the custom of women, Tiberius therefore hated her, and those of his people who held her by the arms increased her sorrow by mockery and unbecoming conduct. She determined to escape his haughtiness by starvation, and soon she refrained from eating her food. When Tiberius learned of this, being accustomed to compel women to eat by threats and beatings, he caused her to be fed by force. But being still more embittered against Tiberius in consequence, she gradually accomplished her own death by this means. And as by her death she earned much praise on the part of her own people, so she at the same time caused Tiberius much harm and ill repute. [Agrippina, daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, married Germanicus, by whom she had nine children, among whom was the emperor Caligula, and Agrippina, the mother of Nero. She was distinguished by her virtues and heroism, and shared all the dangers of her husband's campaigns. On his death in 17 CE she returned to Italy; but the favor in which she was received by the people increased the hatred and jealousy which Tiberius and his mother Livia had long entertained toward her. For some years Tiberius disguised his hatred, but at length under the pretext that she was forming ambitious plans, he banished her to the island of Pandataria (30 CE), where she died three years later, probably by voluntary starvation].

Agrippa the Great, son of king Aristobulus, succeeded his father and ruled over the Jews for seven years. He was by nature a good man, and he adorned the city of Jerusalem at his own expense. But the son of Aristobulus, whom the father of Herod killed, came to Tiberius;

but as the latter would not entertain his complaint, he stayed at Rome to secure assistance by various means. Now Agrippa was very friendly with Caius (Caligula), the son of Germanicus, and after he said that Germanicus should be emperor, he was accused before Tiberius, and by him imprisoned and held in severe confinement for six months, until the death of Tiberius, when he was liberated by Caius, who gave him the region called Philippi, and so made him a king. In lieu of the iron chain that he wore in prison, Caius gave him a golden one. When he left Rome and came to Jerusalem, he went into the temple and made a sacrifice, and there hung up the same chain as a perpetual memorial. But as he finally went to Caesarea, and permitted himself to be called a god, he was slain by an angel, and with a bloated body he said: I was formerly called a god, so now here I lie in the bondage of death. He died at the age of 57 years, and left a seventeen-year-old son Agrippa, and three daughters, Berenice, Maria, and Drusilla. He had a brother named Herod, king of Chalcis, who acted as regent for the young king. [Agrippa Herodes, called "Agrippa the Great," son of Aristobulus and Berenice, and grandson of Herod the Great, was educated at Rome with the future emperor Claudius, and Drusus the son of Tiberius. Having given offense to Tiberius, he was imprisoned; but Caligula, on his accession, released him, and gave him the tetrarchies of Abilene, Batanaea, Trachonitis, and Auranitis. On the death of Caligula, Agrippa, who was at the time in Rome, assisted Claudius in gaining possession of the empire. As a reward for his services Judea and Samaria were annexed to his dominions. His government was mild and gentle, and he was exceedingly popular among the Jews. It was probably to increase his popularity with them that he caused the apostle James to be beheaded, and Peter to be cast into prison. The manner of his death that took place in the same year at Caesarea (44 CE) is related in Acts 12. By his wife Cypros he had a son, Agrippa, and three daughters, Berenice, Mariamne (called Maria in the), and Drusilla. According to Acts 12:21-23 "upon a certain day Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them. And the people gave a shout, saying, It is the voice of a god and not of a man. And immediately the angel of the Lord struck him, because he gave not God the glory; and he was eaten by worms, and gave up the Spirit."]

Folio XCVII verso

Regensburg (Ratisbona), the celebrated and memorable free city on the Danube, was built by Tiberius Nero in the year Jesus Christ suffered for the salvation of the human race; and at one time it was the capital city of Bavaria. In ancient times this region was occupied by the Norici, for which reason a portion of it is still called Norica to this day. After the Norici came the Baioaria; and it is now called Bavaria. This same Bavarian name originated from the Boii, [Boii, one of the most powerful of the Celtic people, said to have originally dwelt in Gaul (Transalpine), but in what part of the country is uncertain. At an early time they migrated in two great swarms, one of which crossed the Alps and settled in the country between the Po and the Apennines; the other crossed the Rhine and settled in that part of Germany called Boihemum (Bohemia) after them, and between the Danube and the Tyrol. The Boii in Germany were subdued by the Marcomanni, and expelled from the country. We find 32,000 Boii taking part in the Helvetian migration; and after the defeat of the Halvetians (58 BCE) Caesar allowed these Boii to dwell among the Aedui, a powerful people in Gaul, who lived between the Liger (Loire) and the Arar (Saone)]. a Gallic people who (as Strabo states), having been driven out of their country by the Romans, migrated to the Danube and lived with the Taurisci. [The Taurisci were a Celtic people of Noricum, and this was probably the old Celtic name of the entire population of the country. They were subsequently called Norici by the Romans after their capital Noreia]. They also lived in Pannonia, from whence they probably extended themselves into the neighboring region of Norica. Although, according to Strabo, this region was at one time a wilderness, it is now built up, and has renowned cities and noble fortifications. But of these Regensburg excels all others in beauty. In Bavaria there are five episcopal cities. The capital is the archi-episcopal city of Salzburg, so called from the river on which it lies. The ancients called it Juvanum (or Juvavia), that is, Helffenburg. The bishopric of Regensburg was very celebrated, and all of Bohemia was subject to it. The city has seven names: Firstly, it is named Tiberina, or Tiburina, after its builder; for Tiberius, son of Livia, the wife of Augustus, and step-son of Augustus, was sent by Augustus with a great army against the Norici, or Bavarians, and against the Vindelici. He subdued them; and he built the city; and after him it was called Tiberina. Secondly, for some time the city was called Quadrata, the square city; for it was built in that form and was surrounded by a wall of large square stones, of which remains may be seen behind St. Paul's Church. Thirdly, it was called Hyatopolis or Hyaspolis, because of the coarse rustic speech of the people in the neighborhood, who pronounced their words with wide-open mouths; [After 'hiatus,' a 'gap' or 'opening' in Greek; grammatically the strained pronunciation arising when one vowel immediately follows another without being combined with it, as if we should say "a apple"; a hiatus within a word being called internal, between words external]. but also because of the manner in which the rivers here spread out and flow together again. The Danube, Nab, and Regen flow into one another toward the north. Fourthly, it was called Germansheim, after the German people who frequented the city; or after Germanicus, who ruled over the city. Fifthly, Reginopolis, or Koenigsburg, because kings and princes assembled there, as the palatial towers and tall buildings of the lords indicate. Sixthly, it was named after the river Imber (in German, Regen); [Imber, the Latin for rainwater; water or liquid in general; a rain cloud or storm cloud. The German regen means rain]. that is, Imbriopolis, or Regensburg; for the river Regen flows into the Danube to the north of the city, and there the city was begun. For it the city was named Regensburg, which name has remained to this day. Seventhly, it is called Ratisbona, after the small merchant vessels or boats that came there, and the vessels that during the war laid about it for protection in the time of Charlemagne. And the city was strengthened with fortifications, and is to this day is called Ratisbona in the Latin. The Danube,

Folio XCVIII recto

the great river of Germany, originates in the German mountains, and sixty navigable rivers flow into it. It flows by this renowned city, and over it is a very strong bridge with many arches built in the year of the Lord one thousand one hundred and fifteen. The most Christian emperor, Charlemagne (Karolus Magnus), subjugated the whole of Bavaria by force of arms; but Taxillo (Taxilo), the Duke of Bavaria, together with his neighbors, the Huns, made war against Charlemagne. Before long he made peace with them, receiving a number of hostages. And he turned against the city of Regensburg and the unbelievers in it, capturing the city and compelling them to accept the Christian faith. In the same war a great number of unbelievers and Huns were slain before Regensburg. Charlemagne lost a number of men there, who lie buried in the Basilica of St. Peter outside the city. Afterwards this city greatly prospered and increased,

and was thereafter adorned with an episcopal church dedicated to St. Peter. Before that time it was called the church of St. Remigius. [Remigius, also called Remi or Remy (c. 437-533), was bishop of Reims and the friend of Clovis, whom he converted to Christianity. According to Gregory of Tours, 3,000 Franks were baptized with Clovis by Remigius on Christmas Day, 496, after the defeat of the Alamanni. Many fictions have grown up around his name; for example, that he anointed Clovis with oil from the sacred ampulla, and that Pope Hormisdas had recognized him as primate of France]. This celebrated structure has not yet been completed. The city is also adorned with a large cloister, that of St. Emmeran, of the Benedictine Order. Here also are two abbeys to Our Lady, an upper and a lower, and in the lower, Bishop Erhard lies at rest. Many houses in this city have consecrated churches and their own priests. Emperor Arnolfus, out of particular affection for this city above all other cities of the realm, enlarged it with a wall, comprehending the cloister of St. Emmeran, which he beautified. Then, as he returned from battle between the Normans and the Bavarians, he gave the relics of St. Dionysius the Areopagite to this cloister in his old age, together with a beautiful book of Gospels written in letters of gold; and finally he was buried there. This city is glorified by the esteemed martyr St. Emmeran, the bishop, and with St. Wolfgang, the eleventh bishop of the city, who worked wonders there and built St. Paul's Cloister. So also Albertus Magnus, a man highly informed in learning and all the arts, officiated here as bishop.

Rejoice, Regensburg (Ratisbona), for your excellent gifts:
 You enclose four bodies of saints in yourself,
 Bodies that are most pleasing to us. There is the holy Dionysius,
 First in the number of these; Emmeran (Emerammus) praise no less;
 Wolfgang and Erhard, neither of whom is slow in providing a cure.
 With the prayers of these four and of others
 We are led from here to the stars of the happy heavens.

Regensburg, or Ratisbona, a very ancient city in that part of Bavaria, formerly called Rhaetia secunda, is a city and Episcopal see of Germany, and the capital of the government district of the Upper Palatinate. It is situated on the right bank of the Danube, opposite the influx of the Regen, 86 miles northeast of Munich, and 60 miles southeast of Nuremberg. The pre-Roman settlement of Radespona was chosen by the Romans, who named it *Castra Regina*, as the center of their power on the upper Danube. It was made an Episcopal see in the eighth century by Boniface, and from the eleventh to the fourteenth century it was one of the most flourishing and populous cities of Germany. It became the seat of the dukes of Bavaria and was the focus from which Christianity spread over southern Germany. Emmeran founded an abbey here in the seventh century. Regensburg acquired the freedom of the empire in the thirteenth century. It became the chief seat of the trade with India and the Levant, and the boatmen of Regensburg are frequently heard of expediting the journeys of the Crusaders. Numerous imperial diets were held here in the Middle Ages, and from 1663 to 1806 it was the permanent seat of the Imperial Diet. The Reformation found only temporary acceptance at Regensburg, and was met by a counterreformation inspired by the Jesuits. Before this time the city had almost wholly lost its commercial importance owing to changes in the great highways of trade. Regensburg is said to have suffered in all no fewer than 17 sieges. By the peace of Luneville it was adjudged to the primate Dalberg, and in 1810 the town and bishopric were ceded to Bavaria, after the disastrous defeat of the Austrians beneath its walls the preceding year, when part of the town had been reduced to ashes.

St. Peter's Cathedral at Regensburg is one of the principal Gothic edifices in Bavaria. Its foundations were laid in 1275, but the building was not completed until 1524. The two towers, each 303 feet high, according to the woodcut, were in course of construction when the Chronicle was issued and were not completed until 1869. The structural arrangement of the interior resembles that of the Strasbourg Minster. The sumptuous high altar is entirely covered with silver. In the cloisters, adorned with ornate windows, are the tombs of cannons and wealthy citizens.

The oldest Christian structures date back to the Carolingian period, and for the student of the art history of the early Middle Ages Regensburg is almost as important as Nuremberg is for the subsequent centuries. Some of the numerous ancient owners, and the mansions of the old patrician families, with their towers of defense, dating from the 13th century, are a reminiscence of early German civic.

On the north side of the cathedral is the Bishop's Palace, built about 975 by Wolfgang, eleventh bishop of the city, of whom the Chronicle makes mention as having worked wonders here and as the builder of St. Paul's cathedral.

The Dominican Church, begun in 1273 and completed in 1400, is a well-proportioned early Gothic edifice; while the former old Benedictine Abbey of St. Emmeran is one of the oldest in Germany. Built in the 13th century, and remarkable as one of the few German churches with a detached belfry, the beautiful cloisters of the ancient abbey, one of the oldest in Germany, are still in fair preservation. In 1809 its conventual buildings were converted into a palace for the prince of Thurn and Taxis, hereditary postmaster-general of the Holy Roman Empire. Next to it is the Church of St. Emmeran, with the tombs of the martyr St. Emmeran (c. 700 CE), Emperor Henry the Wrangler, who died in 995, and the Blessed Aurelia.

In place of the seven-line poem that concludes the description of Regensburg in the Latin text of the Chronicle, the German edition offers the following sentences (in prose): "As the holy relics of four saints—St. Dionysius, St. Emmeran, St. Wolfgang and St. Erhard, are here treasured up. Thus this city may indeed be deservedly happy in its possession of these holy patrons and fathers before the Almighty God."

ILLUSTRATION

CITY OF REGENSBURG (RATISBONA)

A large two-page woodcut. In the foreground is the Danube, on which the city is located at the influx of the Regen. It is a well-fortified place. Shipping is indicated by a number of flat-bottom boats loaded with merchandise in barrels. Two bridges mentioned in the text. To defend the Danube the Romans extened a line of fortifications—the limes, as they were called, which began at Regensburg, and keeping well to the north of the river, were carried to the neighborhood of Stuttgart. A circular stonewall on this side of the river contains a drawbridge which leads to a gate, above which are the armorial bearings of the city—keys crossed in a field of red. The unfinished church of St. Peter appears in the center of the city. From one point of the wall chains extend to a peculiar side-wheeler, apparently used for stretching these chains across the river for defense.

Folio XCVIII verso

Vienna of Pannonia is a widely celebrated city in Austria, and is situated on the river Danube. This same river divides Bavaria, Austria and Hungary. It passes through Rascia [Raška (alternative spellings have included Raschka, Rascia and Rassa) was the central and most successful medieval Serbian state that unified neighboring Serbian tribes into a main medieval Serbian state in the Balkans]. and Bulgaria, has sixty navigable tributaries, and terminates in the Euxine after touching many distinguished cities. Among these cities none are as wealthy, well populated or ancient as Vienna, the principal city and capital of the country. The city was formerly (as one discovers in the ancient ducal privileges) called Flavianum, after Flavius, the prefect who governed this region and began the city; or, after Flavius, the emperor, who proceeded to the Danube to establish the boundaries of the Roman Empire; and, in part the city is said to have received its name from him. Now when the Germans speak of Flavianum, they use the abbreviated form, Flavienn. And so, not without reason, the first syllable Fla (as otherwise often written), was discarded, and so Vienn (Wienn) remained. For that reason this city was accordingly called Vienna. But some are of the opinion that the city was named after the little river Vienna which flows between it and the suburbs. This great and mighty city, according to the circuit of its walls, has a circumference of two thousand paces, and has large and spacious suburbs, protected by moat and mound. The city has tall stout battlements and is provided with many towers and defenses against war. Here are also large and beautiful residences of its citizens, secure, strong and tall; but many of the houses are roofed with unsightly shingles, and but few with tiles. The other buildings are of stone masonry. Some are painted, so that they shine inside and out. Every house as you enter it gives the impression of a princely residence. The houses of the nobles and the church officials are public. Here also are to be seen large and illustrious buildings of stone erected to the honor of the Almighty God and the saints; and wonderful consecrated church edifices containing statuary. Many costly relics are covered with gold, silver and precious stones; and there are highly ornate churches. The city is located in the bishopric of Pataviensis; [The German edition of the says Passau]. and the daughter is greater than her mother. Here also are the four orders of the Mendicants; also the Scottish brothers and St. Augustine's Regular Canons, who are greatly respected. Also the Cloister of the Virgin, and that of St. Jerome, in which are received common sinful women who have been converted, and who day and night sing the praises of God in the German tongue. Those who relapse into sin

Folio XCIX recto

are thrown into the Danube. But here they lead a virtuous and holy life, so that evil report or slander is seldom heard against them. In this city there is also a university of the liberal arts; and for the study of the Holy Scriptures and the canon law, newly established by Pope Urban VI. Here assemble a remarkable number of students from Hungary and Upper Germany. It is estimated that about fifty thousand attend Holy Communion. Eighteen men are elected to the Council; also a judge to preside over court matters and legal transactions, and a mayor who assumes civic responsibility. There are no other officials, except those who collect the tax on wine. They are consulted in all matters, and their tenure is from year to year. An incredible variety of things necessary to human sustenance are brought to this city daily. Many wagons and carts arrive with eggs and crabs; baked bread, meats, fish and fowl, without number, are brought there; but by vespers the supply is exhausted. The grape harvest extends over a period of forty days. Two or three times daily at least three hundred wagons loaded with grapes are on their way, and about twelve hundred horses are employed in the grape harvest daily. An incredible amount of wine is brought to this city daily, and either consumed or shipped with great care and labor up the Danube, against the current of the river. The wine cellars are so large and deep that it is believed the buildings at Vienna are more underground than above it. The streets and avenues are paved with hard stones, and the pavement is not easily injured by the wheels of the heavily loaded wagons. In the homes clean household utensils are found in great number. Here also are large stables for horses and all kinds of animals; arcades and vaultings everywhere, and large quarters and rooms where one may be secure against the inclemency of winter; everywhere there are transparent windows. The doors are generally of iron. The songs of many birds are heard. Old families are seldom found among the Viennese; for most of them immigrated here, or are foreigners. While in his younger days the Emperor Frederick III was at enmity and war with Matthias (Mathia), the king of the Hungarians, the city of Vienna, the emperor's most distinguished inheritance, suffered great harm and injury at the hands of the said Hungarian king; for he subjected the Viennese to much damage, caused the emperor embarrassment, and finally deprived him of the city. But after King Matthias died, the emperor Frederick, now well along in years, recovered Vienna through his son, King Maximilian.

Vienna was originally the ancient town of Vindobona, or Vendobona, located on the Danube in Upper Pannonia. Although originally a Celtic place, it afterward became a Roman municipum, as we learn from inscriptions. According to Ptolemy, for some time the town bore the name of Juliobona. It was situated at the foot of Mount Cetius, on the road running along the right bank of the river, and in the course of time became one of the most important military stations on the Danube; for after the decay of Carnuntum it was not only the

station of the principal part of the Danubian fleet, but also of the Legio X Gemina (the twin legion, was one of the four legions used by Julius Caesar in 58 BCE, for his invasion of Gaul) in the 2nd century CE. The emperor Marcus Aurelius died at Vendobona 180 CE.

During the period of the Great Migrations and the succeeding centuries the traces of Vienna are lost; but tradition ascribes the foundation of St. Peter's Church to Charlemagne (800 CE), the Church of St. Rupprecht being older still. After the establishment of the Ostmark (Austria) it revived. In 1137 "Wienne" is mentioned as a "small civitas." In the same year the cathedral of St. Stephen (Stephansdom) was founded, and a commercial town grew up about it. Later, under the Babenberger, Vienna became an important trading center, as well as the center of a brilliant court life and an important school of lyric poetry. The great epics of the Niebelungen and Gudrun were composed near its walls. Many monastic orders were established and many churches built.

Albert, the first Habsburg to enter Vienna, came into immediate conflict with the city, which he invested and forced to capitulate, annulling many of its privileges. The era of the earlier Habsburgs was generally unfortunate; the plague, the visitations of robbers and mercenary soldiers, the financial crisis and monetary depreciation, and the ceaseless internecine wars of the Habsburgs, hit the city very hard; yet it remained a wealthy and important center, and some of the Habsburgs were its generous patrons, notably Rudolph IV who founded the university in 1356, and did much toward the reconstruction of the cathedral of St. Stephen. Under Frederick IV Vienna at first preserved neutrality; but it was the center of the movement against Frederick led by Eiczing, and after Archduke Albrecht had twice stormed the city in 1458, a radical opposition was formed, and Frederick was besieged in the Hofburg (1462). Matthias Corvinus of Hungary, after taking Vienna, made it his residence. In 1529 Vienna had to stand a siege from the Turkish troops. The suburbs were deserted, and more and more of the inhabitants crowded into the old town.

The second siege of Vienna by the Turks, in 1683, was the indirect cause of the appearance of the characteristic Viennese coffee houses or cafes, almost simultaneously with another less characteristically Viennese product of the Orient – the lilac, planted in Vienna, to spread from there over western Europe. The disappearance of the Turkish danger ushered in a time of rapid expansion. The Hofburg was rebuilt, its library and stables constructed, together with a number of buildings in sumptuous baroque style. The architecture of the later 18th century is by comparison sober and practical.

The reign of Francis I created the typical Viennese of tradition: frivolous, non-political, discontented, easy-going ("Alt-Wien" with its waltzes). Then came the Revolution of 1848. Again Vienna suffered a siege; this time from the troops of its own emperor, by whom it was quickly reduced. The modern period under Franz Joseph saw another transformation. The old ramparts were leveled, the great Ringstrasse built in their place. A great number of new buildings were erected. In the latter half of the 19th century the population increased rapidly. The municipality again became a powerful political and cultural force.

Folio XCVIII verso and XCIX recto

ILLUSTRATION CITY OF VIENNA

The city is represented by a large two-page woodcut extending over Folio XCVIII verso and XCIV recto. In the foreground is the Danube, not depicted as a great river, but as a sluggish little creek, in which two geese are disporting themselves. The water cannot be very deep, for their entire bodies appear above the surface of the water. They look stolid enough to be wooden decoys. Beyond a wild scrubby shore is the city wall, rather shy of turrets and towers. The houses are closely set together, and beyond it appears the open country, hilly and rocky. A tall church steeple appears at the right, surmounted by a sketchy figure resembling an eagle with outspread wings. To the right is a church, whose steeple is surmounted with a nondescript figure. Except for the churches, the architecture is decidedly monotonous. Of the vineyards, concerning which the text has so much to say, there is not a sign, and there is no commerce on the meager river. The vegetation along the river is sparse and blasted, and most of the trees about the landscape resemble puffballs.

Folio XCIX verso and C recto

ILLUSTRATION CITY OF NUREMBERG (NUREMBERGA)

We have before us one of the most important woodcuts in the entire Chronicle. It covers two full pages, verso and recto. And here, of course, we have a right to expect the designer to be perfectly at ease in his own hometown. In the lower right hand corner, on the banks of the river Pegnitz, is Ulman Stromer's paper mill. Stromer was Germany's first paper-maker, and it is at this mill that the paper for the Chronicle was made. As we proceed to the left we meet a pedestrian, staff in hand, and burdened with a large basket that is strapped to his back, such as was used in those days and for centuries later in the delivery of wares or merchandise. He is approaching three wayside crosses—the central one representing the cross upon which Jesus was crucified, as is indicated by the symbolical spear and sponge. The circle in the center of the cross no doubt represents the crown of thorns, and above it is the board upon which the inscription was placed. On either side is a T-shaped cross upon which Jesus' two fellow crucified victims suffered, and hanging from each of these is a cudgel representing the instrument with which their bones were broken. Beyond this is a wayside shrine—a stone monument inscribed with a suggestion of the crucifixion. Further on we meet a man in armor whose steed prances along in the direction of the city gate, probably bound for the Castle. As we anticipate his course, we come upon a bent old lady, hobbling along by the aid of a walking stick, under her heavily loaded basket. As we approach the city gate, we note the coat of arms of the city of Nuremberg above it. This portal is reached

by means of the rather flimsy wooden bridge over the moat that surrounds the walled city. Looking closely, we note that there are two walls, both bristling with towers, bastions and other defenses. We may not be able to count 365 towers with which the Chronicle credits the city, but the woodcutter has given us the idea that there must have been a great number of these, many square, some round.

To the right the river Pegnitz enters through another gate, which is protected by a portcullis. As we gaze upon the city we see that it is built upon a slope, in fact a series of slopes, in the midst of a sandy plain, which is some 900 feet above the sea. The moat that we must cross was originally 100 feet wide and 50 feet deep. As we pass through the gate we come upon numerous steeply gabled buildings, most of which are covered with red tile. We enter a labyrinth of crooked narrow streets, and feel an ambition to climb the hill that culminates in a varied group of buildings on the Castle rock. We regret that we are not able to identify the Albrecht Dürer house, nor the Koberger establishment in which the Chronicle itself was printed. But we are certain of the old Castle on the summit of the hill, with its formidable outbuildings and towers. To the left, silhouetted against the horizon, are the twin spires of the churches of St. Lorenz and St. Sebald, of which something is said in the succeeding text and the accompanying notes.

At the inception of their career as city builders the Germans settled about isolated strongholds, or fastnesses. Until the Carolingian period agriculture and the chase sustained them and sat (in office)isfied their needs. They had little or no trade, nor were they much interested in commerce. Even much later than the Roman incursions they were rather averse to living in walled-up towns. Although they had before them the Roman colonies and their foundations, such as Cologne (Colonia), Mainz (Maguncia), Metz (Metis), Augsburg (Augusta), and Regensburg (Ratisbona), only few of the inhabitants in earlier times decided to stay or live there. They called the inhabitants of these towns burghers, and the place a burg: And the former is even today the German word for 'citizen'; while the word burg has attached itself to the names of many places, such as Hamburg, Regensburg, Salzburg, etc. The word stadt (city) would appear to have been used for the first time in the Niebelungen, Germany's great national epic.

The 500-year period from the 10th to the 14th century was one of great civic activity for German-speaking lands. No less than 2000 cities sprang up within that time. Many castles had been built by the nobility, and in the wake of Christianity came bishoprics, monasteries, churches and shrines, all of which attracted multitudes and stimulated the creation and growth of communities about them.

The development of the medieval city was not according to any fixed plan. Although in the 18th century and later it was considered preferable to locate towns in level country, the medieval builder preferred a rugged and picturesque topography, showing a decided preference for elevated ground. No doubt greater security was also a factor in this choice. The old city of Nuremberg slopes up to considerable heights on either side of the river.

These cities were often massively circumscribed with their walls and fortifications. The residences and places of business are closely crowded together about the public buildings and churches—a point emphasized by our woodcut.

Folio C verso

Nuremberg is a city very much celebrated throughout Germany, as well as among foreign people; and it is extensively visited. It is a celebrated manufacturing center of Germany, and is adorned with beautiful public and private buildings. A very old royal castle, located on a hill (or mount) dominates the city, and from it one has a view of the city and beyond. Some are of the opinion that the city has its name from this castle. [Castle in German is 'burg.'] Some say that the city was built by Tiberius Nero, the emperor, after Regensburg was built; or that it was called Neronenberg after Drusus Nero, his brother, who fought the Germans; for Tiberius the emperor's paternal line, is from the family of Tiberius Nero.

The origin and name of Nuremberg are both involved in obscurity. The forms of the name – Nourenberg, Nourimperc, Nuernberg, Nuremberc, etc. – have resulted in many speculations as to origin and history. Our author has drawn upon the name of Drusus Nero (Neronenberg); and, enlarging upon the probable origin of the city, states that it has been attributed to a camp or citadel established there by Tiberius Claudius Nero (Neronenberg), and named for himself. However, there is no evidence of Roman colonization. The Nero's castle (or Norix Tower) theory is but another speculation. The Heidenturm – the Pagan Tower of the Castle – is so called from some carvings on its walls, which were once called idols. One writer maintains that this was an ancient temple to Diana, insisting that the carvings are figures of dogs and two male figures with clubs, who must be Hercules and his son Noricus—hence Norixberg. However, the figures are not dogs but lions, and the male figures are saints or Israelite kings, and not pagan images. Others suggest that Noriker, driven out by the Huns, settled here and laid the foundation of the city. There is no authority to support these speculations, many of which are forced and unnatural. Chroniclers seem to have proceeded on the theory that origins must be accounted for in some manner, though the question may be of little consequence and the facts of history offer no solution.

As Cecil Headlam, in *The Story of Nuremberg*, observes, the history of the city begins in the year 1050, the silence regarding the place indicating that the castle did not exist until 1025 and was probably built between that year and 1050. On the latter date Henry III called a council of Bavarian nobles "in fundo suo Nourinberc."

As Suetonius Tranquillus writes, Livia was pregnant by Tiberius, and had also born him a son before that, when he was obliged to give her up at the request of Octavian. He died soon thereafter. Two sons survived him, namely Tiberius and Drusus, surnamed Nero after him. [Livia Drusilla, daughter of Livius Drusus Claudianus, was married first to Tiberius Claudius Nero and afterwards to Augustus, who compelled her husband to divorce her in 38 BCE. She had already born her husband one son, the future emperor Tiberius, and at the

time of her marriage with Augustus she was six months pregnant with another child, Drusus. She had no children by Augustus, but retained his affections until her death. It is believed she caused the two grandsons of Augustus to be poisoned to secure the succession for her own children. She was even suspected of having hastened the death of Augustus. When her son Tiberius took the throne she attempted to secure an equal share in the government, but this he would not brook. He commanded her to retire from public affairs, and soon even displayed hatred toward her. She died in 29 CE]. According to the Sabine tongue, Nero means strong or strenuous. Afterwards Tiberius conducted successive wars against Burgundy and France, which had become restless through the incursions of the barbarians and the dissensions among their own rulers, and against the Rhaetians (Rheticum) and the Vindelici, and in Pannonia and in Germany. In the same wars he defeated the Alpine nations of the Rhaetians and the Vindelici, and in Pannonia the Brenni and the Dalmatians. In the German wars he carried off into Gaul forty thousand who had surrendered, settling them permanently on the shores of the Rhine. For these achievements he joyfully returned to Rome to celebrate his triumph with all the evidences of victory. His glory and might were thus greatly enhanced. He subjugated all Greece, the interior of Italy, the kingdoms of Noricum, Thrace, and Macedonia, and the lands lying between the Danube and the Adriatic. Claudius Tiberius Nero (as Eutropius [Eutropius, the Roman historian, held the office of secretary under Constantine the Great. He was patronized by Julian the Apostate, whom he accompanied in the Persian expedition. He is the author of a brief compendium of Roman history in ten books, from the foundation of the city to the accession of Valens in 364 CE. He appears to have drawn on the best authorities, and he executed his task with care. His work was much used by medieval historians and compilers (e.g. our chronicler, Hartmann Schedel)]. states) was a man of ability in the art of war, and was fortunate before he assumed the throne. He contrived to have the cities named after himself. [For Tiberius Claudius Nero see Folio XCVI *recto*]. The most ancient books of history call this citadel a Norican castle. The Romans, in order to avoid being overrun by their enemies, who maintained themselves in the mountains, built citadels and castles on the mountains in Noricum and in many regions of Germany. The city has a single elevation, upon which the castle was built for its protection. And although (as the highly celebrated Pope Pius II writes of the city), there is a doubt whether it is Franconian or Bavarian, yet its name indicates that it belongs to Bavaria, for it is called Noremburg, the equivalent of Norixborg, and the region between the Danube and Nuremberg is called the "Norckaw." However, the city lies in the bishopric of Bamberg, which belongs to Franconia. Nevertheless the Nurembergers neither wished to be considered Bavarians nor Franconians, but a distinct people. The city is divided into two parts by a river called the Pegnitz. We pass from one part to the other by beautiful stone bridges erected over the river. The city is built on sandy arid soil, and in consequence its people are industrious craftsmen. All are either ingenious workmen, inventors, and masters of various wonderful and subtle arts and crafts, useful and ornamental, or are enterprising merchants and manufacturers. The city is by some regarded as modern, for little is found about it in the writings of the ancients, and no manner of foot prints or indications of age appear in it except the aforesaid citadel and some houses, which are not a matter of wonder to anyone. This is also true of many other cities, not only in Germany but in Italy and other countries, and of Rome, the most celebrated city in the world, of whose origin, age and founders much of a doubtful nature appears to have been written by the historians. However, it is known that Nuremberg flourished in the time of Charlemagne. For later Charlemagne, king of the Franks, determined to elevate and increase the churches, and to enlarge the Roman Empire. And he subdued the Saxons, brought the Britons and Gauls into alliance, and made peace with Tassilo, the Bavarian duke, according to the wishes of Pope Adrian. But as Tassilo would not appear in person, nor send citizens as sureties, Charles declared war against him, leading his forces into Bavaria, and dividing the people into three regions; and he ordered the Austrians (Austrasios), Thuringians (Turingos), and Saxons to encamp on the Danube, while his son Pepin (Pipinus) remained with the Italian forces at Trient (Tridentum). But Charles kept ward with one-third of the forces at Nuremberg and the vicinity; and he built a small chapel, which Pope Leo III (who followed him to Paderborn (Paderborn) in Saxony), on his return to Rome, dedicated in honor of Saint Catherine the virgin and martyr; and it is now called after the old prince. [Charlemagne (724-814), was king of the Franks from 800-814 CE, and so we must regard the statement that Nuremberg flourished in his time as merely legendary. There is a story that he visited Nuremberg, but as suggested by Cecil Headlam, "He, you may be sure, was lost in the woods while hunting near Nuremberg, and passed all night alone, unhurt by wild beasts. As a token of gratitude for God's manifest favor, he caused a chapel to be built on the spot. The chapel stands to this day – a twelfth-century building – but no matter! For did not Otto I, as our chroniclers tell us, attend mass in St. Sebald's Church in 970, although St. Sebald's Church cannot have been build till a century later?"] Some say that once upon a time this city was under the power of the noble lord, Albrecht, a count of the Francks, and that after his death (for he was slain by the emperor Ludwig (Ludovico) pursuant to the treachery of Hatto, bishop of Mainz) it became subject to Rome. Since that time it remained attached to the Roman Empire with great fidelity and without dissension; and it served the Roman kings with a high degree of faith and loyalty. The city suffered heavy oppression and damage during the quarrels of the Roman emperors, particularly in the reign of Henry (Heinrico) the Fourth, whose son through divine vengeance (as one says), persecuted him with war. As the Nurembergers remained loyal to the father,

Folio CI *recto*

they were besieged and taken by the son with the help of his supporters, as the trustworthy historians Otto Friesingen and Gotfried Viterbius write. The same King Henry marched against Würzburg (Herbipolim), deposed the bishop Erlongus and installed Robert. Afterwards he permitted the Saxons to return home, and with the Bavarians he captured the citadel at Nuremberg. After besieging it two months or more, he proceeded against Regensburg (Ratisbonam), the capital city of the dukedom of Noricum. He was followed by his father, who drove out the bishop Robert, and reinstated Erlongus. And he proceeded to Regensburg, and with assistance, drove his son out of that city, and installed Bishop Ulrich. With the Bohemians he destroyed the march of Theobaldus. [Henry IV frequently honored Nuremberg with his presence. This is the sovereign, who as emperor of the Holy Roman Empire, waited three days in the snow to kiss the excommunicative Gregory's foot. On his last visit to Nuremberg Henry found his son in rebellion; and here the old king stopped to gather his forces. Nuremberg remained loyal to him and took his part, and for that reason the city was oppressed with a siege by the younger Henry in 1105. The citizens held out for two months; then came orders from the old emperor to capitulate. He had given up the struggle, and his son, as Henry V, succeeded to the Holy Roman Empire and to the possession of Nuremberg]. King Conrad the Swabian, who after the death of Lothair (Lothario) was declared Roman emperor, and who upon the advice of Saint Bernhard (Bernardi) undertook a campaign against the unbelievers, again built up the city; and he erected the estimable monastery and abbey of Saint Aegidius (Egidium), order of Saint Benedict, in one of the suburbs of the city. And through the subsequent help, revenues, and privileges

of King Conrad and other Roman emperors the city again prospered. [With the death of Henry V in 1125 the Frankish line ended, for the Empire, though elective, always had a tendency to become hereditary. But now Lothair, Duke of Saxony, of another family, was chosen. He in turn was succeeded by Conrad in 1138. It is to the latter that the chroniclers attribute the foundation of the monastery of St. Aegidius on the site of the chapel said to have been built by Charlemagne]. But it is not to be understood that when first rebuilt, it was as large and beautiful as now; for later, in the time of Charles the Fourth, Roman Emperor and King of Bohemia, it was surrounded with more expansive walls, now battlements, and a deep moat; and three hundred and sixty-five towers, together with bastions and additional defenses, were added to the two inner walls. The city was also adorned with substantial residences. Nuremberg is in the heart of Germany. Under imperial laws it has the benefit of a council and a mayor, distinguished from the commons; for citizens of ancient and honorable ancestry have the care of civic matters, and the community awaits their judgment. It has large and elegant church edifices; two parish churches, St. Sebald [Sebald's history and even his name are unfamiliar except to Nurembergers, of whose city he is the patron saint. Legend relates that he was born in the beginning of the eighth century, a son of an unnamed Christian king. In his youth he learned to love and fear Jesus, and at 15 enrolled at Paris as a student of theology, there eclipsing his older classmates. He returned home full of wisdom and honors, and was betrothed to a beautiful and virtuous maiden. But he left her and his parents for the life of a hermit. Fifteen years passed and he went to Rome from where the pope dispatched him to preach the gospel with Saints Willibald and Wunibald. And it came to pass that they were hungry and weary, exhausted by storm and wind. But on the prayers of Sebald an angel brought them bread. They journeyed to Vicenta, when Sebald, moved by the Holy Spirit, would go no farther, but abode as a hermit in the wood. His fame spread and people flocked to hear the Word of God from his lips. When an unbeliever scoffed at him, Sebald prayed for a sign, and the earth opened and the scoffer sank up to his neck. The hermit interceded for him and he was delivered, he and many other unbelievers immediately afterwards embracing the faith. Sebald left Italy for Ratisbona (Regensburg), bringing the gospel into the wilds of Germany; and there he stayed for a short time. As last he came to Nuremberg and settled there in the forest, in the heart of the Franconian people, teaching the Word of God and working miracles. At one time he sought shelter in the house of a poor but churlish craftsman. It was winter and the wind howled over the frozen marshes of the Pegnitz. He asked the man's wife to bring in more wood for the fire, but she refused. Finally he asked her to bring the cluster of icicles that hung from the roof and to put them on the fire, if she would not bring the bundle of twigs to start the fire. This she did, and in answer to Sebald's prayer, the whole bundle of ice was quickly ablaze. In the sight of this miracle the host gave the hermit a warmer welcome, and to make amends, left and bought some fish in the market, contrary to the regulations of the authorities, and, being caught, was blinded; but the hermit restored his sight. Many other miracles were attributed to the ashes and relics of this saint, which lie in the beautiful shrine of St. Sebald's church. As Mr. Headlam in his observes, "Nothing in the Middle Ages was more conducive to the prosperity of a town than the reputation of having a holy man within its borders, the possession of miracle working relics of a saint. Just as St. Elizabeth made Marburg, so St. Sebald proved a potent attraction at Nuremberg . . . As early as 1070 and 1080 we hear of pilgrimages to Nuremberg in honor of her patron saint."] and St. Lorenz (Laurentio), [St. Lorenzkirche (Church of Saint Lawrence), according to tradition, stands on the site of an older Romanesque chapel that bore the name of Holy Sepulchre. It was erected for the spiritual needs of the inhabitants whose houses first began to be built on this side of the Pegnitz. As it now stands, the church dates almost entirely from the latter part of the Middle Ages. It was begun in 1278 but not completed until 1477. Its two towers are 250 feet in height and terminate in octagonal stories and spires. As the top of the square portions of the towers are wide openings, divided by many mullions, suggesting the gridiron on which Lawrence was roasted. It is not clear why this church was dedicated to a Spanish saint]. as well as four well built monasteries of the order of the Mendicants, erected by the citizens at various times. The pious virgins have two cloisters here, dedicated to Saint Catherine and to Saint Clara. The German lords also have a large area in this city. Here is also a Carthusian monastery, large and magnificent; also a regal well-adorned structure to the most Holy Virgin Mary; and there is a beautiful spring in the marketplace. The city enjoys the patronage of St. Sebald, who in his lifetime brightened the city with his miracles. It is also fortunate in its possession of the royal robe, swords, scepter, and orb, and crown of Charlemagne, and which having been used in the crowning of a Roman emperor, inspire faith through their holiness and because of their antiquity. The city is also particularly fortunate in its possession of the unreplaceable divine spear with which the side of Jesus Christ was opened while on the cross; also with a remarkable piece of the cross, and with other relics esteemed by the entire world, and which, on the thirteenth day after the joys of Easter, have been seen for so many years by crowds of people from various provinces with the highest devotion. And so in its praise are added:

O extraordinary glory of Noricum [Noricum is the Roman name of the province in which Nuremberg is located. It is, of course, northeast of Italy], peaceful Nuremberg,
 As a city you are excessively celebrated, royal, and heavenly.
 You are populated with men; you are the fairest of all things
 And the parent of the virtues; you are a lover of religion.
 You draw near to justice, sacred faith, and peace.
 You guard before everything else the ancient laws of your fathers.

Nuremberg (Nürnberg) is today the second town in Bavaria in size, and the first in commercial importance. It lies in the district of Middle Franconia in a sandy, well-cultivated plain, 124 miles by rail northwest from Munich. The city stands on the river Pegnitz, which is here crossed by 14 bridges. The first authentic mention of Nuremberg, which seems to have been called into existence by the foundation of the castle, occurs in a document of 1050; and about the same period it received from the emperor Henry III permission to establish a mint and a market. It is said to have been destroyed by the emperor Henry V in 1105, but in 1127 the emperor Lothair took it from the duke of Swabia and assigned it to the duke of Bavaria. An imperial officer, styled the burggrave of Nuremberg, became prominent in the 12th century. The town was ruled by patrician families. German monarchs frequently resided and held diets here, and in 1219 Frederick II conferred upon it the rights of a free imperial town.

Like Augsburg, Nuremberg attained great wealth as an intermediary between Italy and the East on the one hand, and Italy and northern

Europe on the other. Its manufacturers were well known. The town gradually extended its sway over a territory nearly 500 sq. miles in extent, and was able to furnish the emperor Maximilian with a contingent of 6,000 troops. But perhaps the great glory of Nuremberg lies in its claim to be the principal fount of German art. Adam Krafft, Veit Stoss and Peter Vischer are famed as sculptors. In painting Nuremberg claims Wohlgemuth and Dürer. A large proportion of the old German furniture, silver-plate, stoves and the like was made in Nuremberg workshops. Its place in literary history it owes to Hans Sachs and the other *meistersänger* (master singers). The inventions of its inhabitants include watches, the air gun, gunlocks, the terrestrial and celestial globes and the art of wiredrawing.

Nuremberg was the first imperial town to embrace Protestantism (about 1525). The first blow to its prosperity was the discovery of the sea-route to India in 1497; the second was inflicted by the Thirty Years' War, during which Gustavus Adolphus was besieged here for ten weeks by Wallenstein. The downfall of the town was accelerated by the illiberal policy of its Patrician rulers. In 1803 the city was allowed to maintain its nominal position as a free city, but in 1806 it was annexed to Bavaria.

A considerable section of the ancient walls and moat still remain; of the 365 bastions which formerly strengthened the walls, nearly 100 are still in situ, and a few of the old gateways have also been preserved. The general type of architecture in the city is Gothic. Most of the private dwellings date from the 16th century, and there are practically none of earlier date than the 15th century. The roofs are of red tile. The old castle is on the rock on the north side of the town and it dates probably from the early part of the 11th century.

The German edition of the Chronicle replaces everything from the phrase "on the thirteenth day..." until the end of the six-line poem in praise of Nuremberg with the following text: "and which are publicly exhibited at Easter time with great solemnity."

The foundation of the holy militant Church upon which the entire superstructure securely rests consists of the holy apostles, whom God chose as the first sacrifice for the salvation of all the people. They are the basic pillars of the Church, upon which rests that foundation of which Christ is the chief corner-stone; and without these no one can lay any other foundation. Thus the truth, formerly proclaimed by the law and the prophets, was now apostolically trumpeted forth for the salvation of the entire world. For it is written: Their voices have gone forth to all the world. From them the Church sprang and has been proclaimed to the ends of the earth in the words of the annunciation. By their teachings, miracles, examples, and by their blood they have established the church. For this reason they are deservedly called fathers, founders, builders, ordainers, shepherds, bishops, and pathfinders of the Catholic Church. And although the Lord intended to bestow the sacrament of this gift on all the apostles, he singled out the blessed Peter, and poured forth his bounty upon him as upon a single body; for Peter understood the secret intentions of God, who had revealed to him the indivisible unity. And so the Lord said, You are Peter, and upon this rock I will build my Church. And so the building of the eternal temple, with its wonderful endowments and the grace of God, rested upon the blessings bestowed upon Peter. With this sanction he so enlarged the church that no human folly or daring has been able to circumvent it; and the gates of hell have not been able to prevail against it.

He (Jesus) said to them, But who do you say I am? And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said to him, Blessed are you, Simon Bar-jona: for flesh and blood have not revealed it to you, but my Father who is in heaven. And I say also to you, that you are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to you the keys of the kingdom of heaven; and whatsoever you shall bind on earth shall be loosed in heaven.

(Matthew 16:15-19)

With this new apostleship Jesus gave him a new name – Peter, Greek for ‘stone’ or ‘rock.’

The expression "upon this rock I will build my church," has received many contradictory interpretations through the ages. The Church of Rome has made these words the basis of its claim that Peter was the first pope, and that the long line of popes created by it were his direct successors. It affirms that the rock is Peter individually; that the commission made him supreme apostle, with authority inherited from him by the bishops of Rome. But this is answered by the contention that each apostle was a rock and a recipient of the keys, and that all were co-equal in power; that were the authority given Peter alone, it must still be shown that this personal prerogative was among the successional attributes conferred upon him. Of course, there is no historical foundation for the claim that Peter was ever a bishop of Rome, and the pretense of a succession from him is mythical.

Folio CI verso

ILLUSTRATION CHRIST AND HIS APOSTLES

This woodcut covers an entire page. In the upper center sits Jesus in a robe of ample folds, with the orb (surmounted by a cross) held on his left knee. His head is encircled by a cruciferous nimbus, that is, one inscribed with a cross, which is a form especially devoted to Christ. Examples where he is without it, or others are with it, are comparatively few. Jesus is at once distinguished from his disciples by its presence. In the illustration before us the cross within the nimbus is floral in detail, the terminals being in the form of lilies, which may have been introduced as symbols of the resurrection. Note that the nimbi about the heads of the apostles are plain, except that their names are inscribed in them as a convenient form of identification. During the fourteenth century the custom arose of thus placing the name of the wearer within the edge of the nimbus. This practice continued for about 200 years, and may be seen alike in Greek, Italian and German art, except that in the Greek examples the monogram of the person, or some other abbreviated form of his name, is used.

The orb, surmounted with the cross, is introduced as a symbol of spiritual sovereignty. The globe and cross were first introduced as ensigns of authority in Western Europe by Pope Benedict VIII. Almost all the English kings, from Edward the Confessor, have the globe in their left hand on their coinage or great seals.

The apostles are seated about their Master in a circular group. To his right is Peter, whose name in the Greek (Petros) signifies 'rock.' He is portrayed, according to iconographic tradition, with bald head and short rounded beard. To the left of Jesus sits Peter's brother Andrew, portrayed (also according to iconographic tradition) with a long flowing beard. It was the custom to thus bestow a certain personality upon such of the apostles. Thus Philip was portrayed as a man of advanced years, John as a youth. But it was no doubt found impossible by such means to clearly distinguish one from another among twelve or more distinct persons; for which reason symbols were assigned to them. These symbols were often the instruments by the use of which the saint suffered martyrdom. No attempt is made by the woodcutter to distinguish any other persons in the picture than Jesus, Peter and Andrew. And so we must rely upon the inscribed nimbi for the identification of the rest of the apostles. Proceeding downward from St. Peter on the left are John, unbearded, but not as young as he might have been; Thomas, with tousled head and forked beard; Philip, correctly represented as fairly aged; Matthew, a rather stern and haughty looking man; and Jude, designated "S. Judas," who appears rather elated in his devotions. We know that this is not Judas Iscariot for a number of reasons. In the first place the latter was not a saint. Secondly, because Judas Iscariot, after betraying Jesus, hanged himself, thus eliminating himself from the present occasion. Thirdly, because Matthias was chosen in his place (Acts 1:15-26), and we find Matthias seated at the right. Had Judas Iscariot been introduced there would have been thirteen disciples present. Jude's surname was Thaddeus (Mark 3:18). In the Revised Version only the name Thaddeus is retained; but Luke calls him Judas (Luke 6:16; Acts 1:13).

Proceeding downward from Andrew on the right are James (Jacobus) the Greater (Major) and James (Jacobus) the Lesser (Minor), Bartholomew, Simon, and Matthias.

The four corners of the woodcuts are filled in with the symbols of the Evangelists—the angel for Matthew, the lion for mark, the ox for Luke, and the eagle for John.

At the head of the page on a broad scroll is the inscription:

Data est mihi potestas in caelo et in terra: Salvator:
"Power is given to me in heaven and on earth." Savior

The complete verse according to the Latin Vulgate is:

Et accedens Iesus locutus est eis dicens data est mihi omnis potestas in caelo et in terra.

And Jesus, coming, spoke to them, saying:

All power is given to me, in heaven and on earth. (Matthew 28:18).

The inscriptions on the scrolls that circle and wave round about the head of Jesus and the heads of the apostles contain the following Latin version of the Apostolic Creed:

Credo in Deum Patrem Omnipotentem, Creatorem caeli et terre. Et in Ihesum Xpm, Filius ejus unicum dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine. Passus sub Pontio Pilato, crucifixus, (mortuus et sepultus, omitted); descendit ad inferna (inferos), tertia die resurrexit a mortuis; ascendit ad caelos; sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, Sanctam ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only begotten son, our Lord, conceived of the Holy Spirit, and born out of Mary the Virgin; he suffered under Pontius Pilate, and was crucified, (dead and buried); descended into hell; on the third day he rose from the dead, ascended into heaven, and sits at the right hand of God the Father, from where he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and in life everlasting. Amen.

It is a tradition that before the apostles dispersed to preach the Gospel in all lands, they assembled to compose this declaration of faith, and that each of them furnished one of the twelve propositions contained in it, in the following order:

- St. Peter: Credo in Deum Patrem omnipotentem creatorem caeli et terrae.
- St. Andrew: Et in Jesum Christum Filium ejus unicum, Dominum nostrum.
- St. James Major: Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine.
- St. John: Passus sub Pontio Pilato, crucifixus, mortuus et sepultus.
- St. Philip: Descendit ad inferos, tertia die resurrexit a mortuis.
- St. James Minor: Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis.
- St. Thomas: Inde venturus est judicare vivos et mortuos.
- St. Bartholomew: Credo in Spiritum Sanctum.
- St. Matthew: Sanctam ecclesiam Catholicam.
- St. Simon: Sanctorum communionem.

- St. Simon: Remissionem peccatorum.
- St. Matthies: Carnis resurrectionem.
- St. Thaddeus: Et vitam aeternam.

In the illustration the twelve propositions of the Creed are not attributed in the same order to the various apostles.

Folio CII recto

The highest God and Parent of all things gave a new law to the new believers, and sent a teacher of righteousness from heaven. This new teacher (as has already been stated) allowed himself to be nailed to the cross, and there he gave up the spirit. But as he had prophesied that on the third day he would arise from the dead, the Jews feared that the disciples might secretly remove the body and give currency to the belief that Christ had arisen. Therefore they took him from the cross, sealed him in a sepulchre and guarded it securely with soldiers. [Matthew 27:62-66]. But on the third day before dawn, after an earthquake, the sepulcher opened, and a great fear took hold of the guards; [Matthew 28:2-4]. and the Lord came forth from the grave, living and entire. And he wandered into Galilee and revealed the letter of the Holy Scriptures and the secrets of the prophets, which were before that time not understood by his disciples. [Matthew 16:20]. And so they proclaimed him and his sufferings. Now after the Lord had given them the gospels, and had ordered the same to be taught in his name, he was surrounded by a cloud that lifted him up into heaven on the fortieth day after his suffering. [Acts 1:9]. By divine omnipotence the Temple of God, which had been released from the ill will of the Jews in three days, was now continued in the flesh for forty days as a sign, and to make the belief in the Resurrection secure. Now as the apostles and disciples, after the ascension (as Luke relates of the apostles) came down from the Mount of Olives and arrived at Jerusalem, they went up into an upper room, and there remained in prayer and supplication with the women and Mary, the mother of Jesus, and with his brethren; and day and night they pondered the laws of the Lord and his commandments until they were invested with virtue from on high. [Acts 1:12-14]. In these days, between the time when the Lord arose from the dead and his ascension, the motive of his bitter death, and the immortality of not only the soul but also of the body was revealed; and the Lord breathed the Holy Spirit into his apostles; [John 20:22]. And to the apostle Peter were given the keys of the kingdom [Matthew 16:19]. and he was charged with the care of the sheepfold of the Lord. During all this time the eyes and hearts of the Lord's own were opened by divine foresight, so that it should be acknowledged that the Lord who was born, martyred and died, had really arisen. But ten days after his ascension (which was the fiftieth day after he arose from the dead), when the disciples were gathered together, they received the blessed gift of the Holy Spirit, which they craved; and soon a voice came from heaven and filled the entire room in which they sat; and cloven tongues "like as of fire" appeared to them, and all were filled with the Holy Spirit; and they began to speak in various tongues. [] And just as the Israelites (following their release from bondage) were given the law on Mount Sinai fifty days after the sacrifice of a lamb, so (after the suffering and slaying of the Lamb of God) the Holy Spirit was poured forth upon the apostles and believers fifty days after he arose from the dead. By virtue of the gift thus received, the apostles fully understood all the things which the prophets had written of Christ, and by common counsel formulated the articles and foundations of our faith. And Peter, the prince of the apostles, spoke according to the prophecies of Jeremiah, Isaiah and David: I believe in one God, Father Almighty, Creator of heaven and earth. (Andrew and Habakuk). And in Jesus Christ, his only begotten son, our Lord, (John) who was conceived of the Holy Spirit out of Mary the Virgin (as Isaiah prophesied: Truly, a virgin will bear a son. James confirmed the prophecy of Isaiah); suffered under Pontius Pilate, was crucified and buried (Thomas attested the prophecy of Hosea); descended into hell; on the third day he rose from the dead; (James the Greater) ascended into heaven, and sits on the right hand of God, the Father Almighty; (Philip) from where he shall come to judge the living and the dead. (Bartholomew) I believe in the Holy Spirit, (Matthew) the holy Christian Church, (Simon, Jude and Matthias) the communion of saints, the remission of sins, resurrection of the flesh, and life everlasting. Amen. Afterwards the apostles ordained many things in all churches, and made James, the brother of the Lord, a bishop at Jerusalem; for he was a holy man from birth. He began by celebrating mass in a simple manner by saying the "Our Father," etc. (Lord's Prayer). Christian life increased among men and women, and St. Peter chose seven deacons, that is, servants of the Faith—Stephen, Philip, Prochorus (Procorus), Nicanor, Timon (Tymon), Parmenas, and Nicholas Antiochus—who undertook the tasks assigned to the servants of the church. [Acts 1:1-5]. After that the apostles dispersed into all parts of the world. Thomas went among the Parthians, Medes, Persians, Hircanians, Bactrians, and into India interior; Matthew went into Macedonia and Ethiopia; Bartholomew into Liconia and India exterior; Andrew into Achaia and Scythia; John, after the death of the Virgin Mary, into Asia; Peter into Pontus and Galatia, Bithynia, Cappadocia, and finally to Rome; James the Greater into Spain; Judas into Mesopotamia; Simon into Egypt; and Philip into Gaul; just as was later written of the apostles. And so they dispersed themselves into these countries, and laid the foundation of the church. In the name of God, their Master, they performed great and incredible miracles. And he strengthened them in virtue and power in order to augment the establishment and promulgation of the new faith.

ILLUSTRATION

MARY AND THE APOSTLES

The Virgin Mary is seated on a throne surrounded by the apostles, among whom we are able to identify Peter, with rounded beard and bald head, on her left, and possibly Andrew with flowing and divided beard, on her right. The smooth-shaven man in the right foreground is probably the youthful John. Mary appears to be reading and interpreting the Scriptures to the apostles who listen in an attitude of reverence. The Holy Spirit, symbolized by a dove with outspread wings, appears above the head of the Virgin and immediately below the canopy of the throne. According to the Bible (Acts 1: 12-14), the apostles left the scene of the Lord's ascension, and coming down from the Mount of Olives to Jerusalem, they put up in an upper chamber, and "all continued with one accord in prayer and supplication with the women and Mary, the Mother of Jesus, and with his brethren."

Whether or not the artist here intended to comprehend the subject known as the Descent of the Holy Spirit is not clear. The latter event is

recorded in Acts 2:1-4, and the Bible does not state that Mary was present, nor that the Holy Spirit descended in the form of a dove, but in cloven tongues of fire which set upon each of the apostles. Nor is the interpretation of the Scriptures by Mary born out by the text. The designer was of course influenced by the Maryology of the Middle Ages. In the Venice Academy is a 14th-century work of art depicting the apostles and the Virgin seated in an enclosure, tongues of fire descending from heaven. A painting in the Vatican attributed to Raphael also shows the Virgin and the apostles seated, with flames of fire standing on their heads.

Folio CII verso

Mary, most glorious and eternal virgin and chaste Mother of God, after the ascension of the Lord Jesus (as Luke states in the Gospels), lived a human life in communion with the apostles until they were filled with the spirit of the Holy Spirit. But after the descent of the Holy Spirit and the dispersion of the apostles (as St. Jerome says), the archangel Gabriel, as a celestial emissary, preserved this Holy Virgin untouched in mind and body; while John the Evangelist (commended to her by her Son from the cross), [I] was kind to her and dutifully protected this Virgin, the patroness of all virgins, to the end of her life, as her adopted son; and thus she was given an opportunity of seeing all the places where her Son had suffered. On Mount Zion is shown a cave where she lived and where John read the Mass. Although Christ is to be loved by all the people, he was more intensely loved by her whose Lord and Son he was. She was downcast with much sorrow; and after his ascension, as she quietly and alone contemplated what she had heard, seen and experienced, the intensity of her love for her Son increased. Finally, full of grace, and enlightened by all the virtues, she went to rest in peace in the sixty-third year of her age, and forty-nine years after the birth of Jesus Christ her Son. She had abundantly earned for herself the grace of eternal purity; and this was fully bestowed upon her by her Son, Jesus Christ. According to the pious writers, all the apostles were present at her burial, according to the will of God; and it is to be believed that our Lord Jesus Christ, together with the entire heavenly host, came forth in jubilation to meet her, and with joy of soul and body took her up into heaven and seated her beside his throne. She lived sixteen years after her Son's death, at which time she was forty-seven years of age. No one should doubt that the entire heavenly Jerusalem exulted in unspeakable joy and with immeasurable love upon her worthy reception and coronation. This should not be a matter of amazement, for out of her was born the one whom all the orders in heaven honor and worship. And she was elevated above them into the seat of the majesty of the Lord. Thus the chaste Mother and Virgin was led forth to the throne on high, and with sublime glory was seated next to Christ on the throne of the kingdom.

Peter, the first pope, prince of the apostles, by birth a Galilean of Bethsaida, a son of John, [John, or Jonas, a fisherman], and a brother of Andrew the apostle, occupied the bishop's chair in the city of Antioch for the first time seven years after the Lord's ascension. This is the Peter to whom the Lord said: Blessed are you, Simon Bar-jona; for flesh and blood have not revealed it to you, but my Father who is in heaven. And you are Peter, and upon this rock I will build my church. And I will give to you the keys to the kingdom of heaven, and also the power to bind and to loose. [Matthew 16:17-19]. Now after Peter with all zeal had sufficiently established the church in Asia, and had overcome the errors of those who held to the rite of circumcision, and had preached the abolition of the rite in Pontus, Galatia, Cappadocia, Asia and Bithynia, and was released from Herod's prison, he came to Italy and established and held the first see in the second year of Claudius at Rome, taking into consideration that Rome was the capital city of the world, and as such would also be suitable as the proper place for the bishop's chair; and on it he sat for 25 years and 7 months. [This is the assertion of papal writers, but the evidence is strongly against this assertion. There is no evidence in the Bible that Peter had any supremacy over the other apostles, or any successor in that influence naturally accorded to him as one of the oldest, most active, and most faithful of those who "had seen the Lord."] Now Peter at that time came to Rome, because he understood that Simon the sorcerer, a Samaritan, was there, and with his sorceries was now leading the Roman people into error; for they believed him to be a god; for at Rome a memorial plaque was dedicated to him and placed between two bridges, on which was written in Latin letters 'Simon the Holy God.' While in Samaria, Simon maintained his faith in Christ until he was baptized by Philip the deacon; but afterwards he made misuse of his baptism, causing much heresy in conjunction with Helena (Selene), an unchaste woman who was associated with him in evil. This evil man confronted Peter by a miracle, causing a dead child to appear to move as a consequence of his sorceries; but the child nevertheless remained dead until, at the command of Peter, in the name of Jesus, it arose. This enraged Simon and he promised the people that in their presence he would fly from the Capitoline to the Aventine Hill; and when Simon thus flew, he fell down, in accordance with Peter's prayers, and broke a leg; and of this injury he died at Arezzo not long afterwards. From him came the Simonian heretics who pretended to purchase and sell the gift of the Holy Spirit, etc.

Cf. Acts 8:9-20: And there was a certain man called Simon, who formerly in the same city used sorcery and bewitched the people of Samaria, giving out that he himself was some great one. To him they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard because for a long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed as well; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs that were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who, when they had come down, prayed for them in order that they might receive the Holy Spirit. (For as yet he had fallen upon none of them—they were only baptized in the name of the Lord Jesus.) Then they laid their hands on them and they received the Holy Spirit. And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomever I lay hands, he may receive the Holy Spirit. But Peter said to him, Let your money perish with you, because you have thought the gift of God may be purchased with money.

Simon Magus holds the unique position of being branded the one outstanding heretic in the New Testament. Later centuries used the word simony to indicate the crime of procuring a spiritual office by purchase. Justin Martyr states that Gitta, a village in Samaria, was his birthplace, and speaks of him as visiting Rome and being so successful in his impostures as to have secured for himself worship as

God, and to have been honored with a statue inscribed *Simoni Deo Sancto* ('to Simon the Holy God'). He also adds that Helena, a fallen woman who accompanied him, was 'the first idea generated by him.' The story that he broke a leg during flight, pursuant to the prayers of Peter, is purely traditional, and is not the only tradition as to how he met death.

After that Peter instituted the fast of forty days, and wrote two epistles called *Canonicas*. And as there were many things to which he could not attend, confining himself to prayers and sermons, he ordained two bishops, Linus and Cletus, who performed the priestly office among the Romans and other people.

ILLUSTRATIONS

This series of woodcuts would appear to be a continuation of those found at Folio XCV *verso*:

(A) ASCENSION OF MARY

Mary reclines on a bed, propped up against a pillow. Her head is surrounded by a simple nimbus, and she already holds a sceptre in anticipation of her reception in heaven. The hard square bed would appear to be out in the open. The apostles are gathered about Mary according to the text of the Chronicle. One of them, a rather diminutive figure, is seated on the floor in the foreground, with book in hand and apparently meditating on the Scriptures. The youthful figure beside Mary is probably John; next is Andrew, of the long flowing beard; then Peter, with rounded beard and bald except for the usual forelock. The woodcut is inscribed, "The Assumption of Mary, Mother of God."

(B) CORONATION OF THE VIRGIN MARY

The crowning of Mary is in progress. The Lord is seated on his throne, and Mary kneels beside him, about to receive the crown upon her head. Above and between them is the symbolic dove, with wings outspread, attesting the presence of the Holy Spirit. The woodcut is inscribed, "The Coronation of the Glorious Virgin Mary in Heaven."

(C) ST. PETER AS THE FIRST POPE

Peter, in full pontificals, as Rome's first pope, is seated in a narrow gothic chamber. He wears the triple crown and holds a crozier in his right hand. On his lap is an open book, and his look is one of meditation. The woodcut is inscribed, "In the year of the World 7223," and "In the Year of Christ, 34."

Folio CIII *recto*

Caius, surnamed Caligula, son of Drusus Augustus, stepson of the emperor and grandson of Tiberius, was the fourth Roman emperor. At the age of twenty he was sent to Capri in Cantania, where he was invested with the robe of peace by Tiberius for several days. He served in the senate four times, completed the half-finished buildings begun under Tiberius, namely the Temple of Augustus and the Market of Pompey. He also started the aqueducts of Tiburti, and built many cities in his name. He was tall, pale of complexion, ungainly in body, had thin legs and neck, hollow eyes and temples, broad forehead, little hair, and none at all where the hair parts. His look was dark and terrifying, an appearance he deliberately maintained. He wore neither the dress nor the footwear of his ancestors, nor that of the citizenry, but dressed in clothes embroidered with pearls and gems. His bitter, cruel words resulted in tragedies, and he was considered a most outrageous man. He did nothing praiseworthy or chivalrous at home or abroad, but destroyed all things in a spirit of avarice. He was so sexually debased that he took advantage of his own sisters, and so gruesome that he is often said to have remarked, "I wish that the Roman people had but one neck." He was so envious of persons of renown that he caused their writings and images to be removed from the libraries. He appointed Agrippa king of Judea and exiled Herod to Lyons. Caligula was slain by his own people in the tenth month of the third year of his reign, at the age of 29 years. His body was secretly carried off, burned, and buried. [Caligula, Roman emperor, 37-41 CE, was the son of Germanicus and Agrippina. He was born in 12 CE and brought up among the legions in Germany. His real name was Caius Caesar, and he was always called Caius, Caligula being a nickname given him by the soldiers because as a small boy he wore little caligae, or soldiers' boots. He gained the favor of Tiberius, who raised him to offices of honor and held out hopes to him of his succession. On the death of Tiberius he succeeded to the throne. His first acts promised a just and beneficent rule. He pardoned those who had appeared against his family, released state prisoners, restored the power of the magistrates and promised to govern according to law. He behaved with generosity toward foreign princes and restored them to their thrones. But after a serious illness that probably weakened his mental powers, he appears in the literary record as a madman. He put to death Tiberius, grandson of his predecessor, compelled his grandmother and other members of his family to do away with themselves, often causing persons of both sexes and of all ages to be tortured to death for his amusement at meals. On one occasion he ordered a great number of spectators at the circus to be thrown to the wild beasts. Suetonius relates his famous wish that the Roman people had but one head, that he might cut it off at one blow. His marriages were disgracefully contracted and speedily dissolved. He considered himself a god, built a temple for himself, and appointed priests to attend to his worship. Sometimes he officiated as his own priest, making his horse, Incitatus, which he afterward raised to the consulship, his colleague. He exhausted the state treasury with fantastic projects. He built a bridge on which he gave a splendid banquet, concluding the entertainment by throwing a number of guests into the sea. The Roman world at length grew tired of this madman, and four months after his return to the city he was murdered].

Claudius, cousin of Caius Caligula, was the fifth Roman emperor, receiving the office (as Josephus states) through the help and zeal of Agrippa, king of Judea, Claudius was born at Lyons on the day that a temple was there dedicated to the emperor Augustus; and he was called Tiberius Claudius Drusus. From early age until he became fifty he was zealously devoted to the liberal arts. In perception and judgment, he showed an uncertain disposition. He subjugated Britain, a feat that no one had attempted either before or after Julius

Caesar. He also subjugated the Orkneys to the Roman emperor. He constructed buildings larger than necessary. Through a mountain he built a canal three thousand feet in length; and in the course of eleven years, by the employment of thirty thousand men without interruption, built the port of Ostia on either side of the inlet as a protection to Rome. He espoused Aelia Paetina (Eliam Petinam), but divorced her on trivial grounds. Later he married Messalina, who had been previously engaged to another. For this and other misdeeds he caused her to be executed. Then he married Agrippina who enticed him by her studied affections. Claudius was well formed in body, long but not thin, and his hair was white. He was thick-necked, and a glutton for food and wine. He was finally poisoned by Agrippina at the age of sixty-four, in the 14th year of his reign. A comet foretold his death. [Claudius I, Roman emperor 41-54 CE, (whose full name was Tiberius Claudius Drusus Nero Germanicus) was the younger son of Drusus, the brother of the emperor Tiberius and Antonia, and was born 10 BCE at Lyons in Gaul. In youth he was weak and sickly, and was neglected and despised by his relatives. When he grew up he devoted the greater part of his time to literary pursuits, but was not allowed to take any part in public affairs. He had reached the age of fifty when he was suddenly raised by the soldiers to the imperial throne after the murder of Caligula. He was married four times. At the time of his accession he was married to his third wife, the notorious Messalina, who governed him for some years, together with the freedmen Narcissus, Pallus, and others. After the execution of Messalina in the year 48, Claudius was still more unfortunate in choosing for his wife his niece, Agrippina. She prevailed upon him to set aside his own son, Britannicus, and to adopt her son Nero, that she might secure the succession for the latter. He soon after regretted this step, and was in consequence most likely poisoned by Agrippina in the year 54].

Nero, stepson of Claudius, and a legitimate son of Agrippina and Gnaeus Domitius, her husband, was the sixth emperor of the Romans, and was born nine months before Tiberius died. His own name was Domitius, as was that of his father. But when the emperor Claudius gave him his own daughter Octavia in marriage, he called him Nero. From youth he loved horses. From time to time he secretly indulged in youthful errors, wantonness, selfishness, and cruelty; but as his vices increased in course of time, he openly committed great evils. He indulged in gluttony from noon to midnight, and in all things became more evil and wanton than the above named Caligula. He caused a great number of the senators to be slain, and proved a wreckless squanderer of wealth. He caused himself to be anointed with cold creams, and went fishing with golden nets with purple cords. These vices he concealed at the beginning of his reign, thus making all men hopeful as to his future conduct. He was a man of medium stature, bodily odors, yellow hair, a beautiful countenance, but more devoted to his body than to customs and manners. His eyes were dark, his neck thick; he had a protruding belly and thin legs, and his body was probably in good health. In his time a fire occurred at Rome which lasted for six days, and for which he was blamed. However, to avoid responsibility, he suborned witnesses to say that the Christians were the cause. And so a great number of Christians were made prisoners and were slain. Some say that Nero burned the city in order to see a fire like that which destroyed Troy. He employed his raging cruelties against Seneca, Lucan, his own mother, his wife, and all persons who were held in esteem at Rome. At last he succumbed to the hatred of the Roman people, and being sought for punishment, he fled and killed himself at the age of 30, in the fourteenth year of his reign.

Nero (Claudius Caesar Augustus Germanicus), emperor of Rome from 54 to 68 CE, was the son of Gnaeus Domitius Ahenobarbus and Agrippina the younger, and his name was originally L. Domitius Ahenobarbus. His father died when he was scarcely three, and in the previous year his mother had been banished by order of her brother Caligula. Nero early found shelter in the house of his aunt Domitia. The emperor Claudius recalled Agrippina, who spent the next thirteen years in a struggle to obtain the succession of the throne for Nero. She married Claudius in 49, and in 50 he adopted Nero as his son, recalling Seneca from exile to be his tutor. On his fourteenth birthday he assumed the toga virilis (A plain white toga worn on formal occasions by most Roman men of legal age, generally about 14 to 18 years) and was introduced to the Senate by Claudius with the title of princeps iuventutis ('leader of the youth'). This made his succession almost certain, Britannicus, the son of Claudius by Messalina notwithstanding. In 54 Claudius died, most likely poisoned by Agrippina's orders, and Nero took the throne, only a few voices being raised for Britannicus, whom Agrippina, by playing on Nero's fears, induced him to poison at a banquet. It is this Britannicus who is the subject of a tragedy by Racine.

Agrippina's maneuvering was a complete success, and Rome welcomed the new emperor with enthusiasm, as his prestige and good qualities, carefully fostered by Seneca, had made him popular, while his darker passions were as yet unsuspected. But Seneca saw from the first that the real danger with Nero lay in his savage temper and passions, which he made it his chief aim to stave off by every means in his power. During the first five years little occurred to dampen the popular enthusiasm. Nero's promises were fulfilled and the Senate found itself free to discuss and decide important administrative questions. Even the murder of Britannicus was accepted as a measure of self-defense.

In 58 Nero was enslaved by Poppaea Sabina, a woman of a very different stamp from her predecessor. By rousing Nero's jealousy she induced him to seek the death of Agrippina. Accordingly, she was invited to Baiae, where, after an affectionate reception, she was but on a vessel constructed to fall apart at a given signal. Agrippina saved herself by swimming, but later her villa was surrounded by soldiers who murdered her in her own chamber. The public was made to believe the murder justified because of treacherous designs on the part of the victim. On Agrippina's death Nero's advisers Burrus and Seneca were replaced by Poppaea and the infamous Tigellinus. Her triumph now complete, Poppaea became the wife of Nero.

A number of disasters occurred in Nero's reign, but none produced a greater impression than the burning of Rome in 64. After six days it was finally quenched, but only a few sections of the city remained untouched. Nero is (probably unjustly) blamed for having deliberately caused it, and this undoubtedly told against him. The disaster was widely regarded as evidence of the wrath of the gods. The cost of reconstruction was enormous and the tax burden in consequence extremely oppressive. Poppaea died in 65, and the general gloom of the times was increased by a pestilence that followed the fire. Revolts occurred in Spain and Germany. When the palace guards finally left their post Nero fled for shelter to a freedman's villa some four miles out of Rome. There he heard the senate's proclamation of Galba as emperor, and of the death sentence passed on himself. On the approach of his executioners he mustered up sufficient courage to commit

suicide. He died in the year 68 CE, at the age of 31, and in the 14th year of his reign.

Folio CIII verso

Stephen, the first martyr, and a native of Jerusalem, was the first of the seven deacons. He was elected to the office of deacon and servant of the Faith by the Apostles because of his piousness and virtue. He began to strengthen the Christian religion (as Luke writes) among the Jewish people by many signs and miracles. Although many Jews opposed him, they were unable to withstand his wisdom and spirit; for his face appeared unto them as that of an angel. [Acts 7:15]. After he triumphed over their errors they cast him out of the city and stoned him to death. To prevent hindrance in their work they laid their outer garments down at the feet of a young man whose name was Saul. While being stoned Stephen kneeled down and looked into heaven, and he saw Jesus, and zealously pleaded to him on behalf of those who were doing the stoning. [Acts 7:57-60]. And while this Stephen, a living image of virtue, was being crushed with stones, and the stones were whizzing about his head, he remained steadfast and calm in the hope of setting an example of patience for the future. When his prayer was ended he fell asleep in peace. He was stoned in the month of August of the year in which Christ was crucified. His body was found by Saint Lucian, the priest, in the time of Honorius, the pope, in the Year of the Lord 407. At this same time (as Augustine states) six persons awoke from the dead, and seventy were cured of various maladies. The body was taken to Constantinople, and from there to Rome, where it was buried in a more dignified place.

With Stephen we enter upon the martyrologies. With very few exceptions nearly all of the material concerning these individuals is legendary.

Stephen, generally known as the first martyr, was one of the seven of honest reputation elected at the suggestion of the apostles to relieve them of certain labors. He was a forerunner of the apostle Paul and argued for the new faith. He was arrested and brought before the Sanhedrin. As he made his defense he awed his judges. He was calm and his proofs were: (1) God had not limited his favor to the Holy Land or to the Temple; (2) The Jews had always opposed to this free spirit of their God a narrow bigoted spirit. The manner in which Stephen's quiet words were received caused him to break off abruptly into fiery reproach; but so direct was its appeal to the conscience of the people that they were excited to madness (Acts 7:54), and they fell upon Stephen like wild beasts, shouting and stopping their ears. After they had forced Stephen beyond the walls of the city they stoned him to death, Saul being present and conspicuous in this tumultuous transaction. The last breath of Stephen was spent in prayer for the forgiveness of his murderers. His death occurred about 37 CE.

Philip, the second deacon, after preaching in Samaria, came to Caesarea (Cesarea) and there became known for his virtues and miracles. He had three daughters who were filled with the spirit of prophecy and who were buried in his grave. He died in the time of Nero, and was esteemed a saint by many. [Philip, the evangelist, was one of the seven deacons of the primitive church at Jerusalem (Acts 6:3-5). He went down to Samaria and preached Christ. The people gave heed to those things that Philip spoke, hearing and seeing the miracles he did. "For unclean spirits, crying with loud voice, came out of many that were possessed with them: And many taken with palsies, and that were lame, were healed." (Acts 8:5-8). At Samaria Philip received divine intimation to go to Gaza. He is next found at Azotus, 40 miles away, in Caesarea. He had four daughters, reputedly endowed with the gifts of prophecy (Acts 21:8-9)]. Prochorus (Procorus), the third deacon, zealously multiplied the churches begun at Antioch by the Apostles; and there he received the martyr's crown. Nicanor, the fourth deacon, flourished in grace of faith and virtue at Jerusalem to the time of Vespasian and was martyred there. Timon (Tymon), the fifth deacon, first officiated at Beroaz, and later proclaimed the word of the Lord at Corinth, where he was thrown into a fire that failed to consume him. He was finally crucified. Parmenas, the sixth deacon, fulfilled his office in the completeness of his faith, and was martyred in the time of Trajan. Nicholas, the seventh deacon, did not remain in the faith; but from him the heresy of the Nicolaitanes originated. []

Paul, one of the most worthy apostles of Jesus Christ, was of the tribe of Benjamin, of the city of Giscalis. While a child he was taken prisoner by the Romans, and emigrated with his parents to the city of Tarsus [Tarsus was the capital of Cilicia in Asia Minor. It lay in the center of a fertile plain twelve miles north from the Mediterranean and about the same distance south from the Taurus range. The city stood on both banks of the Cydnus, which has since changed its course. At the mouth of the river were docks, and the port of Tarsus was a place of much commerce. It suffered severely during the civil wars following the death of Caesar. Augustus made it a free city and it became famous as the seat of one of the three great universities of the pagan world, ranking next to Athens and Alexandria]. in Cilicia. There his father received Roman citizenship; for this was the Roman custom as they brought the whole world under their dominion: Those people who came to the Romans in peace acquired Roman citizenship, and the Romans called them brothers. Now, when the Romans with their forces marched into Cilicia, the father of Paul, together with other notable men of Tarsus, went forth in peace to meet them. And by that action he earned the official toga, so that he was accounted a Roman citizen. In consequence Paul was also a Roman citizen. But when the Christian faith began to grow throughout the land of Judea, Paul, while still a youth, carried letters from the Temple priests for the persecution of the Christians. But he had been present at the stoning of Stephen, where he had taken charge of the clothing of all those who stoned him; and Stephen had prayed for him and had raised him from the earth. And not long after that when Paul went to Damascus (as Luke states) he was touched by the Holy Spirit and impelled to the Christian faith and chosen as one of its vessels; and this all happened in the year in which Christ suffered. Soon afterwards Paul was called and the Gospel of Christ was revealed to him; and he was commended to the highly learned Gamaliel at Jerusalem. [Gamaliel, a distinguished Rabbi, was a prominent member of the Sanhedrin, and for thirty-two years its president. We come upon him in the earlier attempts made at Jerusalem, in 33 CE, to intercept the progress of the gospel. On one occasion, when the apostles aroused the feelings of the Sanhedrin to a high pitch and that body discussed measures for putting them to death, Gamaliel counseled more moderate and prudent action. His words on this occasion are among the most famous that the opponents of Christianity uttered in the early church: "And now I say to you, Refrain from these

men, and let them alone; for if this counsel or this work be of men, it will come to nought: But if it be of God, you cannot overthrow it; unless by chance you are found even to fight against God" (Acts 5:38-39). Gamaliel was Paul's teacher at Jerusalem]. After his conversion he, together with the Apostles, wandered through many cities. Returning to Jerusalem with Peter, John and James, he collected the Gospels of Christ. And he was pronounced an apostle to the pagans (Gentiles). He sailed to Spain in order to preach there; and he made many converts at Narbonne. He returned to Jerusalem a second time, and was sent to Rome as a prisoner. There he remained under free parole for two years, daily disputing with the Jews. After Nero released him he preached many sermons and wrote much.

Paul, "the Apostle of the Gentiles," was the first Christian missionary and theologian, and holds second place in Christianity (behind Jesus). Paul was born and bred a strict Jew. In course of time he came to distinguish clearly between Judaism and the gospel of Christ, and presented Christianity as the universal religion for man as man, not merely a sect of Judaism with proselytes of its own. This was the issue between Christianity and the Jewish Law, and Paul settled it for all time. With him it was Pharisaism or Jesus—law or love, as the ultimate revelation of God. As Saul the Pharisee, he had taken the Mosaic Law in the strict sense, as one demanding perfect obedience; and he had relied on it utterly for the righteousness it was held able to confer.

"Saul, who is also Paul," was reared amid the Diaspora, at Tarsus in Cilicia, the son of a Roman citizen named Paulus. His original Hebrew name was Saul, but in his intercourse with the Gentiles he later changed it for the Hellenistic or Latin form, 'Paul.' He had knowledge of the Greek language and literature. Indeed, Greek may have been his first language, and he probably studied at a Greek (Cynic?) school. As a Jew, born in the city of Tarsus, and a Roman citizen, he combined three of the more prominent nationalities of the Roman Empire, and was eminently prepared for his apostolic mission among the Jews and Gentiles, Greeks and foreigners. He mastered Jewish law, and, according to the custom of the Rabbis, was taught a useful trade. His residence at Jerusalem commenced at an early period, and he was probably twenty when Christ entered upon his public ministry. In the beginning he was a strict Pharisee. He was present as a spectator and promoter of the stoning of Stephen, and his fanatical temperament fitted him to become a leader in the persecution of the Christians. He even sought authority to go to Damascus, to which many of the disciples fled after Stephen's death, in order to bind and drag to Jerusalem such followers of Christ as he might discover. Just before reaching Damascus he was, according to the Bible, arrested by a miraculous light, intense enough to blind him (Acts 9:8-9), in which Jesus revealed himself as the real object of the persecution (Acts 26:15). From this point on Paul became a different man, having believed that he received from the lips of Jesus himself his commission as an apostle of the Gentiles (Acts 26:16). The miraculous restoration of his sight, his baptism, and the gift of the Holy Spirit followed in quick succession, and we soon find him zealously preaching the New Faith. To this he devoted the remainder of his life with energy and fanatic devotion.

Acts trace his career to the time of his first imprisonment at Rome, which lasted for two years, and left him free to labor for his new religion. After this we are left in the dark. Some say he suffered martyrdom in the persecutions of Nero in 64 CE; others, that he was freed from the first Roman imprisonment, made new missionary tours in the East, and possibly also in the West as far as Spain, was taken prisoner to Rome a second time, and suffered martyrdom in 67 or 68 CE.

ILLUSTRATIONS

We enter upon the martyrology:

(A) STONING OF STEPHEN

The Stoning of Stephen is based on Acts 7:57-60. The first martyr is shown in priestly garb, his head encircled by a nimbus. Stephen has been dragged to a place outside the city walls, and his execution is in progress. He has fallen upon his knees in an attitude of prayer as the stones fly about him. Saul (Paul) clad in a flowing robe and wearing an oriental headdress, stands at the right, abetting the conduct of the mob by holding the outer garments and weapons of the participants, in order that they may be more free and effective in their deadly business. Only two of these, one of whom is 'crying out with a loud voice,' are comprehended in the woodcut. They are vigorous and vicious in their work, while their victim remains calm and resigned. At the left stands an old patriarch, staff in hand, looking on. Is he the high priest of the Sanhedrin before whom Stephen made his defense, or merely an idle bystander? The inscription over the woodcut reads: "The Stoning of Saint Stephen."

(B) CONVERSION OF SAUL

The Conversion of Saul (later called Paul), former persecutor of the Christians, is a woodcut of what happened on his punitive expedition to Damascus. A burst of blazing light strikes him from the heavens at the right. He and his steed are sinking to the ground as he tries to shield his eyes. "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why do you persecute me? And he said, Who are you, Lord? And the Lord said, I am Jesus whom you persecute. . . And he, trembling and astonished, said, Lord, what should I do? And the Lord said to him, Arise, and go into the city, and it shall be told to you what you must do. And the men who journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth. And when his eyes were opened he saw no man. But they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did he eat nor drink. . . . And when he had received food, he was strengthened. Then was Saul certain days with the disciples who were at Damascus. And immediately he preached Christ in the synagogues, that he is the Son of God." (Acts 9:1-8 and 19-20). The inscription over the woodcut reads: "The Conversion and Life of the Apostle Paul."

Mark, the evangelist, born of the tribe of Levi, and a priest, went from Antioch to Rome with Peter, his master, to spread the word of the Lord. There he heard Peter, and at the request of his brethren he wrote a short gospel. When Peter heard it, he authorized it to be read in the churches. When Peter noted this man's qualifications, he sent him to Alexandria. Before that time Mark, by his preaching, had converted the people of Aquileia to the Christian faith, and more particularly, one Hermagoras, a highly learned man and citizen there. With him Mark returned to Peter, who made him an Aquileian bishop. From there Mark went to Alexandria and proclaimed Christ, and there he founded the first church with such learning and moderation of conduct that he drew all the followers of Christ to him. He was so humble that he cut off his own thumb in order to disqualify himself for the priesthood. After he had held the congregation together for a long time by his learning and writings, he was made prisoner by the priests of the temple in the eighth year of Nero, while he was performing the mass at Easter time. With a rope about his neck he was dragged through the streets and finally put to death. He was buried at Alexandria. Amanus became his successor. In the Year of the Lord 829, when Justianus Patricius was Duke of Venice, the remains of Mark were brought to Venice. In the following year, which was 471 years after Venice was built, the church of St. Mark, which may now be soon there, was begun, and Saint Mark was made the patron of the city. His image is in its coat of arms, and the book of his Gospel was procured from Aquileia with other costly gifts, and was deposited in this same church.

The founding of the church by Mark at Alexandria is traditional, as is also the securing of his remains by the Venetians by a pious stratagem. In fact, nearly everything (all?) the stories told about Mark are legendary. Venice claims him as its patron saint. Mark is believed to have been born of Jewish parents, deriving their origin from the tribe of Levi, and of the line of the priesthood. His name, Roman in form, was probably assumed by him according to the usual custom of the Jews on moving to Italy, as in the case of Paul. He was perhaps converted by Peter whom he constantly attended in his travels, acting as his secretary and interpreter. He is said to have founded the church in Aquileia, and there to have written the Gospel which bears his name (the author of the Gospel of Mark, like all four gospel texts in the Bible, is anonymous, and it is only later Christian tradition that assigns the Mark referenced here in the Chronicle to the actual biblical text that currently bears his name). From Aquileia he sent Hermagoras, its first bishop, to be ordained by Peter.

Tradition then states that Mark was sent into Egypt to plant Christianity there, and fixed his main residence at Alexandria. From there he moved westward toward Libya where he made many converts among various people.

Returning to Alexandria, he preached freely, and wisely provided for the perpetuation of the church by appointing governors and pastors. And the season of Easter came, at which the great solemnities of Serapis were celebrated, when the minds of the people being excited to a passionate vindication of the honor of their idol, the mob broke in upon Mark, then engaged in the solemn celebration of divine worship, and binding his with cords, dragged him through the streets until his blood ran out, his spirit failed and he died. Then they burned his body; but the Christians collected his bones and ashes and buried them near the place where he was accustomed to preach. His relics were removed with great pomp from Alexandria, in the beginning of the 9th century, to Venice, where they are greatly venerated, and where the saint is adopted as the patron of the state, and where one of the richest and stateliest churches in the world was erected in his honor.

Mark is symbolized by the Lion, because he has set forth the royal dignity of Christ; or, according to others, because he begins with the mission of John the Baptist, "the voice of one crying in the wilderness," which is figured by the lion; or, according to a third interpretation, because of a popular belief in the Middle Ages that the young of the lion were born dead, and after three days were awakened by the breath of their sire. Some authors, however, represent the lion as vivifying his young by his roar. The revival of the young lions was considered symbolic of the Resurrection, and Mark was commonly called the "Historian of the Resurrection" (which is ironic, since in this gospel alone there is no resurrection actually depicted; Mark 16:9-20 are a later addition that attempt to supply a resurrection narrative.).

The phoenix, the most noble and singular bird in all the world (as Cornelius Valerianus writes) and which flew in Egypt, was brought to Rome during the consulship of Q. Plautius and Sex. Papinius in the 800th year of the city. Before that time this bird is said to have been seen in Arabia. It was as large as an eagle, golden about its neck, and otherwise purple. Its tail was dark green interspersed with red feathers containing eyes. Upon its head was a crest or crown of feathers. Manilius, the Roman consul, states that although no one ever saw this bird eat, it lived six hundred and sixty years. When it became old, it built a nest of aromatic branches, filling it with incense; and in that nest it died. Afterwards a small worm or grub issued from the ashes, which later became a small bird.

This account of the Phoenix would appear to be based on Pliny (Natural History 10.2):

Ethiopia and India, especially, produce birds of diversified plumage, and such as quite surpass all description. In the front rank of these is the phoenix, that famous bird of Arabia; though I am not quite sure that its existence is not all a fable. It is said that there is only one in existence in the whole world, and that that one has not been seen very often. We are told that this bird is of the size of an eagle, and has a brilliant golden plumage around the neck, while the rest of the bird is of a purple color; except the tail, which is azure with long feathers intermingled of a roseate hue; the throat is adorned with a crest, and the head with a tuft of feathers. The first Roman who described this bird, and who has done so with the greatest exactness, was the senator Manilius. He tells us that no person has ever seen this bird eat, that in Arabia it is looked upon as sacred to the sun, that it lives five hundred and forty years, that when it becomes old it builds a nest of cassia and sprigs of incense which it fills with perfumes, and then lays its body down upon them to die; and from its bones and marrow there springs at first a sort of small worm, which in time changes into a little bird. That the first thing it does is to perform the obsequies of its predecessor, and to carry the nest in fire to the city of the Sun near Panchaia, and there deposit it upon the altar of that divinity; that the revolution of the great year is completed with the life of this bird, and that then a new cycle comes round again with the same characteristics as the former one, in the season and the appearance of the stars; and he says that this begins about midday of the day on

which the sun enters the sign of Aries . . . Cornelius Valerianus says that the phoenix took its flight from Arabia into Egypt in the consulship of Q. Plaudius and Sextus Papinius. This bird was brought to Rome in the censorship of the Emperor Claudius, being the year from the building of the City, 800, and it was exposed to public view in the comitium. This fact is attested by the public Annals, but there is no one that doubts that it was a fictitious phoenix only.

According to Egyptian mythology the phoenix came every five hundred years out of Arabia to Heliopolis, where it burned itself on the altar and rose again from its ashes, young and beautiful. The myth was firmly believed in by the ancients, and Ovid and many other writers besides Pliny give full details of its mysterious existence. The ancients believed that the phoenix after attaining the age of five hundred years committed itself to the flames that burst at the fanning of its wings, from the funeral pyre of costly spices that it had itself constructed, and that from its ashes a new phoenix arose to life. Tertullian, one of the earliest writers of the Christian church, in all good faith accepts it as a most marked symbol of the resurrection and of eternity. The phoenix is represented in some of the earliest Christian mosaics, and often has a star-shaped nimbus.

James the Greater (Iacobus Maior), an apostle of the Lord, son of Zebedee by Mary Salome, and a brother of John the Evangelist, is called the greater because he was selected as an apostle before James the Lesser, and was martyred and attained to the kingdom of heaven first. The Lord selected him with John, saying, Follow me, and I will make you fishers of men. And they abandoned their nets and followed him. After the advent of the Holy Spirit James went to Spain to preach. Having wandered all over Spain preaching, and only making nine new disciples, and having noted the coarseness of the people, he returned to Judea. There he was beheaded by Herod, brother and governor of the king, and thus he attained the crown of martyrdom; and this just one year after Christ was martyred. And while he was being led to his death by Josias, a very learned man, and on his way cured a sick man, Josias believed also, and being first baptized, was beheaded with James. But his disciples took his sacred body away by night, and brought it from Jerusalem to Spain, into the place called Galicia Compostella, in the furthestmost regions of Spain. And there he is constantly held in great veneration by the inhabitants and by strangers from all over, for the extent that Christians make pilgrimages there is really wonderful; and because of the love of making these pilgrimages there it is not necessary for the Papal See to grant dispensation on that condition. And so what this apostle, as compared with other apostles, lost in honor and esteem by reason of the shortness of his life, was made up to him in an abundance of veneration accorded him after his death. [James the Greater, or Elder, was closely related to Jesus, and with his brother John (the evangelist) and Peter, he seems to have been admitted to particular favor, traveled with Jesus, and was present at most of the events recorded in the gospels. He was one of the three who were permitted to witness the glorification of Jesus on Mount Tabor, and was one of those who slept during the agony in the garden. After the ascension nothing is recorded concerning him except the fact that Herod killed him with the sword. The Middle Ages, however, have added many legends. According to these, James, after the Jesus' ascension, preached the gospel in Judea, then traveled over the whole world, at last coming to Spain, where he made very few converts by reason of the moral and intellectual ignorance of the people. The Virgin appeared to him and directed him to build a chapel to her; and this he did. He then founded the Christian faith in Spain, and returned to Judea, where he preached for many years and performed many miracles. But the Jews, being more and more incensed, found James and arrested him; and they brought him before the tribunal of Herod Agrippa; and one of those who dragged him along, touched by the gentleness of his demeanor, and by his miracles of mercy, was converted, and supplicated to die with him. Then the apostle gave him the kiss of peace, after which they were both beheaded. The disciples of James came and took away his body, and for fear of the Jews, carried it to Joppa; and they place it on board a ship which angels conducted to the coast of Spain; and sailing through the straits, called the Pillars of Hercules, they landed at length in Galicia, at a port called Ira Flavia, now Padron. But in later days the body of the saint was lost; and it was not recovered till the year 800, when it was transported to Compostella, as a place of pilgrimage that is renowned throughout Europe].

The first persecution of the Christians began in the thirteenth year of the reign of Nero, when various persons at Rome and elsewhere, other than Peter and Paul, mentioned hereafter, were martyred, among them forty-seven who were baptized by Peter while in prison, and then died by the sword of Nero, after confessing their faith.

ILLUSTRATIONS

(A) SAINT MARK

St. Mark is portrayed in medieval cap and gown, seated in a chair. He is pointing to a passage in a book that he has in hand, probably his own Gospel. To the right is his symbol, the winged lion, which is looking out over a wall in the foreground. Both saint and lion are shown with a nimbus. The use of the lion as an emblem of strength, majesty and fortitude, naturally arises from many passages in the Scriptures. By medieval writers it was believed always to sleep with its eyes open; hence the idea of watchfulness. Durand in his *Rationale Divinorum Officiorum* [The is arguably the most important medieval treatise on the symbolism of church architecture and rituals of worship. Written by the French bishop William Durand of Mende (1230-1296), the treatise is ranked with the Bible as one of the most frequently copied and disseminated texts in all of medieval Christianity. It served as an encyclopedic compendium and textbook for liturgists and remains an indispensable guide for understanding the significance of medieval ecclesiastical art and worship ceremonies], has a rubric on the Evangelists, in which he states that Mark's type is the roaring lion, "because his aim is chiefly to give a description of the resurrection of Christ, and for this reason his Gospel is read at Easter. For it is stated that the lion by its tremendous roar calls to life its whelps on the third day, and thus God the Father, by his immense power, called to life his Son on the third day." (E. P. Evans, *Animal Symbolism*, p. 85). The inscription over the woodcut reads: "Saint Mark, the Evangelist."

(B) THE PHOENIX

The Phoenix, a fabulous bird, has gathered together for a nest branches of aromatic wood, upon which it is angrily striding. With its outspread wings it is fanning the nest into flames, for this is its own funeral pyre. Here it will be reduced to ashes, and from the ashes will spring another phoenix, to repeat the same scene in another 500 years. The phoenix has been introduced at this point of the text, probably in relation to St. Mark, the Evangelist of the Resurrection. The inscription over the woodcut reads: "Phoenix (Fenix), a Unique

Bird."

(C) MARTYRDOM OF JAMES THE GREATER

St. James the Greater is undergoing martyrdom. He is kneeling in an attitude of devotion, praying for his persecutors as long as life lasts. Behind him stands the strident medieval executioner, about to decapitate him with a huge sword. To the right are two men, one no doubt representing Herod, or Herod's brother (as the text states), who ordered the execution. The second man I am unable to identify. The sentence is being carried out in the open country. The victim wears a peculiar felt hat, covering the nape of his neck, and rakishly turned up on the forehead to accommodate the shining star that the artist has inscribed on it. The inscription over the woodcut reads: "The Apostle James (Jacobus) the Greater."

Folio CIIII verso

James (Iacobus), the apostle, surnamed the Just, and called the Less in deference to the Greater, (not on the score of piety, but because of his call as an apostle), was a brother of the Lord, having been born of the sister of the Lord's mother. After the ascension of the Lord he was appointed the first bishop of the Church at Jerusalem; and he was in office for 30 years and until the seventh year of Nero. This James was holy by the body of his mother. He did not drink wine, or intoxicating drink, nor did he eat meat. Metal never came upon his head, nor was he ever anointed with ointment. He did not bathe, and he wore linen raiment. He entered the sanctum sanctorum ('holy of holies') alone, and constantly and industriously prayed for the welfare of the people on bonded knee. Therefore he was called the Just; and (as Ignatius states), in countenance and demeanor he was so much like the Lord as though they were twins. He was taken prisoner by Annas (Annanus), the priest of the Jews, and he was asked to deny the Lord. He was taken to the highest point of the Temple, and thrown down from there and stoned. Yet he raised his hands toward heaven as much as he could and prayed for his persecutors. While still conscious he was struck upon the head with a fuller's club, and died. The Lord appeared to him after his ascension, and he blessed his bread, saying: My brother, eat your bread, for the Son of Man is risen from the dead; for he did not like to eat bread until he had first seen him. He was so holy, as Josephus states, that it was believed Jerusalem was destroyed because of his death. [James the Less, also called the Just, was a brother of Christ, being the son of Mary, for which reason he is styled the "Lord's brother." Nothing in particular is related of him until after the ascension. Some regard him as the first bishop of Jerusalem, and he is venerated for his piety, wisdom and charity. These qualities are conspicuous in the pseudonymous epistle bearing his name. By the fervor of his teaching he excited the fury of the Scribes and Pharisees, and particularly the enmity of Annas, the high priest. They flung him down from the terrace of the Temple, one of the populace beating out his brains with a fuller's club, which later became his symbol. According to tradition he closely resembled Christ in appearance and conduct. Legend says "The Holy Virgin herself, had she been capable of error, might have mistaken one for the other." This exact resemblance, it has been suggested, may have rendered necessary the kiss of Judas in order to identify the victim to the soldiers].

Now when Peter, the holiest of men, had made a name for himself among all the people, and was highly regarded, Nero became angry and sought to slay him. Having been warned of Nero's wrath by his friends, Peter fled from Rome; and he met Christ, whom he worshipped; and he asked him, Where are you going? And Christ answered, To Rome, to be again crucified. Therefore Peter also returned to the city, and appointed Clement as bishop. Not long after that, upon the orders of Nero, Peter and Paul were slain, after much torture. For Peter (as he wished) was nailed to a cross with his head to the earth and his feet upward. He was buried in the Vatican. He held his office for twenty-five years. Paul was beheaded on the same day and buried near the Ostian Gate thirty-seven years after the death of Christ. And when they were about to part Paul said to Peter, Peace be with you, you rock of the Church and shepherd of all the lambs of Christ. And Peter said, Go forth in peace, you preacher of the good, you intermediary and sufferer for the salvation of the righteous. Marcellus and Apuleius, their disciples, anointed them with well smelling herbs and buried them. Even today the heads of Peter and Paul are ornamented with gold, silver, and precious stones, and are shown to the people in the Church of St. John Lateran.

ILLUSTRATIONS

(A) MARTYRDOM OF JAMES THE LESS

The Martyrdom of James the Less, as based on the traditional account, shows James in the act of falling, or being thrown from the parapet of the Temple—although he has not fallen very far! A man leaning over the parapet has just released his hold on the apostle's garments. Another, who contrary to the traditional account is wielding an implement resembling a mace instead of a fuller's club, is about to give the victim the deathblow. Below the parapet a number of people, apparently the Temple congregation, are seated and looking on in astonishment. And thus we see what is going on within the temple as well as without. The inscription over the woodcut reads: "The Apostle James the Just (and) Lesser."

(B) MARTYRDOM OF PETER

Peter is being martyred by crucifixion, his head downward, as he himself desired it, so that his death might be even more painful and ignominious than that of his Divine Master. The cross has been erected beside a brick or stone wall, beyond which is seen the open country. Peter has been placed upon the cross in a long shirt or robe modestly fastened about his ankles. Two executioners are busily engaged tightening his bonds. The inscription over the woodcut reads: "The Crucifixion of the Apostle Peter."

(C) MARTYRDOM OF PAUL

The third woodcut shows the execution of Paul completed. His body is still in a kneeling posture before the block. His head lies on the other side, looking (perhaps) slightly peeved. A medieval executioner is deftly wiping the blood from his sword with a cloth resembling a napkin. Apparently the execution has taken place at the foot of a hill in the open country. The inscription over the woodcut reads: "The Beheading of Paul."

Although accurate portraiture is a matter of indifference to the artist of the Chronicle, we may here note an observance, though slight, of the traditions. Peter is represented as bald on the top of his head (except for the forelock), the hair growing thick about his ears and in a circle somewhat resembling 'priestly features,' and an open undaunted countenance. His beard is short and curly; and so tradition has learned to picture him. Paul was a man of short and meager statue, high forehead, aquiline nose, and sparkling eyes. In his case the artist has not done so well.

According to tradition Peter suffered martyrdom in the Circus of Caligula, at the foot of the Vatican, and was crucified between two goals or terminals, around which the chariots turned in the races. According to another tradition his death occurred in the courtyard or military station on the summit of Mons Janicula, the eminence above the site of the Circus.

Folio CV *recto*

Seneca, also called Lucius Annaeus, a Stoic philosopher, born in Cordoba, was the tutor of Nero the emperor. He was held in esteem at Rome, and was an uncle of Lucan the poet. Of him the pious Jerome writes that he led a most temperate life; and he placed him in the book of the saints because of the numerous epistles that Paul wrote to Seneca, and Seneca to Paul. Among his other virtues God blessed him with such a memory that he was able to repeat two thousand names in proper order as soon as they were pronounced, and could repeat two hundred verses spoken by two hundred students, beginning with the last and ending with the first. It is said that two years before the slaying of Peter and Paul, Seneca was put to death by Nero, his very savage, for having opposed him. For when Seneca was well along in years he was suspected of being a party to the Pisan conspiracy; or, as some say, Nero, recalling the discipline to which he was subjected in his youth, and being born with a hatred of virtue, ordered Seneca to choose the manner of his own death. When Seneca learned of this, he asked to be placed in lukewarm water and all his veins opened until he gave up the spirit, believing this to be an easy manner of death. And so he ended his life. Being a highly learned man, he wrote many works, both human and divine. [Seneca (L. Annaeus), son of the rhetorician, M. Annaeus Seneca, was a philosopher. He was born at Cordoba, probably around 4 BCE, and was brought to Rome by his parents when a child. From his youth he ardently devoted himself to rhetoric and philosophy. He was made the tutor of Nero, and when the latter ascended the throne upon the death of Claudius, Seneca became his chief adviser. He exerted his influence to check the young emperor's vicious propensities, but at the same time enriched himself through his position. He supported Nero in his conflicts with his mother Agrippina, and was a party to her death. After that Nero completely abandoned himself to his vicious propensities, and the presence of Seneca became irksome to him, while his wealth excited his greed. Seneca's exclusive claim to eloquence, and his disparagement of Nero's skill in driving and singing, were urged against him by Nero's favorites. Seneca heard of the charges. He was rich and knew that Nero wanted money. Offering to surrender his fortune, he asked permission to retire. Nero affected to be grateful for his services, refused the proffered gift, and sent him away with perfidious assurances of his respect and affection. But the conspiracy of Piso gave Nero a pretext for putting his old tutor to death. Although there was no conclusive evidence that Seneca was implicated, Nero sent a tribune to him with an order of death. Without showing any signs of alarm Seneca cheered his friends by reminding them of the lessons of philosophy. His wife chose to die with him, and the same blow opened the veins of both. Seneca died with the courage of a Stoic. His fame rests on his numerous writings, both philosophical and literary (his tragedies in particular had a significant impact on the young Shakespeare)].

Lucan (Lucanus) Annaeus, son of the brother of the aforesaid Seneca, was a highly celebrated orator, poet and historian. Although younger than his uncle, he was his equal in intelligence and moderation. He first studied at Rome under Cornutus, and at the same time Persius and Bassus were his colleagues. And although, by reason of his talents, he was called to court by Nero and was in favor with him for a long time, and for that reason attained to the office of revenue collector and priest, he was accused of conspiracy as Seneca had been, and was put to death, according to his own choice, by the opening of his veins. [M. Annaeus Lucanus (usually called Lucan), the Roman poet, was born at Cordoba in Spain in 39 CE. His father, L. Annaeus Mella, was a brother of Seneca, the philosopher. At an early age he was brought to Rome, and his education was superintended by the most eminent teachers of the day. His talents aroused the jealousy of Nero, who, unable to endure competition, forbade him to recite in public. This injustice caused Lucan to join the famous conspiracy of Piso. But he was betrayed, and on the promise of pardon, he turned informer. After the more important victims, whose names he had disclosed, were dispatched, he also received an order of death, and he chose his veins to be opened. Lucan wrote various poems, the titles of which have been preserved, but the only extant production is his great epic poem ('The Civil War'; aka), a work that blends fact and fiction in ten books depicting the struggle between Julius Caesar and Pompey the Great for possession of the Roman world].

Persius Flaccus Aulus—his father was Flaccus, his mother Fulvia—a native of Volaterrana in Etruria, was a person of medium stature, pleasing appearance, good habits, and exceptional intelligence and learning. He first studied grammar, then rhetoric, and finally philosophy under Cornutus. [L. Annaeus Cornutus, a distinguished Stoic philosopher, was born at Leptia in Libya. He came to Rome, probably as a slave, and was emancipated by Annaei. He was the teacher and friend of Persius, the poet, and left him his library. He was banished by Nero for having too freely criticized the latter's literary attempts. He wrote a large number of works, all of which are lost]. He died of a disease of the stomach at the age of twenty-nine years, while Nero still reigned. He was buried on his estate at Rome. At this time Cornutus, the philosopher and poet, was also sent into exile by Nero on various accusations. Because of his devotion to his disciple Persius, he collected a library. He left his earnings to his sisters as an inheritance. [A. Persius Flaccus, the poet, was a Roman knight, connected by blood and marriage with persons of the highest rank. He was born at Volaterrana in Etruria on December 4, 34 CE. He received his early education in his native town. At the age of twelve he was sent to Rome, where he studied grammar and rhetoric under celebrated masters. He was afterwards the pupil of Cornutus the Stoic, who became his guide, philosopher and friend, and to whom he firmly attached himself. He died of a stomach ailment on November 24, 62 CE, before he had completed his twenty-eighth year. He wrote seldom, and then slowly. His extant works consist of six short satires, and these were left in an unfinished state].

Philip was one of the twelve apostles of the Lord Jesus Christ, who called upon Philip to follow him. Philip enlisted his brother Nathanael, a doctor of law, in whom there was no guile in favor of anyone not called as an apostle, so that the conversion of the people to the faith should not be subordinated to human wisdom. Now after the apostle had preached for twenty years through the land of Scythia, and had converted all the Scythians to faith in Christ, he came to Hierapolis, [Hierapolis, a city of Great Phrygia, near the Maeander River. Like the neighboring cities of Colossae and Laodicea, it was an early seat of Christianity, and is mentioned in Paul's Epistle to the Colossians (4:13)]. in Asia. There he extinguished the heresy of the Ebionites, [The Ebionites were an ultra-Jewish party in the early Christian Church, between the second and the fourth century, chiefly made up of Pharisees and Essenes, and characterized by a denial of the divinity of Christ and rejection of the Pauline epistles. While they admitted the world to have been made by the true God, they held that Christ was a miraculously endowed man, and rejected Paul as an apostle from the Mosaic Law to the customs and ordinances of which, including circumcision, they steadily adhered. Origen divides the Ebionites into two classes in accordance to their acceptance or rejection of the virgin birth of Jesus, but says that all alike reject the Pauline epistles. Eusebius is of the same opinion. They kept both the Jewish Sabbath and the Christian Lord's Day. The names Ebionites and Nazarenes both refer to the Jewish Christians of Syria, whose origin is obscure]. who did not believe in the divinity of Christ. Afterwards he was taken prisoner and was led to a statue of Mars, an idolatrous god, to worship it. But a dragon came out from under the image and slew the son of the high priest who attended the altar fire, as well as two tribunes whose servants held the apostle. And the dragon made many people ill. Yet after the apostle's prayers, the dragon disappeared, and the people became well again. In the seventy-eighth year of his age, because of his preaching, he was nailed to a cross by the unbelievers, like his master was; and so he was made a martyr to Christ. This Philip left two daughters, who were virgins and who were buried beside him, one to his right and one to his left.

Philip the Apostle, was a native of Bethsaida, the city of Peter and Paul (John 1:44), and apparently was among the Galilean peasants of that district who came to hear the preaching of John the Baptist. To him first, in the whole circle of disciples, did Jesus speak the words, "Follow me." (John 1:43). And as soon as he had learned to know his master, he was eager to communicate his discovery to another who had also shared the same expectations. "Philip finds Nathanael, and says to him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said to him, Can any good thing come out of Nazareth? Philip says to him, Come and see. Jesus saw Nathanael coming to him, and says of him, Behold an Israelite indeed, in whom is no guile!" (John 1:45-47). Philip apparently went with the first company of disciples who accompanied Jesus on his ministry, and he is with the company of disciples at Jerusalem after the Ascension (Acts 1:13) and on the day of Pentecost. After this all is uncertain and apocryphal. He is mentioned by Clement of Alexandria as having had a wife and children.

The apocryphal *Acta Philippi* ('Acts of Philip') are utterly wild and fantastic, and if there is any truth in them, it is probably the bare fact that the Apostle or the Evangelist labored in Phrygia and died at Hieropolis. He drew the people there away from the worship of a great serpent. The priest and the proconsul seized on the apostles and tortured them. John suddenly appeared with words of counsel and encouragement. The tortures that Philip had suffered ended in his death. Another tradition represents Scythia as the scene of his labors, and places the guilt for his death on the Ebionites.

Barnabas, one of the seventy-two disciples, and a native of Cyprus, was given to Paul as an associate to preach to the pagans, and at Peter's command he wandered through the entire Longobardian country, preaching and teaching. He and his disciples converted all Cisalpine Gaul to the Christian faith. He erected the first cathedral at Milan (Mediolanum) and left a bishop there. He returned to Cyprus with the Gospel of Matthew and there he healed many. He earned the crown of martyrdom at Salamina not long before Peter was martyred. [Barnabas was a Levite of Cyprus. He sold his property and placed the proceeds at the disposal of the apostles (Acts 4:36-37). When Paul came to Jerusalem after his conversion, Barnabas introduced him to the other apostles (Acts 9:26-27). Five years afterward the church at Jerusalem, being informed of the progress of the Gospel at Antioch, sent Barnabas there (Acts 11:20-24). He later went to Tarsus to seek Paul and bring him to Antioch where they lived together for two years and made many converts. They left in 45 to convey alms from this church to Jerusalem, but soon returned bringing John and Mark (Acts 11:28-30). They then separated for the labors to which they had been appointed—the planting of new churches among the Gentiles, and thus the missionary cause was instituted. They visited Cyprus and some cities of Asia Minor (Acts 13:2-14). After another three years they returned to Antioch, gathered the church and rehearsed all that God had done by them. They again separated, Paul going to Asia, and Barnabas with Mark to Cyprus. Nothing is known of his subsequent career].

ILLUSTRATIONS

(A) SENECA

Seneca, depicted in a large wooden bath tub of the medieval type, is seated in water to the waist. He wears a bath cap resembling a fez. Seneca is streaming in fountains from the arteries in his arms, and he appears to be going to sleep in death.

(B) THE MARTYRDOM OF THE APOSTLE PHILIP

The Martyrdom of the Apostle Philip—a woodcut 4¼" by 5½". The apostle is tied to a T-shaped cross, hand and foot, his feet almost touching the ground. He is fully robed and wears a halo. Two rough looking men in medieval dress are stoning him as he hangs on the cross.

Folio CV verso

Year of the World 5273 | Year of Christ 73

Linus succeeded St. Peter in the pontificate in the last year of Nero, and held office to the time of Vespasian. Some assign this position

to Pope Clement, foregoing Linus and Cletus. However, history, as well as the writings of Jerome, are to the contrary. Jerome states that Clement was the fourth bishop of Rome after Peter, while Linus was the second, and Cletus the third. Some Latin writers place Clement immediately after Peter, but it is known that Clement compelled Linus and Cletus to precede him in the papal office; for succession to this coveted princely position was not a matter of consequence to him. Linus was a Tuscan by birth. He was a man of good morals and piety, and at the command of Peter ordered that no woman should enter church with uncovered head. Twice he consecrated eighteen priests and eleven bishops in this city. He described the works of Peter, particularly his contest with Simon the Magician. After having driven the devils out of the people and brought the dead back to life, he was slain by Saturninus, then consul, whose daughter he relieved of the devil. He was buried in the Vatican beside the body of Peter on September 21. St. Gregory, bishop of Hostia (Ostiensem), as it is said, removed his remains to that city, interring them in the Church of St. Lawrence. Linus occupied the papal see eleven years three months and twelve days. [Linus, a Christian at Rome, known to Paul and Timothy (2 Tim. 4:24), is said by Irenaeus to have been the first bishop of Rome. He is corroborated by Eusebius and Theodoret, and all ancient writers agree that the first bishop of Rome after the Apostles was named Linus. The date of his appointment, duration of his episcopate, and extent of his Episcopal jurisdiction are unsettled. Eusebius and Theodoret state that he became bishop of Rome after the death of Peter. Eusebius gives the duration of his episcopate as 68-80. According to the , Linus suffered martyrdom, and was buried in the Vatican].

Year of the World 5284 | Year of Christ 84

Cletus, a pope, by birth a Roman, reluctantly accepted the pontificate at the request of Clement. He was highly respected as a good and holy man on account of his learning, behavior and worthiness. He left nothing undone that might promote or augment the Church of God. After he had well ordered the churches and had consecrated twenty-five priests at the command of Peter, he received the crown of martyrdom under Emperor Domitian and was buried in the Vatican beside the remains of St. Peter on the 27th day of April. He was the first, as they say, to incorporate salvation and papal blessing in the apostolic letters. He held office during the times of Vespasian and Titus, and until the time of the consuls Domitian and Rufus, as Damasus writes. He occupied the papal see 11 years, 1 month and 11 days. The office was vacant for 20 days after his death. [Cletus, Anecletus, or Anacletus, appears as the second bishop of Rome, occupying the see for twelve years (c. 77-88). It is uncertain that Linus, Cletus and Clement were the first three bishops of Rome. Cletus and Anecletus/Anacletus are identical; the former was the Greek, the latter the Latin form of the same name, signifying 'the blameless.' The body of Cletus is said to be preserved in the Vatican Chapel].

Bartholomew, the apostle, and such by the advice of heaven, after the descent of the Holy Spirit, and after he had preached the gospel of Christ in Lycaonia and India, came to the city of Albana [Albana, or Albanopolis, is probably the modern Derbend, on the shores of the Caspian, north of the Caucasus. Martyrologists believe that this is the site of Bartholomew's martyrdom]. in Greater Armenia. And he entered the temple in which Ashtaroth (Ascaroth), the pagan god, was worshipped, and so contrived that the devil made no response to his worshippers. On account of that they went to a city nearby, where another idolatrous god told them that their own god had been enslaved by the presence of Bartholomew; and he identified Bartholomew by describing him as having black curly hair, a fair body, large eyes, regular nose, long beard, and a few gray locks, a smooth person, wearing a white robe without sleeves, and a cloak with jewels at all the corners, and that he was accustomed to pray one hundred times daily on bended knees, etc. And there Bartholomew preached the Gospel, converted Polymius (Polemium), the king, and his queen, and twelve cities, to Christ, and exposed the devil. For that reason the priests of the temple became angry; and they caused Astyages, brother of Polymius, to beat Bartholomew, to torture him, and finally to behead him; and thus he attained heavenly bliss. He was buried at the same place by the faithful with every honor. From there his body was removed to Lipari, later to Beneventum, and finally, as some say, to Rome. Bartholomew was born of noble parents, and came to Jerusalem where he became attached to Christ after witnessing his divine works and miracles. [Bartholomew, one of the twelve Apostles, is mentioned only in the catalogues of Apostles (Matt. 10:3; Mark 3:18; Luke 6:14, and Acts 1:13). According to Jerome, he wrote a Gospel, preached in India, and died at Albanopolis, in Armenia. He was the son of Talmai, and Bartholomew is really a patronymic – Bar Talmai, that is, 'son of Talmai.' He is named in connection with Philip, and seems to have been the same person whom John calls Nathanael (John 1:45-51). His correct title would appear to be Nathanael bar Talmai. He is said to have been flayed alive by Polymius, the Armenian prince, or by Astyages, the brother of Polymius. When flayed, Bartholomew was suspended on a cross, and left to die in agony, exposed to the flies. Tradition has it that the king at Derbend, in order to make sure that the Christians would not recover the body, enclosed it in a leaden coffin and threw it into the Caspian Sea; but the coffin floated like wood all the way to the island of Lipari, near Sicily. From there in 839 CE the body was brought to Beneventum, which was elevated into an archbishopric in 969 by John XIII, in honor of the sacred body it contained; and indulgences were granted to those visiting and venerating the relics. But another body of the same saint was found by Pope Paul IV, in 1560, in the church of that dedication in Rome, which had been ruined by a flood in 1557. The church of Beneventum, however, produces bulls from five popes confirming their claim to the true body. The Romans produced two. Bartholomew's peculiar emblem is the butcher's flaying knife, which he holds in his hands; sometimes he carries on his arm the skin of a man with the face attached to it, and frequently he has in one hand the Gospel of Matthew].

Apollinaris, bishop of Ravenna, and a very pious man, was consecrated by St. Peter and sent to Ravenna. He was frequently punished with cruel lashes and his old body torn by gruesome tortures. However, in order that the faithful would not fear his hardships, he worked apostolic miracles, raising a girl from the dead, making the blind to see, the dumb to speak, and finally casting down an idol and its temple. After suffering torture he went to glorious martyrdom in the same city on the 23rd day of July. [Apollinaris (c. 75 CE) was the first bishop of Ravenna, sent there by Peter, according to the apocryphal . He has been styled a martyr, not because he died for Christ, but because on several occasions he shed his blood in testimony of his faith. It is said that on the feast of Apollinaris such swarms of ravens arrived at Ravenna that the people kill and throw out a horse to feed these black pilgrims. This saint is usually represented as a bishop holding a club or sword; and in Germany, with a raven at his side, though not so portrayed in the].

Galba, a man of ancient noble lineage, was the seventh Roman emperor. Although the royal line ended with Nero, and this Galba was in no degree related to the imperial family, nevertheless he was chosen emperor by the army in Iberia. When he learned of Nero's death he journeyed to Rome. In the beginning he was assiduous in the study of the liberal arts and the furtherance of justice. During his singular career he was esteemed for his knowledge of military and home affairs. He was often in the consulship, and many times a leader in the weightiest engagements. He was erect in stature, bald headed, had dark green eyes and a curved nose. He was awkward in hands and feet, and could not endure any footwear, nor turn over the pages of a small book, nor hold it. A hump grew out of his right side. He was accustomed to eat much food, and in the wintertime ate before daybreak. He was inclined to licentiousness. He offended everyone by his avarice and lack of consideration. He was secretly ambushed by Otho (Ottonis) at Rome, and together with his adopted son Piso, a noble youth, was strangled near the Lacus Curtius, in the seventy-third year of his age and the seventh month of his reign. It was Galba who brought Marcus Fabius Quintilianus, the celebrated rhetorician, from Spain to Rome. [Ser. Sulpicius Galba was Roman emperor from June 68 to January 69 CE. He was born near Terracina on December 24, 3 BCE. Both Augustus and Tiberius are said to have told him that some day he would be at the head of the Roman world; from which we must infer that he was a young man of more than ordinary talents. From his parents he inherited great wealth. He was invested with the curule offices before attaining the legitimate age. He was praetor in 20 CE and consul in 33. After his consulship he had the government of Gaul, where he carried on a successful war against the Germans, and restored discipline among the troops. On the death of Caligula many of his friends urged him to seize the empire, but he preferred to live in private station. In 45 Claudius entrusted him with the administration of Africa, which he governed with wisdom and integrity. In the reign of Nero he lived in retirement for several years through fear of being the victim of the tyrant's suspicion; but in 61 Nero gave him the government of Hispania Terraconensis, where he remained for eight years. In 68 Vindex rebelled in Gaul. About the same time Galba was informed that Nero had sent secret orders for his assassination. For that reason he at once resolved to follow the example of Vindex; but he did not assume the imperial title, and professed to act only as the legate of the Roman senate and people. Shortly afterwards Nero was murdered. Shortly after that Galba proceeded to Rome, where he was acknowledged as emperor. But his severity and avarice soon made him unpopular with his new subjects, and especially with the soldiers. His power had also become enfeebled by age, and he was completely under the sway of favorites, who perpetrated many enormities in his name. Perceiving the weakness of his government, he adopted Piso Licinianus, a noble young Roman, as his successor. But this only hastened his ruin. Otho, who had hoped to be adopted by Galba, formed a conspiracy among the soldiers, who rose in rebellion. Galba was murdered and Otho was proclaimed].

Otho, the eighth Roman emperor, was born of a noble father and a lowly mother. Yet by his mother he was nobler than through his father. From youth he was of profligate and immoderate ways. By the grace of Livia Augustus, in whose house he grew up, he was made a consul. He was a relative of Nero and participated in his councils; and so in the course of revolts and dissensions he secretly aspired to the empire. And although in three engagements he was victor over Vitellius, who in Germany had been proclaimed emperor, he was defeated in the fourth. In despair he laid hands upon himself. He wounded himself below the nipple of his left breast, and died. In accordance with his wishes he was buried in Volaterrana, in Etruria, in the thirty-eighth year of his age and the ninety-fifth day of his reign. He was (as one finds) a small person, deformed in his legs, bald, and of feminine fastidiousness; but others write that he was a strong man and a singular ruler in military affairs. [M. Otho was Roman emperor from January 15th to April 16th 69 CE. He was the younger son of L. Otho and was born in the early part of 32. He was one of the companions of Nero in his debaucheries; but when the emperor took possession of his wife, the beautiful but profligate Poppaea Sabina, Otho was sent as governor to Lusitania, which he administered with credit during the last ten years of Nero's life. Otho attracted hope of being adopted by him and succeeding to the empire. But when Galba adopted L. Piso, Otho formed a conspiracy against Galba, and was proclaimed emperor by the soldiers at Rome, who put Galba to death. Meanwhile Vitellius had been proclaimed emperor at Cologne by the German troops, and his generals immediately set out for Italy to place their master on the throne. When the news reached Otho, he marched into the north of Italy to oppose the generals of Vitellius. The fortunes of war were at first in his favor, but his army was subsequently defeated in a decisive battle. For that reason Otho put an end to his own life at the age of thirty-seven].

Vitellius, the ninth Roman emperor, of honorable rather than noble offspring, came to Rome, where he spent his childhood and early youth among the unchaste Tiberine women, marring his subsequent years with every vice. He was a favorite of Caius as a result of prophecy, of Claudius as a devotee of the gaming board, and to some extent of Nero. Through the graces of these three princes he attained to great honors, to the consulship of Africa and the office of public works. Galba afterwards sent him into Lower Germany; and there, in civilian garb, he was greeted as an emperor because he denied no one in the encampment anything. When he became emperor he sank into all manner of wantonness, cruelty and gluttony, for he was such a gourmand that he frequently ate during the day. At one evening meal two thousand fish and seven thousand birds were served up at his command. They say he had a very florid face and a fat belly. He burned Sabinus, the brother of Vespasian in the capitol at Rome with the Flavians. Therefore Vespasian ordered Vitellius to be cut up into small pieces and thrown into the Tiber, and he, together with his brother, passed away in the fifty-seventh year of his age. [A. Vitellius, the ninth Roman emperor, of honorable rather than noble lineage, held office from January 2, to December 22, 69 CE. He was the son of L. Vitellius, and was consul during the first six months of 48. He had some knowledge of letters and possessed some eloquence. His vices made him a favorite of Tiberius, Caius Caligula, Claudius, and Nero, who loaded him with favors. People were much surprised when Galba chose such a man to command the legions in Lower Germany, for he had no military experience. His great accomplishments were eating and drinking. The soldiers proclaimed him emperor at Colonia Agrippinensis (Cologne) on January 2, 69. His generals marched into Italy, defeated Otho's troops at the decisive battle of Bedriacum, and thus secured for Vitellius the undisputed command of Italy. Vitellius reached Rome in July. Though he showed moderation toward his enemies, he showed none in his expenses. He was a glutton and an epicure, and his chief amusement was the table, on which he spent enormous sums. Meantime Vespasian, who had at first taken the oath of allegiance to Vitellius, was proclaimed emperor at Alexandria. He was speedily recognized by the entire

East; and the legions of Illyricum entered northern Italy and declared for Vespasian. Vitellius dispatched powerful forces under his generals, one of whom proved unfaithful. The Vitellians were defeated in two battles, and Primus at the head of the troops of Vespasian marched into Rome. Vitellius was seized, led through the streets, and dragged to the Gemoniae Scalae, where he was killed with repeated blows. A few days before his death, the Capitol had been burnt by his soldiers, and it was there that Flavius Sabinus, Vespasian's brother, had taken refuge].

Vespasian Flavius was the tenth Roman emperor. Although the empire, in consequence of dissension and war between the three princes, was in a doubtful and uncertain state, it was finally reestablished by the Flavians. Vespasian married Flavia Domitilla, and of her were born to him Titus and Domitian. Before he became emperor, Claudius sent him into Germany and Britain. Two years before his (Nero's) death he was sent forth by Nero to conquer the land of Judea. There he conducted many battles; and, therefore, on the death of Nero the army proclaimed him emperor. He ordered his son Titus to continue the war, while by way of Alexandria he returned to Rome. And this same city of Rome (whose customs, laws and public works he found in disorder), he embellished. He was a mild and gifted man, and when he received the empire, which had declined in public welfare, he again restored it. He was cherry-red in complexion, strong and pronounced in limb, and of a smooth and shining countenance, thoughtful not to give offense, but too assiduous in the accumulation of money. Although he did not take it from strangers, yet he used it liberally and generously. Finally he died of diarrhea of the stomach. He said that it becomes an emperor to die standing. And as he stood up he died in the hands of those who held him, at the age of fifty-nine years, being the tenth year of his reign. [T. Flavius Sabinus Vespasianus, Roman emperor, 70-79 CE, was born in the Sabine country on the 17th of November 9 CE. His father came from Reate, in the country of Sabini. His mother, Vespasia Polla, was the daughter of a praefectus castrorum ('camp prefect,' the rank above a centurion) and the sister of a Roman senator. She was left a widow with two sons, Flavius Sabinus and Vespasian. Vespasian served as tribunus militum ('tribune of the soldiers,' a senior legionary officer) in Thrace, and was quaestor in Crete and Cyrene. He was afterwards aedile and praetor. About this time he married Flavia Domitilla, the daughter of a Roman eques, by whom he had two sons, both of whom succeeded him. In the reign of Claudius he was sent into Germany as legatus legionis ('general of the legion,' an ex-praetor given command of one of Rome's elite legions); and in 43 he held the same command in Britain, and reduced the Isle of Wight. He was consul in 51, and proconsul of Africa under Nero. He was at this time very poor, and was accused of getting money by dishonorable means. But he had a great military reputation, and he was liked by the soldiers. Nero afterwards sent him to the East to conduct the war against the Jews. His conduct of the Jewish war had raised his reputation when the war broke out between Otho and Vitellius after the death of Galba. He was proclaimed emperor at Alexandria on the 1st of July 69, and soon after all through the East. Vespasian came to Rome in the following year, leaving his son Titus to continue the war against the Jews. Titus took Jerusalem after a siege of five months; and a formidable insurrection of the Batavi, headed by Civilis, was put down about the same period. Vespasian, on his arrival at Rome, worked with great industry to restore order in the city and in the empire. He disbanded some of the mutinous soldiers of Vitellius, and maintained discipline among his own. He cooperated in a friendly manner with the senate in the public administration. The simplicity and frugality of his mode of life formed a striking contrast with the profusion and luxury of some of his predecessors, and his example is said to have done more to reform the morals of Rome than all the laws that had ever been enacted. He lived more like a private person than a man who possessed supreme power: he was affable and easy of access to all persons. The personal anecdotes of such a man are some of the most instructive records of his reign. He was never ashamed of the meanness of his origin, and ridiculed all attempts to make out for him a distinguished genealogy. When Vologeses, the Parthian king, addressed to him a letter commencing in these terms, "Arsaces, king of kings, to Flavius Vespasianus," the answer began, "Flavius Vespasianus to Arsaces, king of kings." If it be true, as it is recorded, that he was not annoyed at satire or ridicule, he exhibited an elevation of character almost unparalleled in one who occupied such a position. He knew the bad character of his son Domitian, and as long as he lived he kept him under restraint. The stories that are told of his avarice and of his modes of raising money, if true, detract from the dignity of his character; and it seems that he had a taste for little savings, and for coarse humor. Yet it is admitted that he was liberal in all his expenditure for purposes of public utility. In 71 Titus returned to Rome, and both father and son triumphed together on account of the conquest of the Jews. The reign of Vespasian was marked by few striking events. The most important was the conquest of North Wales and the island of Anglesey by Agricola, who was sent into Britain in 78. The next summer Vespasian, whose health was failing, went to spend some time at his paternal house in the mountains of Sabini. By drinking cold water excessively, he damaged his stomach, which was already disordered. But he still attended to business, just as if he had been in perfect health; and on feeling the approach of death, he said that an emperor should die standing; and in fact he did die standing in this attitude, on the 24th of June 79, being 69 years of age. According to Suetonius (23.4), his last words were: *Vae, puto, deus fio* ('Dammit – I think I'm becoming a god.').]

Folio CVI verso

Andrew (Andreas), a brother and associate of Simon (Symonis) Peter in suffering on the cross, was at first a disciple of John the Baptist, and later a follower of Jesus. Pointing to him, John said, Behold the Lamb of God. After the descent of the Holy Spirit, and while Vespasian still reigned, and after Andrew had preached the Gospel to the Scythians, he traveled in Achaia, a region of Greece. And there he converted many people to the faith, particularly Maximilla, the wife of Aegeus. After a lengthy disputation concerning the faith, Aegeus (Egee) imprisoned him at Patras in Achaia. Later he was severely beaten by twenty youths of the court, and finally was tied to a cross with cords. And when the people murmured against Aegeus, the proconsul, Andrew earnestly urged them not to prevent his martyrdom, for Jesus, his Master, had also shown patience while suffering. When Andrew beheld the cross, he saluted it, saying, "Hail, precious Cross, that has been consecrated by the body of my Lord, and adorned with his limbs as with rich jewels." He lived on the cross for two days. Finally a glory appeared about him, and he fulfilled his martyrdom on the last day of November. Maximilla took his body and interred it with aromatic herbs. In the twenty-first year of the reign of Constantius, the emperor, the remains of Andrew, together with those of St. Luke, were taken from the aforesaid city to Constantinople. Afterwards Pope Pius II brought the head of Andrew from the Peloponnesus to Rome, placing it in St. Peter's Church. [Andrew, brother of Simon Peter, was the first to be called to the apostleship.

The Bible says little about him. Legendary history tells us that after Jesus' ascension he traveled in Scythia, Cappadocia, and Bithynia, everywhere converting multitudes. The Russians believed that he was the first to preach to the Muscovites in Sarmatia, and from there he has been honored as titular saint of Russia. After many sufferings he returned to Jerusalem, and from there traveled in Greece, coming to Patras, a city of Achaia. There he converted Maximilla, wife of the proconsul Aegeus. The proconsul commanded him to be seized, scourged and crucified. This was done on a peculiar form of cross resembling the letter X, on which he was fastened with cords in order to make his suffering longer. His address to the cross, as given in the , is of course also legendary. Andrew is also the patron of Hungary, Burgundy and Scotland].

Quintilian, celebrated orator and philosopher, a native of Spain, was held in high regard at this time. He was brought to Rome by the emperor Galba, and there established a school. He was a very learned and courageous man. He wrote eight books on the art of oratory; also another on useful matters, containing this excellent and memorable saying: God willed that we do not neglect the teachings of our books. We easily proceed from infancy to pleasures, and a weak or neglectful rearing breaks up the arterial system of mind and body. The book on oratory, lost for nearly six hundred years, was discovered in its entirety about the Year of the Lord 1414 (during the Concilium at Constance) in a monastery by Poggio Florentino, a very learned man, and was transcribed by him and brought into Italy. [M. Fabius Quintilianus, the most celebrated of Roman rhetoricians, was born at Calagurris (Calahorra), in Spain, in 40 CE. If not raised at Rome, he must at least have completed his education there, for he himself informs us that, while yet a very young man, he attended the lectures of Domitius Afer, who died in 59. Having revisited Spain, he returned from there in the year 68 in the train of Galba, and immediately began to practice the law, where he acquired considerable reputation. But he was chiefly distinguished as a teacher of eloquence, bearing away the palm in this department from all his rivals, and associating his name, even to a proverb, with pre-eminence in the art. Among his pupils was Pliny the younger. He was invested with the insignia and title of consul (consularia ornamenta) and is, moreover, celebrated as the first public instructor, who, in virtue of the endowment by Vespasian, received a regular salary from the imperial government. After having devoted twenty years to his profession, he retired to private life, and is supposed to have died about 118. The work of Quintilian is a complete system of rhetoric in twelve books, entitled , or sometimes , dedicated to his friend Marcellus Victorius, himself a celebrated orator, and a favorite at court. It was written during the reign of Domitian, while the author was discharging his duties as teacher to the sons of the emperor's niece. There are also extant 164 declamations under the name of Quintilian, but no one believes these to be the works of this great orator].

Thomas Didymus, also called Geminus, one of the twelve apostles, was he who doubted the ascension of Christ; and, more than the Magdalene, he confirmed us in our faith, for he was a witness of the ascension, not only by seeing and hearing but also through touch. He preached the gospel to the Parthians, Medes, Persians, Hyrcanians and Brachmanians, [Hyrcania, a province of the ancient Persian Empire on the shores of the Caspian or Hyrcanian Sea, and separated by mountains from Media, Parthia, and Margiana. It flourished most under the Parthians, whose kings often resided there during the summer months. The Brachmanae is a name used by the ancient geographers, sometimes for a caste of priests in India (the Brahmins), sometimes, apparently, for all the people whose religion was Brahminism, and sometimes for a particular tribe]. and he converted many people in Upper and Lower India. He baptized Migdonia Carithius, a friend of the king's wife, and he founded many churches that are still to be seen. From there, as Chrysostom says, he went to the country of the three kings who came to worship Christ; and he brought them to baptism and took them on as associates to assist in the Christian faith. And at last he was cast into a burning oven by the unbelievers, but he emerged from it unscathed. He was then led forth to worship the idol of the sun; at which the apostle, on bended knee, said: I pray to my Lord Jesus Christ. I pray to you who here lies hidden to destroy this idol. And when that happened the priest of the devil was very angry and he stabbed the apostle with a spear. Before long his body was taken to the city of Edessa. It is thought that Thomas was not present at the death of Mary, and he doubted the ascension of her soul and body. Therefore the Blessed Virgin Mary appeared to him and gave him her girdle as evidence. Of this there is no credible writing at hand. [Thomas was one of the twelve apostles. He was also called "Didymus" ("the twin"). We know little of his history. He seems to have been of singular temperament, cautious, skeptical, thoughtful, and gloomy, yet holding fast what he once believed (John 11:16; 14:5; 20:20-29). He represents the honest, truth-loving skepticism among the apostles. He would not believe in the resurrection until he had tangible evidence of it—until he was allowed to touch Jesus' pierced hands and side. There are various traditions in regard to his history after the ascension of Jesus. The earliest represent him as preaching in Persia; the later, in India. Legend reports that he suffered martyrdom].

Folio CVII recto

Matthew, a highly renowned apostle and evangelist, was called by Christ from the sinful occupation of a tax-gatherer. After the Lord's ascension he preached the Gospel of Christ in Judea. Contemplating a sojourn with the foreign nations of Ethiopia, land of the Moors, he first wrote a Gospel in the Hebrew tongue for the converted Jews, and left it as a memorial with his fellow-disciples, particularly **Barnabas**. In the beginning of this Gospel he treats of the incarnation; in the middle, of the ministry; and at the end, of the Passion of Christ. This Gospel the apostle Barnabas used and carried about with him in his ministry in a number of places; and he placed it on the sick, and with it he healed them. Matthew wandered through all of Ethiopia, preaching and converting countless Ethiopians to Christian submission; and he washed them in the font of baptism, turning them from dark into a very beautiful people. And he dedicated churches to Christ. But when he consecrated to Christ the Lord the noble virgin Epigenia, with two hundred other maidens, the king sent to the Apostle of God an executioner, who, while Matthew was holding mass with hands uplifted to God at the altar, ran him through with a sword, and killed him on the 21st day of September. And immediately afterwards the king was plagued with a leprous disease, which made him despondent and caused him to kill himself. By means of an apparition the Apostle admonished the people to set up as king the brother of Epigenia; and he reigned 70 years afterwards, establishing many churches and making Ethiopia a Christian country. Eunuchus, whom Philip had baptized, then undertook the rule of Ethiopia.

Matthew, the apostle and evangelist, is the same as Levi, the Publican (Luke 5:27-29), the son of a certain Alphaeus (Mark 2:14). He was a publican and was 'sitting at the place of toll,' near Capernaum, which lay on the road from Damascus to the Mediterranean. Here he collected dues for Herod the tetrarch. The publicans, properly so called, were persons who farmed the Roman taxes, and they were usually, in later times, Roman knights, and persons of wealth. They employed under them lower-ranking officials, natives of the provinces where the taxes were collected, called portitores, to which class Matthew belonged. Nevertheless, he must have been rich and had much to give up in following Jesus. The call is followed by a great feast given to Jesus himself, which roused the anger of the 'scribes of the Pharisees.' We have no trustworthy information as to his later career. Eusebius says that after Jesus' ascension Matthew preached in Judea, and then went to foreign nations. Socrates Scholasticus says that it fell to the lot of Matthew to go into Ethiopia. Heracleon, disciple of Valentine, living in the second century, and the earliest and most trustworthy authority, says that Matthew died a natural death. The story of his martyrdom originated much later. The gospel traditionally ascribed to Matthew is, in fact, anonymous. In art he is usually portrayed as an old man with a long beard, holding his gospel in his hand. He is also represented with a purse or moneybox, in allusion to his worldly calling.

The last sentence in this paragraph is not in the German edition of the chronicle.

Processus and Martinian, Roman soldiers, were baptized in prison by the divine Peter. At the command of Nero they were tortured with thorns, fire, clubs, and scorpions [Scorpions: Not only with smooth rods were the ancients accustomed to punish offenders, and the Christians among the rest, but likewise with knotty and prickly ones, which they appropriately named "scorpions."], and finally received the crown of martyrdom. [Processus and Martinian were guards in the days of Nero, deputed to watch over the imprisoned Christians. Peter and Paul were thrown into the Maritime prison by order of Paulinus, a magistrate, and by them Processus and Martinian were converted to the Christian faith. The guards in turn released Peter and Paul. Paulinus having learned that these guards were Christians, called upon them to give up the new faith, and refusing to do so, they were tortured, and finally beheaded. The two saints are usually represented in Roman armor, with swords and palms]. The brothers Nereus and Achilles (Archelaus), [Nereus and Achilles, according to the Acts, are said to have been eunuchs; but eunuchs were not introduced into Roman families until later. The festival of Nereus and Achilles was kept at Rome with great solemnity in the sixth century, and their relics are preserved in the church of their names at Rome. Garraye, anciently Numantia, in Spain, also claims to possess their bodies, while the heads are pretended to be shown at Ariano, near Benevento]. during the persecution at Rome suffered martyrdom there; likewise did Torpetus, Torquatus, and Cecilius Euphrasius, among the Spaniards. [In the German edition, the order of this paragraph and the next (on Thecla) are switched].

Thecla (Tecla), a highly renowned virgin and disciple of Saint Paul, was cruelly tortured with clubs, wild beasts and fire, because she confessed the Christian faith. She was born at Iconium, and came to rest in the Lord at Seleucia on the 23rd day of the month of September. [Thecla, according to her acts, composed by a priest in Asia Minor to do honor to Paul, but not at all reliable, was the daughter of pagan parents in Iconium. She heard Paul preach as she sat at her chamber window, and afterwards refused to listen to the advances of her betrothed, Thamyris. She ran away from home and followed Paul to Seleucia. A native of that place tried to kiss her in the street, and she tore the clothes off his back. The man accused her before the governor, and she was exposed to wild beasts, which however, would not touch her. She then jumped into a pond filled with seals and porpoises, and baptized herself. All the sea-monsters in the pond died when she jumped in. After that she escaped, and, dressed in boy's clothes, followed Paul everywhere. When he left for Rome, a shining cloud led her to a cave, where she spent seventy years].

Judas Thaddaeus (Thadeus), a brother of Simon (Symonis) the Canaanite and James (Iacobi) the Less, and a son of Mary Cleophas and Alphaeus, first preached the Gospel in Mesopotamia and the lower regions of the Pontus, after the descent of the Holy Spirit; and he pacified the barbarous people by his pious teachings. Later, with Simon (Symone) the Apostle, he sojourned in Persia. According to ecclesiastical history he came to King Abagarus, in the city of Edessa, who then wrote a letter to Christ before he suffered; and Christ answered it in writing. Abagarus was suffering from an incurable disease of the stomach, and Judas Thaddaeus cured him of it. Afterwards Judas Thaddaeus, together with Simon, was martyred, and they were buried in the city of Netruo (Netri), in Armenia. Their day is observed as the 28th day of October. [Judas Thaddaeus, surname of the Apostle Jude (Mark 3:18)].

Dioscorides (Diascorides), a Greek physician and a military man, skilled in the knowledge and use of herbs, was greatly renowned at this time. With much industry he wrote upon the power, effect, and virtues of herbs, trees and stones. Concerning himself he said, What I have stated, I have not discovered by mere good luck, but have learned through research and experience. He is also mentioned by Pliny. [Dioscorides (Pedacius or Pedanius), of Anazarba, in Cicilia, a Greek physician, pharmacologist, and botanist, who probably lived c. 40-c. 90 CE. His masterpiece, , in five books, was a work of great labor and research, which for nearly 15 centuries was considered standard. It is a precursor to all modern pharmacopeias, and is one of the most influential herbal books in history].

ILLUSTRATIONS

MARTYROLOGY CONTINUED

(A)

Matthew the Apostle, who according to tradition was martyred at the altar, here appears as being done to death in the open country—surprised not by one, but by two henchmen of the king. One has already forced his sword into the apostle's side, while the other is about to run him through the back.

(B)

Processus and Martinian are presented in a dual portrait, each subject carrying a palm as a symbol of martyrdom.

(C)

Thecla, the Virgin Martyr, is portrayed in medieval costume, and carrying a palm. The palm, symbol of victory, is one of the earliest

Christian symbols, and commemorates, times without number, in the Catacombs, the triumph of the martyrs for the faith. In the darkness of the subterranean vaults, to the survivors it bore testimony of conflict past and death vanquished. It was an ancient belief that the palm tree would always grow erect, no matter how it might be weighted or pulled aside; hence it was a favorite emblem in the Middle Ages of triumph over adversity.

(D)

Judas Thaddaeus (Jude) is being clubbed to death by two vicious executioners. As he sinks to his knees, a column surmounted by a devil is being shattered and falling to the ground, no doubt through Jude's influence; for by his prayers he has caused Christ to destroy the idol—a feat often credited to the saints.

Folio CVII verso

Simon (Symon), son of Cleophas, was an apostle of Christ Jesus Christ, and was his cousin. He was called "the Canaanite" and was said to have been a brother of Judas Thaddaeus. Because of his zeal for the Lord he was surnamed Peter. In the division of the ministry Egypt fell to his lot. As he preached the Gospel of Christ everywhere, so upon the martyrdom of James the apostle he ruled the church at Jerusalem with the consent of the apostles. And when he attained the age of one hundred twenty years, he, together with Judas (Jude) the apostle, was brought before the image of the sun-god to worship it; but they showed that the idol was full of devils; and they ordered the devils to break up the idol; immediately after which black Ethiopians [The German edition replaces 'black Ethiopians' with 'black Moors.'] came out of it and broke it up. Then the high priests immediately fell upon the apostles and punished them. Some hold that this Simon was accused of heresy by Atticus, the consul, and was brought to his death by means of many cruel tortures such as Christ suffered. And all the people were astounded that so old a man could endure such suffering. Others said that Simon was the son of Cleophas, and a bishop of Jerusalem. His day is the 28th of October, on which Saint Jude is also honored. [Simon: There appears to be some confusion in this text. Of the original twelve apostles one was originally called Simon, and later Peter (the rock), or Simon Peter. He has already been spoken of in the martyrology at Folio CIV verso, and there disposed of by crucifixion with his head downward. The present Simon was no doubt the other apostle of that name. He is to be distinguished as "the Canaanite" (Matt.10:4) or "zealot" (Luke 6:15; Acts 1:13). The "zealotes" of Luke is the Greek equivalent for the Chaldee term used by Matthew and Mark, which has no reference to Canaan, or Cana, but is as a member of the faction of Zealots, fierce defenders of the Mosaic law and ritual].

Petronilla (Petronella), that holiest of virgins and daughter of St. Peter, was a beautiful woman. By the volition of Peter she was troubled with a languishing illness or cold fever. And when the disciples asked him why he did not cure his sick daughter, although he had healed many other persons, he answered it was good for her. Yet he asked her to serve him and then return to her sick bed. And when she began to acquire a fear of God, she received healing medicine from her father. But now, against her inclinations, a count named Flaccus, desired her for wife. She asked three days grace in which to think about it. These three days she spent in fasting and prayer, and on the third day she died, as soon as she had received the last sacrament of Christ our Lord from Nicodemus. So Flaccus, seeing that he would be instantly mocked, took her companion, Felicola, (as his wife), and caused Nicodemus to be put to death with various tortures. Her body was buried at Rome, and her day is the last of May. [Petronilla is said (according to legend) to have been a daughter of Peter the apostle. He took her with him to Rome, where she became paralyzed; but Peter restored her to full health. A certain officer, named Flaccus, having greatly admired her beauty, sent soldiers to her to ask her to become his wife; but she replied, "If he wants me to marry him, let him not send rough soldiers to woo me, but respectable matrons, and give me time to make up my mind." At this response the soldiers immediately withdrew abashed. But before Flaccus had obtained matrons to convey his offer, Petronilla had starved herself to death. At Rome is a catacomb named after her, a church, and an altar in the Vatican that enshrines her body. According to some she was only the spiritual child of Peter].

Lazarus, brother of the two sisters, Martha and Magdalen, was a bishop at Massilia. [Massilia, an ancient city, now Marseilles]. He was raised from the dead by our Lord Jesus Christ in the thirteenth year of the reign of Claudius. His sister Martha, according to the Lord's prophecy, lived a whole year with a cold fever, and then rested in peace. Saint Frontinus buried her body. In memory of brother and sister a church was later built not far from Bethany. Marcella, her next of kin (as it is said), described her life, and afterwards converted to the faith many people in Sclavonia. [Slavonia (Sclavonia) ('land of the Slavs') is a historic region, part of modern Croatia, was in the ancient world part of the Roman province of Pannonia. The German edition translates Slavonia as 'land of the Wends,' who were one of the Lusatian branches of the Slavic race dwelling in Saxony and Prussia. Wend is an early German name for any Slav]. Ten years after the death of Martha, she too rested in peace in the Lord. The relics of this man Lazarus and his sister are held in particular veneration in the city of Massilia. [Lazarus was a citizen of Bethany residing with his two sisters, Mary and Martha. Of this household Jesus seemed to have been a friend. Lazarus was raised from the grave by Jesus in the presence of the family and a number of Jews after he had been dead four days; and so incensed were the Jews at this that they sought to kill not only Jesus, but even Lazarus. The story of this greatest of miracles performed by Jesus is recorded in John 11; 12:1-11. "Jesus therefore again groaning to himself comes to the grave. It was a cave, and a stone lay upon it. Jesus said, Take away the stone. Martha, the sister of the one that was dead, says to him, Lord, by this time he stinks: for he has been dead four days. Jesus says to her, Didn't I tell you that if you would believe, you should see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank you for hearing me And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes," etc. (John 11:38-44)].

Matthias, the apostle from Bethlehem and born out of the tribe of Judah, was, after the Lord's ascension, chosen by lot by the apostles to become one of their number (as Luke testifies). After the descent of the Holy Spirit, it fell to his lot to preach in the land of Judea. Some say, according to his history that is said to be at Trier [Trier, the German for Treves], that he was highly educated in the law of the Lord,

pure of body, intelligent in mind, a circumspect counsellor, and of understanding speech. The Jews charged him with blasphemy and ordered two men to stone him. Within the course of his martyrdom he was slain with an axe, and with uplifted hands he gave up the Spirit. Some say his body was brought to Rome, some to Padua, some to Trier. His day is celebrated on the 24th of February. Although various opinions are held as to the time of his martyrdom, yet it is known that by divine direction the apostles elected him to succeed Judas Iscariot the betrayer. [Matthias, a disciple of Christ, and a constant attendant on his travels and ministry from their commencement until his ascension, was appointed by lot to supply the vacancy in the company of the twelve apostles occasioned by the apostasy of Judas (Acts 1:21ff.). Of his after life and ministry nothing is known with certainty. According to one tradition, he preached in Ethiopia and suffered martyrdom there; according to another, he labored in Judea and was stoned by the Jews].

ILLUSTRATIONS

(A) MARTYRDOM OF SIMON THE APOSTLE

Martyrdom of Simon (Symon) the Apostle: A hillside. In the foreground kneels Simon in an attitude of prayer. On his right an energetic executioner holds him by the hair and is about to give him a blow with a cudgel. Behind him is another with a huge sword (a scimitar) raised over his head with both hands, and which is about to descend upon the apostle's head. Stones lie about to indicate that operations began with stoning. In the background is the usual broken column, surmounted by a dancing demon—no doubt one of the "black Ethiopians" whom Simon conjured out of the image in order to destroy it. The artists (perhaps following the peculiar use of the word "column" in the German translation [šaule]), have represented every pagan image or idol as a "column," from which a devil emerges or upon which he dances.

(B) MARTYRDOM OF MATTHIAS THE APOSTLE

Martyrdom of Matthias the Apostle: We seem to be on the roof or upper story of a medieval structure, where we note an altar built adjacent to the parapet. The altar is surmounted by a "column," from which a horned devil with cloven hoof, and spear in hand, is falling to the ground. In the foreground kneels the martyr in an attitude of prayer. Behind him stands the executioner with a huge axe uplifted and ready to descend upon the head of Matthias. Another man, apparently intended for a high priest, kneels beside the idol (a column) and observes the fall of the devil.

Folio CVIII *recto*

Luke, the evangelist and a disciple of Christ, and a native of the city of Antioch, in Syria, was a physician, and not unfamiliar with the Greek tongue. He was a follower of Paul the apostle, and his inseparable companion during all his pilgrimages. Having learned that two gospels were available through Matthew in Judea, and through Mark in Italy, Luke, through the inspiration of the Holy Spirit, wrote a gospel in Achaia according to what he had learned from St. Paul. And of him St. Paul said, We have sent with him (i.e. Titus) the brother, whose praise is in the gospel throughout all the churches. [II Cor. 8:18]. At another place St. Paul says, Luke the physician, my most beloved, greets you. But Luke did not derive his gospel from St. Paul alone, but, as he himself states, from other apostles, just as those taught us who were in the service of the ministry and had seen it from the beginning. They say that he was also instructed in it by the Blessed Mother Mary, of whose friendship he availed himself; and that later he was also instructed in the art of painting. And as he had many dealings with the Virgin Mary, and lived there, therefore (as Damascenus states) he often painted her portrait. Of these same portraits there are two at hand in Rome. One of these, at St. Mary of the People [The church of St. Mary of the People (Santa Maria del Popolo) was built in 1099, at the very northern edge of the city center, on a site of a grove of walnut trees said to be haunted by the ghost of Nero], is preserved with great veneration. After having lived his life without a wife for seventy-four years, Luke died at Bithynia on the 18th day of October. In the twentieth year of the reign of Constantius his remains were brought to Constantinople. They now rest in the Basilica of St. Justina at Padua. [Luke was not an apostle, and like Mark, appears to have been converted after the death of Jesus. According to tradition he was the beloved disciple of Paul. Legend relates that after the martyrdom of Peter and Paul he preached the gospel in Greece and Egypt; but whether he died a natural death, or suffered martyrdom, is not clear. The gospel (actually a two-volume work, Luke-Acts) ascribed to his authorship is, like the other gospels of the New Testament, written anonymously (it was only later Christian tradition that assigned the four authors' names to the gospels). Some say he was crucified with Andrew at Patras. There is some ground for the supposition that he was a physician. Thus Paul, in his Epistle to the Colossians, states, "Luke, the beloved physician, and Demas, greet you" (Col. 4:14), which may be the remark to which the chronicler refers in the text. But the legend that makes Luke a painter, and represents him as painting the portrait of the Virgin, is unsupported by any of the earlier traditions. It is of Greek origin and still universally received by the Eastern Orthodox Church. It was introduced by Greek painters who claim that Luke painted many portraits of the Virgin, finding delight in the repetition of this subject].

Evax, king of Arabia, a celebrated philosopher, physician and rhetorician, was in renown at this time. Among other works of his art he wrote a very good book on medicine and sent it to Nero. In it he not only described all the species and colors of medicinal herbs, but also the minerals, and in what regions they are to be found. [Evax is said to have been a king of Arabia. He is mentioned in some editions of Pliny (25.4) as having written a work, addressed to Nero, that is, the emperor Tiberius 14-37 CE; but this reference has been omitted in most modern editions of Pliny. He is said by Marbodius, in the prologue to his poem on precious stones, to have written a work on this subject addressed to Tiberius, from which his own is partly taken. The work of Marbodius has been published and quoted under the name of Evax]. Vectius, a Greek physician, after the civil wars in Rome, set up a new system, opposing both the ancients and the moderns by frivolous aspirations, claiming that it had supplanted the system of Hippocrates. But Galen (Galenius) exposed his ignorance. [Vectius Valens remains a bit of a mystery.]

Mary Magdalene, the most distinguished apostle of Christ, was from youth (as the sacred history of her records) the most beautiful among all maidens. By the wishes of Martha, her sister, and Lazarus, her brother, she was given a husband at the castle of Magdala, but soon afterwards she was misled by wantonness and empty happiness. This Magdalene, being unmindful of her family, became a sinner; but through the sermons and teachings of Christ she was reformed. At the house of Simon (Symonis) the leper she fell at His feet. Weeping, she washed His feet and dried them with the hair of her head, and she kissed them, and anointed them with costly ointment. [Matthew 26:6-13; Mark 14:3-9; John 12:1-8]. And the Lord said, O woman, your many sins are forgiven. Go forth in peace. Afterwards, during all her life, she was zealously attached to Christ, and because of her devotion her brother Lazarus was raised from the dead; and she chose the best part. After the ascension of the Lord, she became a strict hermit at Marseilles (Massilia), and without the knowledge of the people she lived in one spot for thirty years. Every day of the week she was raised up into the air by angels, and her earthly ears were restored by the pleasant song of the celestial choir; and for that reason she was sat (in office)iated to such an extent that she required no bodily nourishment. Finally, through a hermit, she was revealed to the bishop Maximinus. He looked for her at sunrise on the Sunday morning she was to die; and she appeared two cubits above the earth in the midst of angels surrounded by a great light, and fortified with the Holy Sacrament in tears she gave up the Spirit to God the 22nd day of the month of July.

Mary Magdalene is, in Christian tradition, the paradigmatic example of the penitent sinner absolved through faith and love. According to legend (nearly everything about her is legendary) she was of the district of Magdala, on the shores of the Sea of Galilee, where stood her castle, called Magdalon. In some traditions she is equated with the sister of Lazarus and Martha, and they were children of parents reported to be noble, or, in some way, of royal race. On the death of her father, Syrus, they inherited vast riches, equally divided between them. Lazarus took up a career in the military. Martha managed her possessions with discretion, and was a model of virtue and propriety, though a little too much addicted to worldly cares. Mary abandoned herself to luxurious pleasures and fell into a dissolute life, becoming known throughout the country as "The Sinner." At Martha's request she listened to the exhortations of Jesus, through which her heart was touched and converted. When he supped at the house of Simon the Pharisee, she followed him there, "and she brought an alabaster box of ointment, and began to wash his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with ointment; and He said to her, Your sins are forgiven." She afterward became the most devoted of his followers; "ministered to him of her substance;" attended him to Calvary, and stood weeping at the foot of the cross. The old Provençal legend then continues the story.

After the ascension Lazarus with his two sisters, Mary and Martha, together with Maximin, one of the seventy-two disciples, from whom they had received baptism, and Cedon, the blind man whom Jesus had restored to sight, and Marcella the handmaiden, who attended on the two sisters, were sent by the pagans adrift in a vessel without sails, oars, or rudder; but guided by Providence, they were safely born over the sea and landed at Marseilles, in the country now called France. The people of the land were pagans, but were converted by the preachings and miracles of the Magdalene and her sister. After the death of Maximin, Lazarus became the first bishop of Marseilles.

These things accomplished, Mary Madgalene retired to a desert not far from the city; and here for thirty years she devoted herself to a life of solitary penance. During her long seclusion she was never seen nor heard of, and she was supposed to be dead. She fasted so vigorously that if it were not for the occasional visits of the angels, and the comfort bestowed by celestial visions, she would have perished. Every day during the last years of her penance the angels came down from heaven and carried her up in their arms into regions where she was ravished by the sounds of unearthly harmony, and beheld the glory of joy prepared for the sinner that repents. One day a certain hermit who lived in a cave in one of the mountains, having wandered farther than usual from his dwelling, beheld this wondrous vision – the Magdalene in the arms of ascending angels, who were singing songs of triumph as they bore her upwards. The hermit returned to the city of Marseilles, and reported what he had seen. (Jameson, *Sacred and Legendary Art*, I, 4th edition; London 1863; pp. 339-76.)

ILLUSTRATIONS

(A) SAINT LUKE

Saint Luke is portrayed in the garb of a monk. He is seated at his easel, painting a portrait of the Virgin and Child. The winged ox, emblem of St. Luke, is also introduced, and the animal looks out at us, with forefeet over a ledge. Both saint and ox are given a nimbus.

(B) MARY MAGDALENE

The Assumption of Mary Magdalene is represented by a large woodcut. In the foreground is a cluster of buildings, probably Marseilles. In the desolate background is Mount Pilon, above the summit of which the Magdalen is born upward by four angels. Her hands are in an attitude of prayer, and there is a nimbus about her head. She has no other veil than her redundant hair, flowing over her person, exposing nothing but her face, breasts, hands and feet. We miss the alabaster box of ointment, often placed in the hands of one of the angels as her symbol; also missing is the hermit who is sometimes shown as looking up at the vision. This was a very popular theme even in the earlier days, and there was little variety in its treatment.

In a hymn to the Magdalene, by an old Provençal poet (Valthazar de la Burle), there is a passage describing her ascent in the arms of angels, which to some extent fits this woodcut: "The day came when the angels bore her far above the rock-cave. Through storm and cold, she had no other clothing than her hair, which covered her from head to feet like a mantle, it was so beautiful and blonde."

Clement, a Roman by birth, lived in the time of the Emperor Domitian (Domiciani), and occupied the papal chair after Pope Cletus, for 9 years and 10 days. He was the fourth Pope of Rome after Peter, although others say he was the second. He was a most kind and gentle man, and voluntarily requested that the two popes Linus and Cletus should precede him in the work. However, he was held in esteem for his spiritual learning and virtue; and he wrote several epistles in the name of the church, and ordered that a single bishop should not hold mass without the deacons; nor a layman lay charges against a cleric; and he appointed seven notaries to industriously write the complete history of the martyrs. This Clement daily converted many people to the Christian faith by his spiritual learning and virtue. On that account P. Tarquinius and Mamertinus, the Romans, incited the Emperor Trajan against the Christians. At his command Clement was taken to an island, where he found two thousand Christians hewing marble. And the people there were ill and in need of water, which they had to bring there from a distance of six miles. So Clement was moved by the wants of the people; and he went to a hill not far off, and there he saw a lamb under whose right foot was a miraculous spring giving forth an abundance of water. With this all the people were refreshed and many were converted to the faith. This enraged Trajan and he sent one of his officers, who tied an anchor about his neck and threw him into the sea on the 23rd day of the month of November. Before long his body was washed ashore, and was finally buried, and in that place a spring came up. After death the chair was vacant for 22 days. [Clement I, generally known as Clement of Rome, or Clemens Romanus (fl. c. 96 CE), was one of the "Apostolic Fathers," and in the list of bishops of Rome is given the third or fourth place – Peter, Linus (Anacletus), Clement. He is commemorated on November 23rd. The writings attributed to him are generally given the name Clementine Literature. Eusebius states, "In the twelfth year of the same reign (Domitian's), after Anencletus (Anacletus) had been bishop of Rome twelve years, he was succeeded by Clement, who, the apostle, in his Epistle to the Philippians, shows, had been his fellow laborer, in these words: 'With Clement and the rest of my fellow laborers, whose names are in the book of life.' Of this Clement there is an epistle extant, acknowledged as genuine, of considerable length and of great merit, which he wrote in the name of the church at Rome to that of Corinth, at the time when there was a dissension in the latter. This we know to have been publicly read for common benefit, in most of the churches, both in former times and in our own; and that at the time mentioned a sedition did take place at Corinth, is abundantly attested by Hegesippus." (15-16)]

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Anacletus was by birth a Greek of Athens, and a successor of Clement in the papacy in the time of Nerva and Trajan. Eusebius foregoes this Anacletus and says he was Cletus, but there is a difference between the dates of birth and death of these two; for Cletus, a Roman, died under Domitian (Domiciano), while Anacletus of Athens died under Trajan. He collected the reminiscences of Peter; and he also assigned certain places for the burial of the martyrs. And once, in the month of December, he consecrated five priests, three deacons, and in various places six bishops. And he decreed that a bishop was not to be consecrated by less than three bishops; but a bad priest by one bishop; and that a bishop should not undertake to consecrate foreign subjects. Finally he was slain under Trajan; and the chair was vacant for 13 days. He sat 9 years, two months and 10 days. [Anacletus (rarely Anencletus), ranks as the second bishop of Rome. About the fourth century he is treated in the catalogue as two persons – Anacletus and Cletus. According to these same catalogues he occupied the papal chair for twelve years (c. 77-88). Of him Eusebius writes: "After Vespasian had reigned about ten years, he was succeeded by his son Titus, in the second year of whose reign Linus, bishop of the church at Rome, who had held the office about twelve years, transferred it to Anencletus. But Titus was succeeded by Domitian, his brother, after he had reigned two years and as many months." (13)]

Evaristus, the pope, by birth a Greek, was born of a Jew named Judas, a native of Bethlehem. He was a just and fall man. He was the first to assign titles to the clergy at Rome. He appointed seven deacons to hold the preaching bishops to the faith. He also ordered that the charges of the people against a bishop should not be recognized. He forbade secret marriages, and decreed that bride and groom should be blessed by a priest. He held three consecrations in December, and consecrated six priests, two deacons, and in various places five bishops. As some say, he was martyred in the last year of Trajan the Emperor; but it is likely that he was martyred under Hadrian (as others say), while that emperor was not yet reconciled to the Christians. For he sat nine years, ten months and two days, and was buried beside the body of St. Peter; and at that time the chair was vacant for 19 days. [Evaristus, fourth pope (c. 98-105) was the immediate successor of Clement I, as bishop of Rome].

The second persecution of the Christians after Nero was put into effect by the Emperor Domitian (Domicianus) in the 12th year of his reign. In the course of these persecutions John the apostle and evangelist was brought to Rome by Domitian the Emperor and placed into a kettle of boiling oil, but from which he came out unharmed. Therefore he was sent to the island of Patmos; but after the death of Domitian he was released from exile, and went to Ephesus. Domitilla (Domicilla), a very holy virgin, was in the course of this persecution brought to the island of Pontia, and after enduring much suffering, was, together with Euphrosina, Theodora, and other virgins, burned in her bedchamber by a tyrant. Nicomedes, a Roman priest, Hermocoras, the Aquilaeen archbishop, a disciple of Mark, together with Fortunatus, his archdeacon, earned the crown of martyrdom in this persecution. And so Cletus and Anacletus, the popes, and also many others suffered. [According to Eusebius, Domitian having exercised his cruelty against many, at length established himself as the successor of Nero in his hatred and hostility to God. "He was the second that raised a persecution against us, although his father Vespasian had attempted nothing to our prejudice." According to tradition, the apostle and evangelist John, who was yet living, in consequence of his testimony to the divine word, was condemned to dwell on the island of Patmos. At the same time, for professing Christ, Flavia Domitilla, the niece of Flavius Clemens, one of the consuls of Rome at that time, was transported with many others by way of punishment, to the island of Pontia. (17-18)]

In the foreground are two caldrons of oil, each upon a fire. The martyr kneels in one, in prayer. The executioner is pouring the heated oil over the victim. According to legend this was the evangelist's fate as decreed by Domitian. It is said to have taken place outside the Latin gate at Rome. In Dürer's famous woodcut John sits in the boiling oil, while one executioner blows the fire and the other pours the oil over John's head. According to Greek legend John died without pain or change, and immediately rose again in bodily form, and ascended into heaven.

Folio CIX *recto*

Titus, first son of Vespasian, the eleventh Roman Emperor, began his reign after the demise of his father. By nature he was of a most benevolent disposition. Now Vespasian thought so much of his son's virtue that when some fostered revolt and dissension in their zeal to rule, he said no one other than his son should aspire to reign; and not without reason, for Titus, because of his virtue and perfect disposition, was respected as a loving and benevolent member of the human race. He was the most eloquent in peace, the strongest in war. He was so kind and generous that he denied no one anything; and when his friends held this against him, he answered, No one should leave the presence of the emperor in sorrow. One day, after the evening meal, it occurred to him that on that day he had done nothing for anybody, and he said: Friends, I have lost this day through forgetfulness of my benevolence. He was highly learned in the Latin and Greek tongues, and therefore held in favor the highly learned man Asconius Pedianus. [Asconius Pedianus, born at Patavium (Padua) about 2 BCE, was a Roman grammarian. He lost his sight at 73 in the reign of Vespasian, and died at 95 in the reign of Domitian. His most important work was a commentary on the speeches of Cicero, and we still possess fragments of others. They are written in a very pure language]. He warred in Judea, took Jerusalem and raised the temple to the ground. He killed six hundred thousand persons, and, as Josephus states, who was taken prisoner in the same engagement, eleven times one hundred thousand persons perished by hunger and the sword, while another hundred thousand were taken prisoners and publicly sold. On account of this victory over the Jews, Titus and his father, seated in the same chariot, celebrated a triumph at Rome, while Domitian followed them on a white horse. To this day one may still see at Rome evidences of this siege, and so the engraved candlestick and tables of laws which were taken from the Temple. He died in the same village as his father, in the forty-second year of his life, and was buried with public lamentations by all the people as though they had been deprived of a father. [Titus Flavius Sabinus Vespasianus was Roman emperor from 79 to 81 CE. He was a son of Vespasian and his wife Domitilla. He was born December 30, 40 CE. When a young man he served as a military tribune in Britain and Germany with great credit. Later he commanded a legion and served under his father in the Jewish wars. Vespasian returned to Italy after being proclaimed emperor on July 1, 69 CE; but Titus remained in Palestine to prosecute the siege of Jerusalem, in which he showed the talents of a general and the daring of a soldier. He captured Jerusalem on September 8, 70 CE, and returned to Italy in the following year, triumphing at Rome with his father. He also received the title of Caesar, and became the associate of Vespasian in the government, succeeding him in 79. His brother Domitian was accused of having designs against him, but Titus urged him not to aspire to honors that some day would be his through legitimate means. During his whole reign he displayed a sincere desire for the happiness of the people, and did all he could to relieve them in times of distress. He assumed the office of Pontifex Maximus after his father's death, and with the purpose, as he declared, of keeping his hands free from blood—a resolution he kept. He died September 2nd 81 CE, after a reign of two years, two months and twenty days, at the age of 41. Domitian, who was suspected of his death, succeeded him. Titus is said to have written Greek poems and tragedies].

Domitian (Domicianus), a brother of Titus and son of Vespasian, was the twelfth Roman emperor, and in the interval up to the time of his rule, he daily resorted to secret places of lechery and did nothing but catch flies and stabbed them with a sharp stylus. He resembled Nero and Caligula more than his father Vespasian and his brother Titus. In his earlier years he was more temperate, but he soon fell into gross vices, voluptuousness, neglect, ill temper and cruelty. He killed many distinguished persons, and also sent many into exile. However he rebuilt many buildings that had burned down, but all in his own name and without regard for the memory of their original founders. Yet he judged justly, and restored the burnt libraries at great cost. But finally, through his misdeeds, he aroused so much enmity that he fairly obliterated the names of his father and brother. He conceived the idea of calling himself a god and decreed that he be honored as such. He was finally slain in his bedchamber and his body infested with bats. He was disgracefully buried at the age of 35 in the fifteenth year of his reign. [T. Flavius Domitianus Augustus, younger son of Vespasian and born at Rome in 51 CE, was Roman emperor from 81 to 96. When his father was proclaimed emperor by the legions in the East, Domitian, then at Rome, narrowly escaped being murdered by Vitellius, and concealed himself until the victory of his father's party was decided. After the fall of Vitellius, Domitian was proclaimed Caesar, and obtained the government of the city until his father's return. During the ten years of his father's reign, Domitian lived as a private person on an estate near the Alban mount, surrounded by a number of courtesans, and devoting a great part of his time to poetry. During the reign of his brother Titus he was also not permitted to participate in public affairs, but on his death was proclaimed emperor by the soldiers. In the early years of his reign he kept strict superintendence over the governors of the provinces, enacted some useful laws, endeavored to correct the licentious conduct of the higher classes, and although he indulged himself in strange passions, his government was much better than had been expected. But he soon changed to the worse. His wars were mostly unfortunate, and this excited his fears and wounded his vanity. In 83 he undertook an expedition against the Chatti, which had no definitive outcome, though he celebrated a triumph on his return to Rome, and assumed the name of Germanicus. In 85 Agricola, whose success excited his jealousy, was recalled to Rome. From 86-90 he had to carry on a war with Decebalus and the Dacians, who defeated the Roman armies, and at length compelled Domitian to purchase a humiliating peace. It was after the Dacian war especially that he gave full sway to his cruelty and tyranny. No man of distinction was safe, unless he would degrade himself to flatter the tyrant. All the philosophers who lived at Rome were expelled. Christian writers attribute persecutions to him, but there is some doubt in this matter. At length three officers, assisted by Domitia, his wife, had him murdered by Stephanus, a freedman, on September 18th, 96].

Nerva, the thirteenth Roman emperor, was at an advanced age, elected after Domitian, and was an ordinary man of moderate habits. He placed himself on a level with the commonality and proved very useful. After everything pertaining to the empire was ruined or destroyed through the tumults of his predecessors, by his industry the actions and transactions of Domitian were nullified and repealed by the senate, and many who had been sent into exile were recalled, and the estates and property which had been forfeited were returned to them. And as he was now burdened with years and felt his end near, he took the precaution, for the common good, of adopting Trajan as his son. He died at the age of seventy-two, in the first year and four months of his reign. By approval of the senate he was given the rank of a god. [M. Nerva, Roman emperor from 96-98 CE, was born at Narni, in Umbria, in 32 CE. He was consul with Vespasian in 71, and with Domitian in 90. On the assassination of Domitian in September 96, Nerva, who had probably been aware of (and possibly involved in) the conspiracy, was declared emperor at Rome by the people and the soldiers, and his administration at once restored tranquility to the state. He stopped proceedings against those who had been accused of treason, and allowed many exiled persons to return to Rome. At the commencement of his reign he swore he would put no senator to death; and he kept his word even when a conspiracy had been formed against his own life by Calpurnius Crassus. Though virtuous and humane, he did not possess much energy and vigor. Nerva was aware of his own weakness, but showed his noble character and good sense by appointing as his successor a man who possessed both vigor and ability to direct public affairs. Without regard to his own family he adopted as his successor M. Ulpius Trajanus, who was then at the head of an army in Germany. Nerva died suddenly on January 27, 98 CE, at the age of 65].

Trajan, by birth a Spaniard, and surnamed Ulpius Crinitus, was the fourteenth Roman emperor and successor to Nerva in the empire. By his reputation as a warrior, his nobility and moderation, he excelled all the other emperors; for he extended the Roman Empire far and wide. He restored Germany beyond the Rhine to its former status, and brought under Roman subjection Dacia and many peoples beyond the Danube. He retaken the Parthians, and gave the Albanians a king. He made a province of the Euphrates and Tigris, and marched as far as the limits of India and the Red Sea. Yet his conduct so commended him to mankind that up to the time of Justinian, upon election of a Roman emperor the people cried out that their choice would be as fortunate as Augustus and even better than Trajan. In addition, he was so good and magnanimous in visiting the sick and in the greeting of friends, that it was regarded as one of his failings. And thus the proverb originated, That the emperor must so conduct himself to other persons, that others will cleave to him. Honor and riches, gifts and rewards he impartially distributed among the deserving. He did nothing in his lifetime that was not for the common good. He died at Selinus (Seleucia) in Cilicia (Isauria) of diarrhea of the stomach after having reigned eighteen years and six months. His remains were brought to Rome and there buried under a column 140 feet high, which may still be seen there. [M. Ulpius Trajanus (Trajan), Roman emperor from 98 to 117 CE, was born at Italica, near Seville, the 18th of September, 52. He was trained as a soldier, and served with distinction in the East and in Germany. He was consul in 91, and at the close of 97 he was adopted by the emperor, Nerva, who gave him the rank of Caesar and the names of Nerva and Germanicus, and shortly after the title of imperator Caesar Nerva Trajanus Augustus. He was the first emperor who was born outside of Italy. Nerva died in January, 98, and was succeeded by Trajan who was then at Cologne. His accession was hailed with joy, and he did not disappoint the expectations of the people. He was a man born to command. He was strong and healthy, of a majestic appearance, hardworking and inured to fatigue. Though not a man of letters, he had good sense, a knowledge of the world, and a sound judgment. His mode of living was very simple, and in his campaigns he shared all the sufferings and privations of the soldiers, by whom he was both loved and feared. He was a friend to justice, and he had a sincere desire for the happiness of the people. Trajan did not return to Rome for some months, being employed in settling the frontiers on the Rhine and the Danube. He entered Rome on foot, accompanied by his wife, Pompeia Plotina. This lady is highly commended by Pliny the Younger for her modest virtues, and her affection for Marciana, the sister of Trajan. Trajan left Rome for his campaign against the Daci. Decebalus, king of the Daci, had compelled Domitian to purchase peace by an annual payment of money; and Trajan determined to end the payments and conquer the Daci. This war employed Trajan between 2 and 3 years; but it ended with the defeat of Decebalus, who sued for peace at the feet of the Roman emperor. Trajan assumed the name of Dacicus, and entered Rome in triumph (103). In the following year Trajan commenced his second Dacian war against Decebalus, who, it is said, had broken the treaty. Decebalus was completely defeated, and put an end to his life (106). In the course of this war Trajan built a permanent bridge across the Danube at a place called Szernecz. The piers were of stone and of an enormous size, but the arches were of wood. After the death of Decebalus Dacia was reduced to the form of a Roman province; strong forts were built in various places, and Roman colonies were planted. It is generally supposed that the column at Rome called the Column of Trajan was erected to commemorate his Dacian victories. On his return Trajan had a triumph, and he exhibited games to the people for 123 days. 11,000 animals were slaughtered during these amusements; and an army of gladiators, 10,000 men, gratified the Romans by killing one another. About this time Arabia Petraea was subjugated to the empire by A. Cornelius Palma, the governor of Syria; and an Indian embassy came to Rome. Trajan constructed a road across the Pontine Marshes, and built magnificent bridges across the streams. Buildings, probably mansions, were constructed by the side of this road. In 114 Trajan left Rome to make war on the Armenians and the Parthians. He spent the winter of 114 at Antioch, and in the following year he invaded the Parthian dominions. The most striking and brilliant success attended his arms. In the course of two campaigns (115-6) he conquered the greater part of the Parthian empire, and took the Parthian capital of Ctesiphon. In 116 he sailed down the Tigris and entered the Erythraean Sea (the Persian Gulf). While he was thus engaged the Parthians rose against the Romans, but were again subdued by the generals of Trajan. On his return to Ctesiphon, Trajan was determined to give the Parthians a king, and placed the diadem on the head of Parthamaspatēs. In 117 Trajan fell ill, and as his complaint grew worse he set out for Italy. He lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in August, 117, after a reign of 19 years, 6 months and 15 days. His ashes were taken to Rome in a golden urn, carried in triumphal procession, and deposited under the column that bears his name. He left no children, and he was succeeded by Hadrian. Trajan constructed several great roads in the empire; he built libraries at Rome, one of which, called the Ulpia Bibliotheca, is often mentioned; and a theater in the Campus Martius. His great work was the Forum Trajanum, in the center of which was placed the column of Trajan. Under the reign of Trajan lived Sextus Julius Frontinus, C. Cornelius Tacitus, the Younger Pliny, and various others of less note. Plutarch, Suetonius, and Epictetus survived Trajan].

Timothy (Timotheus), a disciple of Paul, the apostle, was a bishop at Ephesus. He was the son of a pagan father and of widowed mother, a woman of religious faith. He was called by Paul, and after suffering many dangers, received the martyr's crown. However, some say he suffered under Nero, and that two angels appeared to him during his martyrdom, saying, Lift your head to heaven and see. And he saw heaven open—and Jesus holding a costly crown. Jesus said, This crown you will receive by my hand. This was also seen by a man named Appollinaris, who permitted himself to be baptized; immediately after which the judge caused them both to be beheaded. [Timothy was a disciple and companion of Paul. He was a native of Lystra, or perhaps Derbe, both cities of Lycaonia. His father was a Greek, and his mother a Jew. The instructions and prayers of his pious mother, Eunice, and grandmother Lois, and the preachings of Paul during his first visit to Lystra in 48 CE (Acts 14:6) brought about his conversion and his introduction into the ministry. He had witnessed the sufferings of Paul and loved him as his father in Christ (I Tim.1:2; II Tim. 3:10). When the apostle returned to Lystra, about 51 CE, the brethren spoke highly of the merit and good disposition of Timothy, and the apostle determined to take him along with him, for which purpose he circumcised him at Lystra, to disarm the prejudices of the Jews; and he was set apart to the ministry by the laying on of the hands of the elders (I Tim. 4:14; II Tim. 1:6; 4:5). Timothy applied himself to promoting Christianity, and rendered Paul very important service through the whole course of his preaching. He was selected by Paul as his chosen companion and labored zealously. For a time he shared Paul's imprisonment at Rome. The last mention of him is in Paul's request that he go to Rome with him during his second imprisonment].

Titus, also a disciple of Paul and a bishop of the Cretans, after faithful service as a preacher, came to a blessed end; and he received an epistle from Paul out of the city of Nicopolis. [Titus, a distinguished Christian of Greek origin, was converted by the preaching of Paul, whose fellow-laborer he became. He joined Paul and Barnabas in the mission from Antioch to Jerusalem, and was subsequently sent to Corinth, where he labored with success. Paul afterward left him at Crete to establish and regulate the churches of that island. There he received the Epistle to Titus, then at Ephesus, inviting him to Nicopolis; from there he went to Dalmatia before Paul was finally imprisoned at Rome. He labored for many years at Crete and died there at an advanced age.] Crescens (Crescentius) was another disciple of Paul, and by his preaching converted many people to the Christian faith in Galatia. [Crescens (Crescentius), assistant to Paul, probably one of the 70 disciples. He was said to have exercised his ministry in Galatia (II Tim. 4:10)].

Dionysius the Areopagite, a highly renowned philosopher, together with Eleutherius the priest, and Rusticus the Deacon, was martyred at Paris in the persecution by Domitian. For when Pope Clement at the request of Peter, sent him to preach to the Gauls, and he performed the required work of the Lord with zeal, he and his associate, now ninety years of age, were flogged, spit upon, ridiculed, stretched naked upon a grill over the fire, tortured by other means, and finally beheaded in a kneeling posture. Thereafter he carried his head in his arms with the guidance of angels to the place where he finally rested. This is the Dionysius who at Athens spoke of the passion of the Lord Jesus: Either the God of nature suffers, or the whole structure of the world will be ruined. And him also, Paul the apostle afterward baptized, industriously instructed, and ordained as bishop at Athens, where he brought many persons to the Christian faith; as also in Gaul. On the ninth day of October he suffered martyrdom. Being a highly learned man, he left many excellent and enlightening writings. And as he states in one of his books, he was one of the witnesses to the demise of Mary, the mother of God. And when he there after heard that Peter and Paul, the apostles, were taken by Nero, he went there himself to see them. And thereupon he was ordained (as aforesaid) by Pope Clement. [Dionysius, surnamed 'The Areopagite' (Areopagita), because he was one of the Council of the Areopagus, was converted by Paul's preachings at Athens. There are extant several works under his name, which, however, could scarcely have been written before the fifth century of our era. This Dionysius was later confused with another of the same name, also known as Denis, the patron saint of France].

Victorinus, esteemed for his piety and miracles, and a worthy bishop of the city of Emiteina, was taken as a Christian from the city and led to the Emperor Nerva, and by his order he was hanged with his head downward in a region where stinking and sulphurous water flowed. And after he had endured such martyrdom in the name of Jesus for three days, then, so crowned (with martyrdom) he gave up his Spirit to Christ on the 5th day of the month of September. Eutyches (Eutices) and Marcus were also martyred under the Emperor Nerva; for when Aurelian saw that Domitilla, his betrothed, loved these pious men more for their faith and virtue, and Nereus and Achilleus [Nereus and Achilleus are two saints peculiar to Rome. They were the chamberlains of Flavia Domitilla, grandniece of the Emperor Domitian, and daughter of Flavius Clemens and the elder Domitilla, both of whom had suffered martyrdom for adhering to the Christian faith. Flavia Domitilla was betrothed to Aurelian, son of the consul; but her two chamberlains, zealous Christians, prevailed upon her to refuse this union with an idolater; for which cause they were beheaded, and Domitilla was at the same time put to death at Terracina]. were about then also martyred, he assigned these holy men, with the permission of Nerva, as slaves to do the ploughing on his estates. But as they were looked upon with favor by all and worked miracles, they too were finally slain on the 16th day of May. [Saints Victorinus, Maro (here called Marcus) and Eutyches lived in Italy at the end of the first century. For their faith they and Flavia Domitilla were exiled to the island of Ponza. They were afterward released by the Emperor Nerva. However, in the persecution by Trajan they suffered on various days, in various ways, and in different places].

John (Iohannes), the apostle and evangelist, brother of James (Iacobi) the Greater, and the most beloved of Jesus Christ, was called as a disciple in his younger years. They say this pious man lived until the time of Trajan the Emperor. After establishing the Asiatic church he wrote his gospel, being the last; and he confirmed what Matthew, Mark and Luke had written. And, as they say, he nullified the teachings of the Edionite heretics who falsely claimed that Christ did not exist before Mary. For John announced his godly nature, saying: In the beginning was the Word, etc. He also wrote many other things, namely, the Book of Revelation when exiled to the Island of Patmos by Domitian. After the latter's death and the nullification of his decrees, John returned to Ephesus. Up to the time of Trajan he sustained churches there with his counsel and writings. Burdened with years, he rested in the sixty-eighth year after Christ suffered. Then at ninety years he went to church early one Sunday morning and preached to the people; and he climbed into a square crypt that he had caused to be made in the church. And a great light appeared so he could not be seen. When the light disappeared his body was gone,

but the crypt was filled with heavenly bread (manna). [John, apostle, and son of Zebedee, was a native of Galilee. Zebedee and his sons, John and James, were fishermen, apparently fairly well off. John and Peter followed Jesus, and were seized by the Jews when the other disciples fled. He was early at the tomb of the Jesus, and after his ascension boldly proclaimed the gospel at Jerusalem (Acts 4:13), though scourged, imprisoned and threatened with death. He is supposed to have been the youngest of the apostles. Jesus is said to have had a particular affection for him and, while on the cross, according to John's gospel, he committed his mother, Mary, to John's care. Legend relates that about 95 CE he was banished to the Island of Patmos where he had the visions described in the Apocalypse. He afterward returned to Ephesus where he lived to a very old age. The Gospel of John, the Apocalypse, and the three Epistles that bear his name, are by at least two different authors, neither of which is likely to be the John who was the disciple of Jesus (all five of these texts were written at the end of the 1st century). And only the author of the Apocalypse (whose prose is very different from the other four texts) tells us his name (John)].

ILLUSTRATIONS

(A) DIONYSIUS

Dionysius is depicted with his decapitated head that rests on a book he holds in both hands. The head on the book symbolizes that he sacrificed his own head for the Church of Christ. The head is mitred and surrounded by a nimbus. Sometimes the nimbus is placed not about the head, but about the place where the head originally was. St. Denis, patron saint of France, is usually thus depicted.

(B) ST. JOHN

St. John, the apostle and evangelist, is seated in the open country. His left hand firmly grips an inkpot, while with his right he is writing in a book on his lap, probably his Gospel. At his left an eagle, his symbol, is about to take flight. In the sky John sees a vision of Mary and the Child. John is depicted as young, beardless, and with flowing locks. He has a nimbus, the eagle none. This is the same John who is depicted at Folio CVIII *verso*, undergoing martyrdom.

Folio CX *recto*

The third persecution of the Christians occurred because the Christian faith spread very rapidly. Although Trajan was an emperor of singular justice and goodness, in the tenth year of his reign certain impious and wicked peoples caused him concern as to whether the Roman Empire might not suffer by secessions in consequence. Therefore he caused a third persecution of the Christians, in which many were slain; so that Pliny the Second, who governed the provinces, moved to compassion by the great number of deaths, wrote to Trajan, the Emperor, that countless thousands of people were being slain daily, who neither violated the Roman law nor committed any other misdeeds, being guilty of nothing more than singing hymns to a certain Christ, as to a god; while they considered adultery and such vices unseemly. And as a result of that Trajan was moved and decreed that the Christians should not be sought out, but that when they presented themselves they should be punished. []

Ignatius, a bishop of Antioch, the third bishop there after Peter, and a disciple of St. John the Evangelist, after having governed the church for many years, was taken prisoner at Antioch and sentenced to be thrown to the wild animals. And while being carried to Rome, on the way he fortified all Christian people in the faith with prayers or with letters, saying: So that I may find Christ, fire, the cross, wild animals, breaking of limbs, or the rending of my whole body, and the tortures of the devil may assail me, so long as I gain Christ. And when he heard the roar of the lions he said: I am the food of God, and shall be ground by the teeth of wild beasts that I may be found pure bread. Once upon a time, as he stood upon a mountain, he heard the angels singing antiphonies, and therefore he ordered that these should also be sung in the churches. In many epistles that he wrote to Mary, he greeted her as the Bearer of Christ. He died in the eleventh year of Trajan.

Ignatius, celebrated by many to this day, and the successor of Peter at Antioch, was the second that obtained the Episcopal office there. Tradition says that he was sent from Syria to Rome, and was cast as food to the wild beasts, on account of his testimony to Christ. And being carried through Asia under a most rigid custody, fortified the different churches in the cities in which he tarried by his discourses and exhortations; particularly to caution them more against the heresies that even then were springing up and prevailing. He exhorted them to adhere firmly to the traditions of the apostles, which for the sake of greater security he attested by committing it to writing. Irenaeus, who knew of his martyrdom, makes mention of his epistles as follows: "As some one of our faith has said, who was condemned to the wild beasts, 'I am the food of God, and am ground by the teeth of wild beasts that I may be found pure bread.'" He was succeeded in the Episcopal office by Heros (Eusebius, ch. 36). A fuller account of this saint is given in the writings of Anna Jameson, in which she quotes from the Peretto Legendario:

Eustathius (Eustachius) surnamed Placidus, Trajan's Master of the Soldiers, was martyred for Christ on September 20th, in this very cruel time, together with his wife Theospita, and their sons, Agapitus and Theospitus. Of his conversion one reads miraculous things. Eustathius saw a beautiful deer, between whose horns appeared a crucifix that spoke to him. And therefore he accepted baptism. [Eustace (Eustathius or Eustachius) was a Roman soldier, and a captain of the guards to the Emperor Trajan. His name before his conversion was Placidus, and he had a beautiful wife and two sons, and lived with great magnificence, practicing all the pagan virtues, particularly those of loyalty to his sovereign and charity to the poor. He was also a great lover of the chase. One day while hunting in the forest he saw before him a white stag of marvelous beauty, and he pursued it eagerly, and the stag fled before him and ascended a high rock. Then Placidus, looking up, beheld between the horns of the stag a cross of radiant light, and on it the image of the crucified Christ;

and being astonished by this vision, he fell on his knees, and a voice, which seemed to come from the crucifix, cried to him and said, "Placidus! Why do you pursue me? I am Christ, whom you have until now served without knowing me. Do you now believe?" And Placidus fell on his face, and said, "Lord, I believe!" And the voice answered, saying, "You shall suffer many tribulations for my sake, and shall be tested by many temptations; but be strong and of good courage, and I will not forsake you." To which Placidus replied, "Lord, I am content. Give me patience to suffer!" The vision departed and Placidus returned home, and the next day he and his wife and two sons were baptized, and he took the name of Eustace. But it happened as it was foretold to him. His two sons were carried off by wild beasts, his wife by pirates. But Eustace dried his tears and prayed for resignation. He came to a village, and having been despoiled of all his possessions by robbers, he lived by the labor of his hands. Fifteen years later the Emperor Hadrian, requiring his services, sent out soldiers to seek him, and they found him, and he was restored to all his former honors, and again led on his troops to victory. Meanwhile his sons had been rescued from the beasts, and his wife escaped from the pirates; and, after many years they met and recognized each other, and were reunited. But Eustace was still to suffer; for the emperor commanded a great sacrifice and thanksgiving to his false gods, in consequence of a victory he had gained over the barbarians. Eustace and his family refused to offer incense, remaining steadfast in the Christian faith. The emperor then immediately ordered that they should be shut up in a brazen bull, and a fire kindled under it; and thus they perished together].

Hermes, a Roman citizen, and an illustrious official of that city, was baptized by Alexander the pope, together with his wife and children, his sister Theodosa and twelve hundred and fifty servants and their wives. In this persecution he was imprisoned, and later, on the 28th day of August he was sentenced and martyred with the sword.

Josephus the Jew, called Flavius, a priest under Matathias, the priest's son, a highly renowned historian and in many ways an enlightened man, and a leader in the Jewish wars, in the reigns of Nero and others, was taken prisoner by Vespasian and Titus when the Jewish country was taken, and he was put in honorable service; for he was a good and excellent man, who well understood Christ. He prophesied that Nero would die shortly and that Vespasian would become emperor. Now when this happened, Vespasian released him from all service, and he was afterward taken to Rome, given citizenship, and the name of the Flavian family. And with this same emperor he lived happily for fifteen years. In that time he wrote seven books upon the conquest of the Jews, and for that he earned the honor (as Saint Jerome says) of having a column erected to him at Rome. Afterwards he also wrote a book on the antiquity of the Jews, from the beginning of the world to the time of the Jewish Wars; and many other books; all of which were translated into the Latin tongue by Rufinus the Aquileian. This Josephus was born at the time when Christ was crucified, and he lived up to the time of the Emperor Trajan, and died very honorably. [Josephus, Flavius (37-95? CE), Jewish historian and military commander, was born in the first year of Caligula (37-38). A precocious student of the law, he made trial of the three sects of Judaism – Pharisees, Sadducees and Essenes – before he reached the age of nineteen. Then, having spent three years in the desert with the hermit Banus, who was presumably an Essene, he became a Pharisee. In 64 he went to Rome to intercede on behalf of some priests, his friends, whom the procurator Felix had sent to render account to Caesar for some insignificant offense. Making friends with Alityrus, a Jewish actor, who was a favorite of Nero, Josephus obtained an introduction to the empress Poppaea, and accomplished his purpose with her help. His visit to Rome enabled him to speak from personal experience of the power of the Empire, when he expostulated with the revolutionary Jews on his return to Palestine. But they refused to listen, and he, with all the Jews who did not fly the country, was dragged into the great rebellion of 66. In company with two other priests he was sent to Galilee to persuade those still fighting to lay down their arms and return to the Roman allegiance, which the Jewish aristocracy had not yet renounced. Having sent his two companions back to Jerusalem, he organized the forces at his disposal, and made arrangements for the government of the province. In the spring of 67 the Jewish troops whom Josephus had drilled fled before Vespasian and Titus. He sent to Jerusalem for reinforcements, but none came. With the stragglers who remained, he held a stronghold against the Romans, and finally, when the place was taken, persuaded forty men, who shared his hiding place, to kill one another in turn, rather than commit suicide. They agreed to cast lots, on the understanding that the second should kill the first, and so on. Josephus providentially drew the last lot and prevailed upon his destined victim to live. Their companions were all dead in accordance with the compact; but Josephus survived and surrendered. Being led before Vespasian, he was inspired to prophesy that Vespasian would become emperor, and when this was fulfilled, he was liberated, assumed the family name of Vespasian, and accompanied his patron to Alexandria. He returned to Rome, was awarded a pension, and was made a Roman citizen, receiving an estate in Judea].

Publius (P.) Statius, the Neapolitan, a native of the village of Epiroticus, flourished at Rome; and there he wrote twelve books about the Theban war, and a book about the childhood of Achilles. Also, he was rewarded for his books of *Silvae* with a country estate at Alba. While he was still young, he took to wife Claudia, the daughter of Apolinaris. And though he began to write the life of Achilles, he was intercepted by death.

Statius (Publius Papinius Statius) was born at Neapolis, about 61 CE, the son of a distinguished grammarian. He accompanied his father to Rome, and under his skillful tuition he speedily rose to fame. He died about 96 CE. Among his extant works are his *Thebaid*, a heroic poem in 12 books, embodying the ancient legends with regard to the expedition of the Seven against Thebes, and his fascinating fragment of an epic, the *Achilleid*. The *Silvae* are a miscellaneous collection of poems, many of which are renowned for their sophisticated wit.

The last sentence in this paragraph, as well as the references to the *Achilleid* and the *Silvae*, are not in the German edition of the chronicle.

Martial (Marcus Valerius Marcialis) was a native of Spain, held in high esteem at Rome because of his ingenuity, and his various epigrams. He returned to the place of his birth in the time of Trajan, and there he died at an advanced age. [Martial, the epigrammatic

poet, was born at Bibilis in Spain, in 43 CE. He came to Rome in 66, and after residing there 35 years, returned to the place of his birth in the third year of Trajan, 100. He lived there upwards of three years at least, on the property of his wife, a lady named Marcella, whom he seems to have married after his return to Bibilis. His fame was extensive and his books were eagerly sought, not only in the city, but also in Gaul, Germany, and Britain. He secured the patronage of Titus and Domitian, and his living conditions appear to have been easy during his Roman residence. He had a mansion in the city and a suburban villa. His extant works consist of a collection of short poems, all included under the title , nearly 1500 in number, and divided into 14 books. These epigrams are distinguished by fertility of imagination and prodigious flow of wit. From no source do we derive more copious information on the national customs and social habits of the Romans during the first century of the Empire].

Stella, also from Padua (Patavinum), not a mean poet, flourished at this time; and he had a wife named Violantilla whom he utterly loved. [Stella, a poet and friend of Statius, who dedicated to him the first book of his , the second poem in which celebrates the marriage of Stella and Violantilla. This Stella is also mentioned by Martial (6.21)].

Juvenal, a satiric poet, native of Aquinum, flourished at Rome. At the age of eighty he was taken from the city and sent to Egypt with a body of troops, not for his honor, but as a punishment. In a short time, however, he succumbed to fear and melancholy. He lived up to the time of the emperor Nerva. [Juvenal (Decimus Junius Juvenalis), the great Roman satirist, of whose life we have but few authentic particulars, was either the son or the "alumnus" of a rich freedman. Until he had nearly reached middle life, he occupied himself in declaiming. Having by his satires offended an actor of the time, who was annoyed at a passage really aimed at Paris, Domitian's favorite, the actor had the poet banished, under the form of a military appointment, to Egypt, where he died shortly afterwards at the age of 80. The only facts with regard to Juvenal upon which we can implicitly rely are that he flourished toward the close of the first century, that Aquinum, if not his birthplace, was at least his chosen residence, and that he is in all probability the friend whom Martial addresses in three epigrams. Each piece he wrote is a finished rhetorical essay, energetic, glowing, and sonorous. He denounces vice in the most indignant terms; but the obvious tone of exaggeration which pervades all his invectives leaves us in doubt how far this sustained passion is real, and how far assumed for show. His extant works consist of 16 satires, all in hexameters].

ILLUSTRATION EUSTACE

Eustace (Eustachius) Roman soldier and martyr, appears as a bearded old man wearing a fur cap and medieval robes. In his hands he holds the head of a deer, a crucifix between its horns, to symbolize the miracle referred to in the text. As a rule this saint is represented in devotional pictures as a Roman soldier, or an armed knight; near him the miraculous stag. The "Conversion of St. Eustace" is only distinguished from the legend of St. Hubert by the classical or warrior costume. The martyrdom of St. Eustace and his family in the brazen bull was not an uncommon subject in early art.

Folio CX verso

Metz (Metis), a very renowned city in Lower Gaul, was also called Mediomatricus, being the central mother of three cities located about namely, Trier (Treverim) to the north, Toul (Tullum) to the south, and Verdun (Viridinum), to the west, while Metz itself is picturesquely located to the east. The city derived its name from Metius, the Roman, who augmented and strengthened it, although he was not its builder. When Julius Caesar subdued the Gauls and besieged this praiseworthy city, this highly renowned and noble Roman, Metius, enhanced the city and surrounded it with battlements. When he came there in person he conducted the nobility through the fortresses and suburbs, and then, with great jubilation, into the city itself. He gave it the name of Metz in accordance with an inscription on a stone found beneath the surface of the earth. Some say it was called Dundunum (Dividunum), that is, Mountain of the Gods, a mountain that may be seen to the north and west. The city is located on the shores of the Moselle and the Seille (Salie). It is well populated, and a mighty episcopal city, having accepted the holy Gospel from Bishop Clement, Pope Clement's uncle, who was sent there to preach. This same Clement was the noble son of the Roman consul, and a brother of Faustinian, the father of Clement the Pope; and he was baptized by St. Peter. When Gaul was laboring under various erroneous beliefs, he was consecrated a bishop, and together with Celesta the priest, and Felice the deacon, was chosen to exalt the Christian faith in these parts. And afterwards, in honor of St. Peter, they erected a chapel called Gozzia within three thousand feet of the city. During a chase the Count of Metz came upon these men and brought them into the city. This noble city is very strong and mighty, accustomed to war and the use of arms, rich in fields, farms, vineyards, forests and moisture, and is very fertile. However, by reason of a certain contamination it was very arid for a long time. A great dragon lay hidden in the sandy region where a costly building, in the nature of a boundary mark was erected by Octavian. These parts the dragon poisoned with his breath; and in consequence the south and east gates were closed to all. But the pious Clement, who through his virtue and teachings had led the people to worship God, deprived this animal of all its poison by means of his stole; and from that moment this region has been free of all unclean animals. Later he also established St. Peter's church beyond the walls as a mistress of the entire bishopric. This church, having been exalted by the devotion of the people, was afterward consecrated to St. Stephen, and became an episcopal church. Beyond the city he established a chapel to St. John the Baptist, and in his old age a church not far removed from the city and in a position where it could be more openly appreciated; and in it he provided a crypt and a wholesome spring. Before the portal he erected an altar in honor of St. Peter, its patron. Having secured the city for the Lord and freed it of all uncleanness, and having given it a good administration for twenty-five years and four months, he gave up his Spirit to the Lord on the 23rd day of the month of November, having given renown to the city of Metz by his piety. [Metz, the Roman Divodurum, was the chief town of the Mediomatrici, and was also called by the Romans Mediomatrix. Metz is a contracted form. Still later it was called Metis or Mettis. In classical times it was located in what was called Gallia Belgica. The Mediomatrici were a people in the southeast of Gallia Belgica, on the Moselle, south of Treves. Their territory originally extended to the Rhine. Caesar describes it as one of the oldest and most important

towns in Gaul. The Romans recognized its strategical importance, fortified it, and supplied it with water by an imposing aqueduct, the remains of which still exist. Under the Roman emperors Metz was connected by military roads with Toul, Langres, Lyons, Strasbourg, Verdun, Reims, and Trier. Christianity was introduced in the third century, and in the middle of the fifth the town was plundered by Attila. Later it came into the possession of the Franks, and was made the capital of Austrasia. On the partition of the Carolingian realms in 843, Metz fell to the share of emperor Lothair I as the capital of Lorraine. Its bishops, whose creation reaches back to the fourth century, now began to be very powerful. Metz became a free imperial town in the 13th century, and soon became prosperous. Having adopted the reformed doctrines in 1552 and 1553, it fell into the hands of the French and was defended against Charles V by Francis duke of Guise. It now sank to the level of a French provincial town, and its population dwindled from 60,000 to about 22,000. At the peace of Westphalia in 1648 Metz, with Toul and Verdun, was formally ceded to France. It was taken by the Germans in 1870 and ceded to them in 1871. It was retroceded to France after the First World War].

Folio CXI recto

Suteonius Tranquillus, historian, advocate, and master of letters, a native Roman of a patrician family of consuls, was held in high esteem by the Romans at this time. Under emperor Hadrian (Adriano) he was beloved and regarded as very reliable because of his intimate relations with Pliny of Novum Comum. [Novum Comum, a town in Cisalpine Gaul, birthplace of Pliny the Younger (also known as Pliny the Second); also called Comensis, and now Como]. His versatility enabled him to write a brilliant work on the aforesaid 12 Caesars; and in it he makes frequent mention of historical events and practices in the time of the ancients. He also wrote an exceptional book of illustrious men, and treated of many other things. But the Emperor Hadrian finally deposed him from consular office because of his secret intimacy with Sabina, Hadrian's wife; for there was a rumor that he misused her. He lived to the time of Emperor Antoninus Verus. [Suetonius Tranquillus, the Roman historian, was born at the beginning of the reign of Vespasian. He practiced as an advocate at Rome in the reign of Trajan, and lived on intimate terms with the younger Pliny, many of whose letters are addressed to him. He was afterward appointed private secretary to Hadrian; but the emperor deprived him of this office on the ground of associating with Sabina, the emperor's wife, without his permission. He wrote many works of which the only one extant is the , of whom the first is Julius Caesar and the last is Domitian. His language is very brief and precise, but sometimes obscure, and without any affectation or ornament. He tells a prodigious number of scandalous anecdotes about the Caesars, and his work seems to reflect critically on the maxim that 'absolute power corrupts absolutely.' Because he had access to the imperial records, and was himself a contemporary of the emperors Titus and Domitian, his work is invaluable to the historian of the late Republic and early Empire].

Pliny the Second, philosopher and orator, of Novum Comum, as well as a celebrated historian, was held in honor at this time. Although he participated in the cares and affairs of the State, he so zealously concerned himself with the liberal arts, that no one, even with leisure at his disposal, could have written more. He was a talented man of ingenious mind, possessed incredible learning and great industry; and he slept little. In the summer, during his leisure moments, he lay in the sun reading books and making notes and extracts from them; for he read nothing without doing so. He stated that no book is so bad that it contains nothing useful, and held that all time is lost that is not devoted to learning. Being of this frame of mind, he produced many books—one about knightly warfare, two on the life of Pomponius the Second, twenty about the Germanic Wars, in which are collected all the wars of the Romans with the Germans; for he was in the wars in Germany. Also, eight books of doubtful sermons, and 37 books of the histories of nature, a work both broad and learned, and no less varied than nature itself. While he was in command of the fleet at Misenum, he endeavored to ascertain the cause of the eruption of Mount Vesuvius; but contrary winds prevented his return, and he was suffocated by the dust and sparks, and died at the age of fifty-six. [C. Plinius Secundus (Pliny the Elder), the celebrated author of the (which Schedel makes much use of in the) was born in 23 CE, probably at Novum Comum (Como) in the north of Italy, and there the estates of the elder Pliny were situated. He came to Rome while still young, and being descended from a family of wealth and distinction, he had the means at his disposal for availing himself of the best teachers in the imperial city. At 23 he went to Germany, where he served under L. Pomponius Secundus, of whom he afterward wrote a memoir. He was later appointed to the command of a troop of cavalry, and traveled over most of the German frontier. At the same time he commenced the history of the Germanic wars, which he later completed in twenty books. He returned to Rome with Pomponius and applied himself to the study of jurisprudence. He practiced for some time as a pleader but does not appear to have distinguished himself in that capacity. The greater part of the reign of Nero he spent in retirement, no doubt at his native place. During this period he wrote a grammatical work in eight books, entitled ('Doubtful/Ambiguous Speech') and toward the close of Nero's reign was appointed procurator in Spain. He was here in 71 when his brother-in-law died, leaving his son, the younger Pliny, to the guardianship of his uncle, who by reason of his absence, was obliged to leave him to the care of Virginius Rufus. Pliny returned to Rome in the reign of Vespasian, when he adopted his nephew. He had known Vespasian in the Germanic wars, and the emperor received him into the number of his most intimate friends. Of his manner of life at this period his nephew gives an account (3.5). It was his practice to begin to spend a portion of the night in study by lamplight at the festival of the Vulcanalia (toward the end of August), at first at a late hour of the night, in winter at one or two o'clock in the morning. Before it was light he visited the emperor Vespasian, and after executing such commissions as he might be charged with, returned home and devoted the remaining time to study. After a simple meal he would, in the summertime, lie in the sunshine while someone read to him, he himself making notes and extracts. He never read anything without doing this, for he used to say there was no book so bad but some good might be gotten out of it. He would then take a cold bath, and after a snack, sleep a little, and then pursue his studies. Such was his mode of life in the bustle of the city. In the country, the time spent in the bath was practically the only interval not allotted to study, and even this he reduced to the shortest amount of time. When on a journey he had a secretary at his side with a book and tablets. Thus he amassed an enormous amount of material, and at his death he left his nephew 160 volumes of notes, written in extremely small handwriting on both sides. With some reason might his nephew say that, when compared to Pliny, those who had spent their whole lives in literary pursuits seemed as if they had spent them in nothing else than sleep and idleness. From this material he compiled his celebrated , published in 77. He perished in the eruption of Vesuvius at the age of 56. He was stationed at Misenum at the time, in command of the Roman fleet; and it was his anxiety to examine more closely the extraordinary phenomenon,

which led him to sail to Stabiae, where he landed and perished. His is his only work that has come down to us. By natural history the ancients understood more than moderns would usually include in the subject. It embraced astronomy, meteorology, geography, mineralogy, zoology, botany—everything that does not relate to the products or results of human skill or faculties. But Pliny even went beyond these limitations by digressing on human institutions and inventions, and on the history of the fine arts. In his preface he says it comprises 20,000 matters of importance drawn from about 2,000 volumes. It is divided into 37 books, and is a wonderful monument of human industry].

Plutarch (Plutarchus) of Chareonea (Cheroneus) was a philosopher and a very eloquent historian. He was a magistrate under the emperor Trajan, and at this time was held in great esteem for his intelligence and reliability. Concerning him Polycrates, in his history, states: Plutarch is a man who is truthful in his writings, and his words are all intelligible. In sacredness of custom he was so absolute that he might easily have been taken for a governor under the emperor. This Plutarch labored diligently to infuse into the emperor and his own reigning student four things: reverence for god, self-cultivation, discipline of officials, and love and protection of one's subjects. And as he was a highly learned man, he wrote many books upon various matters, namely: On Educating Children, On the Political Constitution, On Patience, On the Poet Homer, On the Moderation of Magistrates, On Musicians. (Also) apothegms which very many of our (people) knew as maxims or proverbs, and which, when he was living with Trajan on such friendly terms, he assembled with great industry as a very pleasing gift for him. In addition, he assembled broadly and elegantly the biographies of as many famous Greeks as of Romans. [The passage from the phrase 'On Educating Children' until the end of this sentence is not in the German edition of the chronicle]. And he wrote many other things. [Plutarch, the celebrated Greek biographer and philosopher, was born at Chaeronea in Boeotia. The year of his birth is unknown. He was studying philosophy when Nero was making his tour of Greece in 66 CE, from which we may assume he was a young man. He spent some time in Rome and other parts of Italy. He did not concern himself with Roman literature until later in life. He lectured at Rome in the reign of Domitian, discharged various magisterial offices, and held a priesthood. He is immortalized by his , a series of biographies that pair a famous Greek and Roman individual (e.g, Alexander the Great and Julius Caesar), and which had a profound influence on later writers (e.g, Shakespeare) and thinkers. But he also wrote on an incredibly wide array of topics, collected under the title].

Hegesippus (Egisippus), the pious and highly learned man, (as Eusebius states) flourished at this time, and among other things wrote a history of the church from the time of the suffering of Christ Jesus to this time, setting down thoughts which he himself followed in his lifetime. [Hegesippus, according to Eusebius (4.8), "holds a distinguished rank" among the champions against heresy. "This author compiled, in five books, the plain tradition of the apostolic doctrine, in a most simple style of composition."]

Dion, philosopher, and a native of Prusa (Prusie), flourished at this time and wrote much about the empire. [Dion Chrysostomus was born at Prusa in Bithynia, about the middle of the first century of our era. He received a careful education, increased his knowledge by travel, and came to Rome in the reign of Vespasian; but having incurred the suspicions of Domitian, was obliged to leave the city. On the advice of the Delphic oracle, he put on beggar's dress, and so visited Thrace, Mysia, Scythia, and the country of the Getae. After the death of Domitian he used his influence with the army on the frontier in favor of his friend Nerva, and seems to have returned to Rome immediately after his accession. Trajan also entertained the highest esteem for him, and showed him marked favor. Dion died at Rome in 117 CE, the most eminent of Greek rhetoricians and sophists in the time of the Roman Empire. Eighty of his orations are extant, but they are more like essays on political, moral, and philosophical subjects. All are written in pure Attic Greek, and refined and elegant in style].

Basilides (Basilidas), a certain heretic, and a very smart man, concluded his life at this time. He wrote twenty three books on the gospels, and left these behind. But Agrippa, at this time the most learned among the Christians, by means of his learning, vanquished and nullified the books of the same heretic, and to his terror caused him to be laughed at by others. [According to Eusebius, Basilides was an arch-heretic, whose writings were refuted by the learning of others, including that of Agrippa Castor, one of the most distinguished writers of that day. According to Agrippa, Basilides wrote 24 books on the gospels, in which he used certain barbarous names in order to astonish those the more who are easily ensnared by such things; that like Pythagoras, he enjoined a five years' silence upon his followers; that he also taught that it "was indifferent for those that tasted of things sacrificed to idols, and were betrayed unwarily to abjure the faith in times of persecution." (Eusebius, 4.7)]

All these were martyred under Domitian:

- Enodius, martyr
- Sileas, suffered martyrdom in Macedonia
- Julian, bishop of Le Mans (Cenomanensis)
- Paul, bishop
- Saturnine (Saturninus), bishop of Toulouse
- Aristarchus (Aristarcus), martyr
- Maron, martyr
- Marcialis, bishop of (Etandensis?)
- Eutropius, bishop of Aquitaine
- Gregory (Gregorius), warrior bishop
- Eutyches (Eutices), etc.

The following were illustrious under Trajan:

- Herenius, bishop of Lyons
- Jovinus, priest and martyr, disciple of St. Dionysius
- Caranus (Carannus) of Chartres, martyr
- Lucianus of Beauvais, disciple of the blessed Peter
- Eutropius, bishop, and Euphrosyne (Eufrosina)
- Eugene of Toulouse
- Sulpicius
- Santinus, bishop of Meaux, disciple of Dionysius
- Thaurinus, bishop of York
- Theodora
- Saint Servilianus
- Sagericus, bishop of Cambrai, disciple of Dionysius

Folio CXI verso

Year of the World 5313 | Year of Christ 114

Alexander the pope was by birth a Roman. He was young in years, but mature in manners. He was successor to Pope Evaristus and in office to the time of Emperor Hadrian (Adrianus). By his skill and piety he converted many nobles to the faith, and made various laws for the conduct of the church: Firstly, that no one, under pain of excommunication, should obstruct a papal legate. Likewise, he ordered that no cleric should be accused before a temporal judge, and that only one mass is to be celebrated on a single day, and by one person. So also the wafers should be made not of leavened but of unleavened (dough). And that holy water should be kept in the churches and in the bedchambers to drive away the devil. Now, having performed countless miracles, and among these cured Balbina, daughter of Quirinus, the Roman, and baptized the same tribune with all his household, and having held three consecrations in December, he, together with Eventius and Theodorus, the deacons, was martyred on the third day of the month of May. He sat (in office) ten years seven months and two days; and the chair was vacant 25 days. [Alexander I was bishop (pope) of Rome from 106 to 115. He has been identified, without any foundation, with Alexander, a martyr of the Via Nomentana, whose feast day is May 3rd].

Year of the World 5323 | Year of Christ 124

Sixtus the pope was a native Roman. He ordained that the holy vessels and objects belonging to the holy office were not to be touched by anyone other than the person performing such office, and particularly not by any woman. And so the "corporal" should be made of nothing but linen and purest cloth. He also ordered that in the office of the mass the Sanctus should be sung. In these times, because of many slayings, few could be found who dared to acknowledge Christ, and when the Christians of Gaul desired a leader, Sixtus sent Peregrinus, a Roman citizen, there. But after these same Gauls had been confirmed in the faith, and Peregrinus returned to Rome, he was slain. Sixtus, after performing three consecrations in the month of December, was crowned with martyrdom and buried in the Vatican beside St. Peter. He sat ten years, three months and 21 days; and the papal chair was then vacant but two days. [Sixtus I was the sixth bishop (pope) of Rome (c. 116-125) and took his name on that account].

Year of the World 5333 | Year of Christ 134

Telesphorus (Thelesphorus), a native of Greece, lived in the time of Antoninus Pius the emperor. He was a man of exceptional learning and virtue. He ordained that the fast (Lent) should be kept for seven weeks before Easter, and that on the eve of the celebration of the Birth of Christ Jesus Christ, three masses should be said at night; and before the blessing of the Host, the Gloria in Excelsis should be sung. And having performed four consecrations in the month of December, and ordained fifteen priests, eight deacons, and thirteen bishops, he suffered martyrdom and was buried beside the body of St. Peter. He sat eleven years, three months and 22 days; and the chair was vacant for seven days. [Telesphorus, bishop (i.e. pope) of Rome, from about 126 till about 137, according to Irenaeus, suffered martyrdom].

Year of the World 5343 | Year of Christ 144

Hyginus (Higinus) the pope, a Greek from Athens, successor to Pope Telesphorus in the time of Emperor Antoninus Pius, wisely established order among the clergy, classifying them according to rank. Churches were not to be consecrated without the office of the mass; nor was their number to be increased or decreased without the consent of the bishop or archbishop. He also decreed that a godfather and godmother be present at the baptism or confirmation. This was a highly learned man, and he wrote an excellent epistle upon the unity and trinity of God, to be read by all Christian believers. And after he had performed three consecrations in the month of December, he died and was buried beside the body of St. Peter. After he had sat for four years three months and four days, the chair rested for four days. [Hyginus (c. 140) was the eighth pope. It was during his pontificate (c. 137-140) that the Gnostic heresies began to appear in Rome].

Year of the World 5353 | Year of Christ 154

Pius the pope, an Italian of Aquileia, lived in the time of M. Antoninus Verus the emperor, and in common with Hermas (Hermete) wrote a book entitled the Shepherd, in which an angel in the likeness of a shepherd bade him to advise all people to celebrate Easter on Sunday; and this he did. He likewise ordered that certain heretics of the Jewish faith should not be baptized. At the instance of the pious woman Praxedis, and in honor of her sister Pudenciana, at Rome, he performed consecrations in the street called Patricius, and granted pardons, receiving gifts, and often saying mass there. And there also he established a baptismal font. And for the priests' neglectful handling of the blood and body of Christ [The 'blood and body of Christ' were the wine and wafer used in the sacrament of communion]. he imposed the penance, that wherever it might fall, there they were to lick it up. After having, in the exercise of great virtue, on five occasions, consecrated nineteen priests, twenty-nine deacons and ten bishops, he died a martyr to Christ, and was buried with his ancestors. He sat eleven years, four months and three days; and the chair rested for thirteen days. [Pius I, pope from about 142 to 154, was the brother of Hermas, author of . Hermas, a disciple of the Apostle Paul, and one of the apostolic fathers, is supposed to be the same person as the Hermas who is mentioned in Paul's Epistle to the Romans (16:14). He wrote a Greek work entitled , of which a Latin translation is still extant. Its object is to instruct persons in the duties of Christian life].

Folio CXII recto

Hadrian (Adrianus), surnamed Aelius (Helius), the son of the first cousin of Trajan, fifteenth Roman emperor, of the ancient Picentian ancestry, was born at Rome of his mother Domitia Paulina. He lost his father at ten years of age, and Trajan and Caelius (Celium) were his guardians. He was so accomplished in Greek learning that some called him Graeculus, that is, the little Greek. At the age of fifteen he returned to his native city and entered the military. After that Trajan took him from his home and adopted him as his son. After he received the empire, he was counted among the best of emperors, and rightfully so. At first he was opposed to the Christians, but finally, after learning of their piety and kindness toward him, he became their particular benefactor. He was so well regarded by the Romans that he was deservedly called the father of his country; for he was liberal, brilliant, mild, learned in the Greek and Latin tongues, and well informed in the arts of music and medicine. At the request of the Athenians he made laws for them in the manner of Dracon and Solon, and gave them a remarkable library. At Rome he erected a bridge bearing his name, and in the Vatican, by the Tiber, he built a tomb, now called the Castel Sant'Angelo; and he also built many other wonderful structures. Foremost of all, he enlarged and improved the city of Jerusalem, in Judea, which was destroyed by Titus, with battlements and buildings so that within its walls he enclosed the place of Jesus Christ's suffering. He called the city Aelia (Helyam), after himself, and decreed that none but Christians were to enter it, and that no Jew was to come into it nor to be given any power there. And finally, burdened with serious illness, he adopted Antoninus Pius. He died in the twenty-second year of his reign, at the age of 72. In person he was an erect man, of handsome stature, and with a long beard. [P. Aelius Hadrianus, usually called Hadrian, Roman emperor (117-138 CE), was born at Rome in 76 CE. He lost his father at the age of ten, and was brought up by his kinsman Ulpius Trajanus (afterwards emperor) and Caelius Attianus. From an early age he studied with zeal the Greek language and literature. At fifteen he went to Spain, where he entered upon his military career; and he subsequently served as military tribune in Lower Moesia. After Trajan became emperor, Hadrian married Julia Sabina, granddaughter of Trajan's sister Marciana. This marriage was brought about through the influence of Plotina, the wife of Trajan; and from this time Hadrian rose rapidly in the emperor's favor. He accompanied Trajan in most of his expeditions, and distinguished himself in the second war against the Dacians, was made governor of Pannonia, and subsequently fought under Trajan against the Parthians. When serious illness obliged Trajan to leave the East, he placed Hadrian at the head of the army. Trajan died at Cilicia on his journey to Rome, and Hadrian, pretending to have been adopted by Trajan, was proclaimed emperor by the legions in Syria, and the senate confirmed the election. Returning to Rome, he sought to gain the good will of the senate by gladiatorial exhibitions and liberal largesses, and also canceled all arrears of taxes due the state for the last fifteen years. The remainder of his reign was disturbed by few wars, and he spent the greater part of it in traveling through the various provinces of the empires. He visited Gaul, Germany, Britain, Spain, Africa, and the East, and took up residence at Athens for three years. Athens was his favorite city, and he conferred many privileges on its inhabitants. The most important war during his reign was that against the Jews, which broke out in 131. The Jews revolted in consequence of his establishment of a colony under the name of Aelia Capitolina on the side of Jerusalem, and of their having been forbidden to practice the rite of circumcision. The war was not brought to an end until 136, after the country had been nearly reduced to a wilderness. During the last few years of his life Hadrian's health failed, and he became suspicious and cruel, putting to death several persons of distinction. Having no children, he adopted L. Aelius Verus and gave him the title of Caesar in 136; but Verus died January 1, 138, whereupon Hadrian adopted Antoninus, later surnamed Pius, and conferred the title on him. In July 138 Hadrian died in his 62nd year, and was succeeded by Antoninus. Hadrian's reign was regarded as one of the happiest in Roman history. His policy was to preserve peace with foreign nations, not to extend his empire, but to secure the old provinces and promote their welfare. He paid particular attention to the administration of justice in the provinces, as well as in Italy. But what has rendered his name more illustrious than anything else are his numerous and magnificent architectural works. His mausoleum at Rome forms the groundwork of the present castle of St. Angelo (Castel Sant'Angelo). He was a patron of learning and literature, as well as of the arts. He was himself an author, and wrote numerous works in prose and in verse, all of which are lost except a few epigrams in the Greek and Latin Anthologies].

Antoninus Pius, the sixteenth Roman emperor, received the empire, together with his sons Aurelius and Lucius. He was the adopted son of Hadrian, and the husband of his daughter. On his father's side his origin was of Gaul. He ruled with such discretion and kindness that he was deservedly called the Pious and the father of his country. He was never bitter or harsh toward any person in particular, nor against people in general, and it is stated that he often said that he would rather preserve one citizen than slay a thousand enemies. He was such a just man that many kings and peoples laid down their arms at his request, and submitted their quarrels and wars to him for decisions, and followed his judgment and decision. He was a tall, handsome person, and when by reason of his tallness and age he became bent, tablets of linden wood were laid upon his chest so that he walked upright. Because of his goodness, mildness, good sense and virtue, the Roman senate pronounced him divine. At his own expense and by loans he kindly helped the Roman citizens to restore public and private buildings that the inundation of the Tiber had damaged. At last he died, as if in sleep, at the age of seventy years, at

the end of a reign of twenty-two years and three months. [Antonius Pius, Roman emperor (138-161 CE), whose full name in the early part of his life was Titus Aurelius Fulvus Boionius Arrius Antoninus. His paternal ancestors came from Gaul; but he himself was born at Lanuvium, September 19, 86 CE. From an early age he gave promise of his future worth. In 120 he was consul, and subsequently proconsul of the province of Asia. On his return to Rome he lived on terms of greatest intimacy with Hadrian, who adopted him in 138. Henceforth he bore the name of T. Aelius Hadrianus Antoninus Caesar, and on Hadrian's death ascended the throne. The senate conferred upon him the title of Pius ('the dutifully affectionate'), because he persuaded them to grant to his father Hadrian the apotheosis and the other honors usually paid to deceased emperors, which they had at first refused to bestow upon Hadrian. The reign of Antoninus is almost a blank in history—a blank caused by the suspension for a time of war, violence, and crime. He may have been one of the best princes that ever ruled, and all his thoughts and energies were dedicated to the happiness of his people. No attempt was made to achieve new conquests, and various insurrections were easily quelled by his legates. His private life was beyond reproach. He was faithful to his faithless wife Faustina. He died at Lorum, March 7th, 161, at the age of 75 years. He was succeeded by M. Aurelius, whom he adopted when he himself was adopted by Hadrian, and to whom he gave his daughter, Faustina, in marriage].

Marcus Antoninus, surnamed Verus, a philosopher, was born at Rome, and reared there in the house of his ancestors. And although he was called to the high office of emperor, he went to the house of Apollonius the teacher to hear the teaching of Sextus the grandson of Plutarch. He was reared in the bosom of Hadrian, and was called Verissimus, that is, the most truthful. Afterwards, together with his brother Lucius Aurelius Commodus, he ruled the empire well for 19 years. Together they conducted the war against the Parthians with great vigor and success, and triumphed over the enemy. But soon afterwards Commodus died of a stroke and Antoninus ruled the empire alone. And although from youth fortune smiled upon him, yet good nature and learning fought within him and he was by many called a philosopher. Yet his art did not interfere with military affairs, for with great vigor and good fortune he, together with his son Antoninus Commodus, defeated and triumphed over the German Marcomanni, Squadi(?) and Sarmatians. When he was about to go to this war, but had nothing with which to pay the soldiers, he sold all his royal household goods and his wife's jewelry in Trajan's Forum. But after he returned, having defeated the enemy, he returned the money to the purchasers. Yet those who would not return their purchases were not compelled to do so. After his victories, he was generous to all for the common good. And so he released a number of countries from tribute, and moderated severe laws by the passage of new ones. For those reasons he caused himself to be loved by the people, so that he attained the name of "The Pious;" and he had no counterpart at home. Finally he died at the age of sixty-one in the 18th year of his reign. [M. Aurelius Antoninus, Roman emperor (161-180 CE), commonly called "the philosopher," was born at Rome April 20, 121 CE. He was adopted by Antoninus Pius immediately after the latter had been himself adopted by Hadrian, received the title of Caesar, and married Faustina, the daughter of Pius. On the death of the latter he succeeded to the throne, but he admitted to an equal share in the sovereign power with L. Ceionius Commodus, who had been adopted by Pius at the same time as Marcus himself. The two emperors from that point on bore respectively the names M. Aurelius Antoninus and L. Aurelius Verus. Soon after their accession Verus was dispatched to the East, and for four years carried on a successful war against the king of Parthia. Meanwhile Italy was threatened by tribes on its northern frontier. Both emperors set out to encounter the foe, and the contest was continued with varying success during the whole life of M. Aurelius, whose headquarters were generally at Pannonia. After the death of Verus, Aurelius prosecuted the war against the Marcomanni with great success. The Marcomanni and other northern tribes concluded a peace with Aurelius in 175. Aurelius returned to Rome at the end of 176; but in 178 he set out again for Germany, where the tribes had renewed the war. He gained several victories, but died in the middle of the war, March 17, 180, at the age of 59 and the 20th year of his reign. The leading feature in his character was his devotion to philosophy and literature. We possess a work by M. Aurelius entitled , in which he registered his thoughts and feelings on moral and religious topics].

Folio CXII verso

The fourth persecution of the Church occurred in the time of Marcus Antoninus and Lucius Aurelius, and many were crowned with martyrdom. But after this persecution suddenly came lamentations and death, which devastated many lands far and wide, chiefly Italy, which was so depopulated that some villages and fields were left without inhabitants or homes. Nor was there a respite in arms, and wars swept over the East, Illyricum (i.e, Greece), Italy and Gaul. There were also earthquakes, sinking of cities, floods, and damage done by locusts in the fields.

Sophia, the noble woman, came to Rome with her three daughters, Faith, Hope and Charity, and by the example of their sanctity and sobriety converted many noble women to Christ. When this became known to Hadrian (Adriano) the emperor, he caused them to be brought before him. They were very beautiful and learned in the Holy Scriptures. After lengthy controversy, she ended her life in martyrdom through various tortures. And when the mother afterwards buried her daughters seventeen miles outside the city, she said in anguish, My daughters, take me to you; and immediately she rested in peace as if fallen asleep.

Seraphia, a virgin of Antioch, suffered at Rome at this time for the sake of Christ. She was taken to a dark place to be dishonored by two lascivious men; but was not molested by them. After that she was tortured with fire, and upon the order of the judge she was beaten with cudgels, and finally slain with a sword. Sabina, whom she converted, caused her to be buried on the 29th day of the month of July. [Seraphia was the Greek slave of Sabina, whom she converted. They were beheaded together, and died encouraging each other (June 2nd)].

Sabina, a very famous woman, former wife of the celebrated Valentinus, and the twelfth daughter of Herodis Metalla, was educated in the faith of Jesus Christ by the aforementioned Seraphia, and practiced works of mercy. She was executed by the sword, at Rome, because she would not sacrifice to the gods. Sabina, who had converted her, had her placed in her (i.e, Sabina's) own tomb on the fourth of the Kalends of August. [Sabina was a noble Roman matron who suffered martyrdom in the time of the Emperor Hadrian (August 29,

second century). The last sentence in this paragraph is not in the German edition of the chronicle].

Quadratus, a bishop at Athens, and a disciple of the apostles and a highly learned man, again assembled the churches, which in those violent times had been dismembered through great fear. And for the protection of the Christian status, he wrote a book of faith and understanding, filled with apostolic teachings. Finally he also suffered martyrdom on the 26th day of the month of May.

Quadratus, one of the Apostolic Fathers, and an early apologist for the Christian religion, passed the early part of his life in Asia Minor. He presented his Apology to Hadrian in the 10th year of his reign (126 CE). This Apology has been long lost. Of him Eusebius writes (Ecclesiastical History 4.3; Bohn, p. 118): "But Trajan having held the sovereignty for twenty years, less six months, is succeeded in the imperial office by Aelius Hadrian. To him, Quadratus addressed a discourse as an apology for the religion that we profess, because certain malicious persons attempted to harass our brethren. The work is still in the hands of some of the brethren, as also in our own, from which anyone may see evident proof, both of the understanding of the man and of his apostolic faith.

"This writer shows the antiquity of the age in which he lived, in these passages: 'The deeds of our Savior were always before you, for they were true miracles, those that were healed, those that were raised from the dead, who were seen, not only when healed and when raised, but were always present. They remained living a long time, not only while our Lord was on earth, but likewise when he had left the earth. So that some of them have also lived to our times.' Such was Quadratus."

Quirinus, first a tribune, and then a bishop, was at this time martyred in Illyricum, that is, Slavonia, in the city of Siscia on the 4th day of the month of June. A millstone was tied to his hand, and so he was drowned. Zeno, a Roman senator, together with ten thousand and two hundred brethren, was slain in this tumult on Christ's account. [Quirinus, the Tribune, after having been converted and baptized, was condemned to have his tongue, hands and feet cut off. He was then drawn by oxen to the place of final execution and beheaded. The tale is legendary].

Achatius Primicerius was, together with ten thousand people, martyred on Mount Ararat, in Armenia, by Hadrian (Adriano) the emperor. Then, converted by the angels, they obtained victory against the enemy. When Hadrian and Antoninus learned that they had become Christians, they cried, and ordered them to be scourged; and after that they caused three-pointed spikes to be strewn on the ground for a distance of twenty stadia, [The stadium was a Greek measure of distance, approximately 600 feet, which was the distance between the terminal pillars of the stadium at Olympia; afterwards adopted by the Romans for nautical and astronomical purposes mainly. It was equal to 125 Roman paces, or 625 Roman feet; 8 stadia making a Roman mile]. for the pious ones to walk upon with their bare feet; but the angel of God went before them and gathered up the spikes, so that they would not be injured. Afterwards, in emulation of Christ, they suffered martyrdom, and their souls were taken up to heaven.

The story of the Ten Thousand Martyrs is purely legendary, and as Baring-Gould observes, it will be difficult to discover a minute particle of fact in it after we have washed out the fable. The story is to the effect that in the reign of the emperors Hadrian and his adopted son Antoninus, the Gadarenes and people of the Euphrates revolted; at which event the two emperors marched at the head of 9,000 men against the insurgents. This war is all pure fiction. The tale continues that when the emperors discovered that the rebels outnumbered them by a thousand men, they ran away with seven. But the nine thousand, of whom Achatius and others were officers, where suddenly converted to Christianity by an angel, and as Christians they rushed upon the enemy with a shout and put them to flight. The rebels fell into the lake and down precipices, and not one survived. But it was necessary that Achatius and his companions receive further instruction; so the angel carried off the nine thousand to the top of Mount Ararat, and seating himself on the perennial snow, began to instruct them; and seven more blessed spirits descended from heaven to aid in the necessary Christian instruction.

The emperors sent out scouts to ascertain what had become of those soldiers who had not run away with them. The scouts saw nine thousand black specks on the snow of Mount Ararat; and the nine thousand newly converted Christians came down to meet them and defied the emperors, who, after calling allies to their assistance, set off with 5,000,000 men to destroy completely the Christians. Messengers were dispatched to the Christians. They descended, and were conducted before Hadrian and Antoninus, who urged them to return to their allegiance; but they refused. For this reason the emperor ordered them stoned, but the stones, instead of hurting the Christians, bounded back and struck the servants of the emperors on the head. This sight so astonished the soldiers that a thousand were converted and joined the Christian band, making up the number of 10,000. Then the emperors ordered them crucified on the top of the mountain. The bodies of the martyrs were taken down and buried by angels, each in a separate grave. The church did not recognize these martyrs till Baronius drew up the modern Roman Martyrology in the 16th century.

Papias, a bishop of Jerusalem (Hierosolimitanus [The chronicler or his source mistakenly describes Papias as bishop of Jerusalem. He was, in fact, a bishop of Hierapolis (whose spelling is, at least in the first four letters, the same of Jerusalem in Latin)]), and a disciple of John the Apostle, was so highly learned that because of his art and learning, many learned men imitated him in their poetry; such as Irenaeus (Hereneus), Apollinaris, Tertullian (Tertullianus), Victorinus of Pettau (Pictaviensis), Lactantius Firmianus, and the aforesaid Quadratus. [Papias was an early Christian writer, said to have been a disciple of the Apostle John, and a companion of Polycarp. He was bishop of Hierapolis, on the border of Phrygia. He taught the doctrine of the Millennium, maintaining that there will be for a thousand years after the resurrection of the dead, a bodily reign of Christ on this earth. Only fragments of his works are extant].

Aristides, an Athenian philosopher, and formerly a disciple of Christ, sent a book, containing our teachings, to the Emperor Hadrian, as Quadratus had done. By reason of this book Hadrian was influenced to regard the slaying of the Christians as unjust; and for that reason

he wrote Minutius Fundanus, the proconsul of Asia, to put to death only in case there is an accused and the offense is apparent and known. [Aristides, the apologist, is spoken of by Eusebius as follows: "Aristides, a man also faithfully devoted to the religion which we profess, like Quadratus, has left to posterity a defense of the faith, addressed to Hadrian. This work is also preserved by a great number, even to this day." (4.3; Bohn, p. 118)]

Folio CXIII recto

Secundus, an Athenian philosopher, was held in honor at this time. He led a Pythagorean life, being always silent. The reason of his silence was this: Once upon a time he indecently proposed intercourse to his own mother, and not knowing him to be her own son, she consented. When she learned that he was her own son, she died of shame. When Secundus noted this, he set himself a penance, never to talk to anyone again. When information of this reached the emperor Hadrian, then at Athens, he summoned Secundus; but as he could not move him with greetings, admonitions and threats, and could not induce him to forego his resolution of silence, yet wished him to answer his questions, he requested him to answer them manually. Therefore he asked him, What is God? And in answer Secundus wrote: God is an immortal being, of a stature beyond our ability to comprehend, of many forms, a manifold spirit, an unconceivable omniscience, an unexpressible light, and the highest good. There were also many other problems proposed by Hadrian to the philosopher.

The last sentence in this paragraph is not in the German edition of the chronicle.

Tiburtina, a city of the Latin district, to this day still called ancient Tibur, was at this time (as Aelius (Helius) Spartianus the historian states) built up on a wonderful scale through the Emperor Hadrian, rising from a village to a city. It lies 16,000 paces from Rome on the River Anio, in a low, uneven region. This city, as Strabo and Virgil would have it, had a Greek origin and aspect, long before Rome came into being. Some say its original founder was Tiburtus, brother of Corax and Catillus; for these same brothers were Thebans, who after the dispersion of the Thebans were born to their father in Italy. And afterwards they built the city in their name. Of this there is evidence in the nearby mountain, to this day called Catillus. And so the second brother Corax built another city among the Volsci. This city of Tiburtina was at one time a noble one. The ruins of great and mighty buildings still to be seen in the vicinity of this ancient city testify to its existence and past renown. In the same region is quarried the strong Tiburtine stone, so useful in the building and preservation of the city of Rome. The Emperor Frederick, surnamed Barbarossa, restored this city after it was destroyed by the Germans (Theotonicis). And so, afterwards, many popes and cardinals enlarged this same city and rendered it illustrious with many structures. From this city, the Roman Pope Simplicius and other men highly renowned for their ability and worthiness had their origin. [Tibur (Tiburtinus, now Tivoli) here called Tiburtina, was one of the most ancient cities of Latium, and located sixteen miles northeast of Rome on the slope of a hill on the left bank of the Anio, which here forms a magnificent waterfall. It is said to have been originally built by the Siculi, and to have afterward passed into the possession of the Aborigines and Pelasgi. According to tradition it derived its name from Tiburtus, a son of Catillus, who emigrated from Greece with Evander. It was afterward one of the chief towns of the Latin league, and became subject to Rome with the other Latin cities in 338 BCE. Under the Romans Tibur continued to be a large and flourishing town, since the beautiful scenery of the place led many of the most distinguished Roman nobles to build magnificent villas there, among the most splendid, that of Hadrian].

Folio CXIII verso

Galen (Galenus), a very learned physician, was by birth a Greek of the city of Pergamum, situated in Asia. He was a big man, had large and broad shoulders, and brown skin. He took pleasure in music and in alchemy. He was born of a wealthy and tender father, rich in knowledge of the sciences of astronomy, mathematics and the like. Through Talius, his master in medicine, he became wonderfully wise and informed. He traveled about the world to gain knowledge. He ate little for breakfast and was satisfied with bread and figs. In the evening he ate a copious meal. From youth he had an inclination to medicine, and at the age of nineteen he disputed with the disciples of Athens on the subject of medicine. He flourished in the time of the Emperor Antoninus Pius. He never came to grief or shame for a lack of medical knowledge and never erred in his prognosis. Constantinus says he wrote 150 books. He lived to the age of 87, and as some say, died at sea while on a voyage to investigate the miracles once performed by Christ. And Mundinus says: This Galen should deservedly be called the prince of physicians, for he is believed to have excelled all except Hippocrates, whose writings he interpreted with great understanding. [Claudius Galenus (the chronicler writes his name as Galienus), commonly called Galen, was a very celebrated physician whose works had a longer and more extensive influence on the different branches of medical science than those of any other individual either in ancient or modern times. He was born at Pergamum in 130 CE. His father, Nicon, who was an architect and geometrician, carefully superintended his education. In his 17th year, his father, who had up to this point in time destined him to be a philosopher, altered his intentions, and in consequence of a dream, chose for him the profession of medicine. He at first studied medicine in his native city. At 20 he lost his father, and went to Smyrna to study under Pelops, the physician, and Albinus, the Platonic philosopher. He afterward studied at Corinth and Alexandria, and was appointed physician to the school of gladiators, an office he filled with success. In 164 he went to Rome for the first time, and during a stay of four years, gained a great reputation in anatomy and medicine. He returned to Pergamum in 168, but was soon summoned by the Emperors M. Aurelius and L. Verus to attend them at Aquileia in Venetia. In 170 Galen followed Aurelius to Rome, where he stayed for some years, lecturing, writing, and practicing with great success. He died in the year 200 at the age of seventy, some say; but others claim that he lived several years longer. He wrote a great number of works on medicine and philosophy, attaching himself to no particular sect. From the tenets of each he selected what he believed to be the best].

Justin (Justinus), a philosopher, of the city of Naples (Neapoli), at this time devoted much care and labor to the Christian faith. He gave

Antoninus Pius and his sons a book written against the pagans. And he wrote a dialogue against Tryphon (Triphonem), prince of the Jews. And so he was also against Marcion, the heretic, who followed the teachings of the heretic Cerdon, who said: That the one Lord was good, and that the other was just, as though there were two contraries in the creation and in goodness. By his speech he also chastised Crescens, the cynic, as a glutton; but through the latter's secret cunning he was so circumvented that his blood was spilled in honor of the name of Christ.

Justin, surnamed Martyr, was one of the earliest Christian writers. He was born in 103 CE, at Flavia Napolis, the Shechem of the Old Testament, a city in Samaria. In his youth he studied Greek philosophy with zeal. He was afterward converted to Christianity. As a Christian he retained the garb of a philosopher, but devoted himself to the propagation, by writing and otherwise, of the faith that he had embraced. He was put to death at Rome about 165 in the persecution under M. Antoninus. Justin wrote a large number of works in Greek, the most important being *An Apology for the Christians*, addressed to M. Aurelius and L. Verus; a dialogue with Tryphon the Jew, in which he defends the Christians.

Eusebius (*Ecclesiastical History* 4.11; Bohn, p. 126) states: "A certain man, however, by name Cerdon, who derived his first impulse from the followers of Simon, and who made some stay at Rome etc, taught that the God who had been proclaimed by the law and the prophets, was not the Father of Jesus Christ, for the latter was revealed, the other was unknown; the former also was just, but the other was good. Marcion, who was from Pontus, having succeeded Cerdon, augmented his school by uttering his blasphemies without a blush."

At page 143 of the same reference Eusebius further states: "This Justin has left us many monuments of a mind well stored with learning, and devoted to sacred things . . . There is a discourse of his, addressed to Antonine, surnamed the Pious, and his sons and the Roman senate, in defense of our doctrines. Another work, comprising a defense of our faith, which he addressed to the emperor, Antoninus Verus, successor of the preceding. Also, another book against the Greeks, in which, dilating upon most of the questions agitated between us and the Greek philosophers, he also discusses the nature of demons. In this he states with respect to the Jews how insidiously they plotted against the doctrine of Christ, and addresses the following works to Tryphon: 'But you do not only continue impenitent for your evil deeds, but selecting chosen men, you sent them from Jerusalem to all the world, declaring that the infidel sect of Christians had made its appearance, and uttering all those falsehoods against us which those that knew us not are accustomed to repeat.'"

Aquila, a Jew, and a native of the Pontus, together with Priscilla his wife were banished by the order of the Emperor Claudius, and (as some say) lived up to this time; and he was the second translator of the Laws of Moses, after the Seventy translators. He translated the books of the Old Testament from the Hebrew into the Greek tongue. He wrote to a little virgin what the prophets had said of the Virgin Mary. [Aquila, of Pontus, translated the Old Testament into Greek, probably 130 CE. Only a few fragments remain, published in editions of the of Origen].

Cerdo, the heretic, from whom the Cerdonian heresy derived its name, at this time undertook to prophesy nonsense. He said: There are two contrary origins. [The Cerdonians were a Gnostic sect founded by Cerdo, a Syrian, who came to Rome about 137, but concerning whose history little is known. Most of what the Fathers narrate of Cerdo's tenets has probably been transferred to him from his famous pupil Marcion (e.g, both of whom are said to have rejected the Old Testament and the New, except part of Luke's Gospel and of Paul's Epistles)].

Marcion, another heretic and Cerdo's disciple, was a Stoic philosopher, and, together with his master, also spoke nonsense. He said that God, the Creator of the World, is not the Father of Christ. At one time Marcion went to Rome to contend with Polycarp; and he asked him whether he knew him. And Polycarp said to him, Yes, I know the firstborn of the devil.

Among the Christian organizations of the second century the most important, next to the proto-orthodox (who would go on to form the version of Christianity that would later split into Catholicism and Eastern Orthodoxy), was the Marcionite community. It admitted all believers without distinction, seeking to lay the foundation of the Christian community on the pure and authentic gospel of Christ. Marcion found the gospel to be more or less corrupted and mutilated in the Christian circles of his time, and his undertaking resolved itself into a reformation of Christendom, which he sought to deliver from false Jewish doctrines by restoring the Pauline conception of the gospel – Paul being, according to Marcion, the only apostle who had rightly understood the new message of salvation delivered by Christ. It is a mistake to reckon Marcion among the Gnostics, for he ascribed salvation not to "knowledge" but to "faith."

Marcion was a wealthy ship-owner of Sinope in the Pontus, and a convert from Paganism to Christianity. About 140 CE he arrived in Rome as a Christian, and made himself known to the local church. Even then, however, the leading features of his peculiar system must have been already thought out. He tried to obtain acceptance for them, but encountered so much opposition that he was compelled to establish in Rome a community of his own. The new society increased in the two following decades. The earliest inscription (318 CE) on a Christian place of worship is Marcionite, and was found on a stone that had stood over the doorway of a house in a Syrian village. Many of the Marcionites went over to Manichaeism, and the sect seems to have vanished in the seventh century.

Valentinus (Valentinianus), another heretic, from whom the Valentinian heresy derived its name, also gained ascendancy at this time. They said that Christ derived nothing from the body of the Virgin, but came out of her pure, as through a pipe or reed.

Valentinus, the most prominent leader of the Gnostic movement, is said to have been born near the coast in Lower Egypt, and was

brought up and educated in Alexandria. He came to Rome (c. 135-160) during the episcopate of Hyginus, flourished under Pius, and stayed till the time of Anicetus. During his stay in Rome he is said to have converted a few adherents of the Valentinian sect. Tertullian declared that Valentinus came to Rome as an adherent of the orthodox Church, and was a candidate for the bishopric of Rome, but abandoned the Church because a confessor was preferred to him for this office. The statement is questioned. Great uncertainty also attaches to his residence in Cyprus, where he is said to have definitely accomplished his secession from the Church. But it seems clear that Valentinus did not, like Marcion, break with the Church from the very beginning, but endeavored to maintain his standing within it.

The Gnostics held that God in himself is unknowable and unapproachable, but that all existences, material and spiritual, are derived from the Deity by successive emanations, or eons. Gnosticism borrowed certain elements from the current Persian philosophy, but more from the Greek doctrines connected with the Neo-Platonic ideas of Logos and Nous. Christ was merely a superior eon. Among the principal systems are those of Basilides (125-140), Valentinus (140-160), the Ophites, Carpocrates and Epiphaneus, Saturninus, Cerdo, Marcion (150), and Bardesanes (154-222). Gnosticism aimed at a different way of salvation (by knowledge) rather than by the path of faith (and, to a lesser extent, works) prescribed by the New Testament.

Theophilus, a bishop of the church of Antioch, flourished at this time. In the reign of Antoninus he wrote a book against the aforesaid heretic Marcion; and also a book against the heresy of Hermogenis; and three books against Aetholus; and he wrote many other things. []

Melito, a bishop of the church of Sardis, and a disciple of Frontinus the rhetorician, was held in great esteem at this time. He wrote a book of Christian teaching to the emperor Antoninus Marcus. This man's intelligence was wonderfully praised by Tertullian (as Jerome writes); and he says that among many of our people he was regarded as a prophet, for he wrote many prophetic works. []

Apollinaris (Appollinaris), bishop of Hierapolis, was held in high honor at this time. He wrote an excellent work for the emperor, M. Antoninus the Second; and he also wrote many things against heretics; also five books against the pagans and there are extant two others On Truth. [Although there are many works of Apollinaris preserved by various authors, those that have reached us are the following: , and . Also two , two also , and those that he afterwards wrote . (Eusebius, 4.27)]

ILLUSTRATION

Galen (Galenus), is represented in the dress of a doctor. He is examining a specimen of urine in a bottle—an attitude in which men of medicine were often portrayed in the Middle Ages.

Folio CXIII recto

Polycarp (Policarpus), a disciple of John the Apostle, by him consecrated a bishop of Smyrna, and in spiritual matters and learning a prince of all Asia, came to Rome in this year, during the episcopate of Pius; and he brought back to the faith many Christians who had been led away from it by the influence of the two heretics, Marcion and Valentinus. This Polycarp once met the aforesaid heretic, Marcion, and Polycarp called him the first-born of the Devil; for he denied that God the Creator is the father of Christ, etc. This Polycarp was burned and martyred with 12 who came from Philadelphia in the fourth persecution in the reign of M. Antoninus and L. Aurelius Commodus. As he was a very learned and pious man, he sent a very useful epistle to the Philippians. He suffered (martyrdom) on the seventh of the Kalends of February.

Polycarp, one of the apostolic fathers, was a native of Smyrna. The date of his birth and of his martyrdom are uncertain. He is said to have been a disciple of the apostle John, and to have been consecrated by this apostle bishop of the church at Smyrna. It is certain that he was bishop of Smyrna at the time when Ignatius of Antioch passed through that city on his way to suffer death at Rome, some time between 107 and 116. The martyrdom of Polycarp occurred in the persecution under the emperors Marcus Aurelius and Lucius Verus. As he was led to death the pro-consul offered him his life if he would revile Christ. "Eighty and six years have I served him," was the reply, "and he never did me wrong; how then can I revile my King and my Saviour?" We have remaining only one short piece of Polycarp, his Letter to the Philippians that is published along with Ignatius and the other apostolic writers.

The last sentence of this paragraph is not in the German edition of the chronicle.

Praxedes (Praxedis), a very holy virgin, daughter of the most blessed Roman, Pudentis, and sister of the highly renowned virgin, Pudentiana, was highly informed in the Holy Scriptures and lived in this period up to the time of Anicetus the pope. After having spent her paternal inheritance, together with that of her aforesaid sister, to sustain the poor, and having consumed all her life in watchfulness, prayer and fasting, and left all her household, consisting of ninety persons, and having buried the bodies of many martyrs, this blessed virgin also gave up her Spirit to the Lord and received the crown of righteousness on the 21st day of the month of July, on which she is commemorated. And she was buried at Rome beside her sister Pudentiana in the churchyard of Priscilla. [Praxedes (sometimes spelled, as in the , Praxedis), is a saint of unknown dates. Indeed, much surrounding her is a mystery.]

Felicitas, a very pious Roman matron, together with her seven sons, namely, Januarius, Felix, Philip, Silanus (Scylano), Alexander, Vitalis and Martial, suffered martyrdom at Rome at this time. This Felicitas, as her name signifies, was in body and soul a very blessed matron, and taught her seven sons to worship God; and so they received the crown of martyrdom; for Januarius, the first born, was

beaten with rods and slain with lead; Felix and Philip were killed with cudgels; Silanus was slaughtered and killed by being hurled off a cliff; and Alexander, Vitalus and Martialis were beheaded. And finally this Felicitas, contrary to the manner of matrons, was beheaded with the sword. In these persons a great mirror of our faith is set before our eyes. Their day is celebrated on the 20th day of the month of July.

Felicitas. In the reign of the Emperor Marcus Aurelius Antoninus, there was a great persecution of Christians. They were deemed the cause, if not the authors, of all the earthquakes, which at that time desolated the empire, and an inexorable edict condemned them either to sacrifice or to die. In this persecution Polycarp perished in the East, and Justin in the West.

At the same time there dwelt in Rome an illustrious matron named Felicitas, a widow having seven sons whom she brought up in the Christian faith, devoting herself to a life of virtuous retirement, and employing her days in works of piety and charity. Her influence and example, and the virtuous and modest deportment of her sons, caused many to become Christians, so that the enemies of the faith were greatly enraged against her; and as she was exceedingly rich, those who shared in the spoils of the martyrs were eager to accuse her. She was accordingly cited before the tribunal of Publius, the prefect of the city, who, at first with mildness, and then with threatening words, endeavored in vain to have her deny Christ and sacrifice to the false gods. And the prefect said to her, "If you have no regard for yourself, at least have compassion on your sons, and persuade them to yield to the law." But she replied that her sons would know how to choose between everlasting death and everlasting life. Then the prefect called them all one after another before him, and commanded them to abjure Christ on pain of torments and of death; but their mother encouraged them to persevere in resistance, saying to them, "My sons, be strong in heart, and look up to heaven, where Christ and all his saints await your coming; and defy this tyrant boldly, for so shall the King of glory reward you greatly." On hearing these words the prefect was enraged, and he commanded the executioners to strike her on the mouth and make her silent; but she continued to exhort her sons to die rather than to yield. Then, one after another, they were tortured and put to death before the eyes on their mother: first, the eldest, whose name was Januarius, was scourged with thongs loaded with lead until he died; next to him, Felix and Philip were beaten with clubs; Silanus was flung from a rock; and Alexander, Vitalis, and Martial were decapitated. During their sufferings the mother heroically stood by, never ceasing to comfort and encourage them; and when she beheld them extended in death before her, she lifted up her voice and blessed God that she had brought forth seven sons worthy to be saints in paradise. Her hope was to follow them speedily; but the tyrant, through a refinement of cruelty, caused her life to be prolonged for four months in prison, in order that she might suffer a daily martyrdom of agony, hoping to subdue her spirit through affliction: but she remained firm in her faith, still refusing steadily and meekly to yield, and desiring no other mercy but that of speedily following her martyred children. At length the time of her deliverance arrived, and, being dragged from prison, she was tortured in various ways, and then beheaded; or, as some say, thrown into a caldron of boiling oil.

Ptolemy (Ptolemeus), a native of Alexandria, and a philosopher and famous astronomer, flourished after the time of the Emperor Hadrian (Adriani), and was known at this time. This distinguished man contributed more to astronomy than has been found in earlier writings. As those learned in Latin know, he also wrote many books on various subjects. He lived 88 years. Among his sayings, these are remarkable: He among men who does not concern himself in whose hands the world is, is above the world. And the following: He who is not bettered or chastised by others, through him shall others not be punished. And as you approach nearer to your end, the more should you increase your good works. [Claudius Ptolemaeus (Ptolemy) a celebrated mathematician, astronomer, and geographer. Of Ptolemy himself we know absolutely nothing but his dates (after 81-161 CE). His writings are as follows: 1. The , divided into 13 books. In treats of the relations of the earth and heaven; the effect of position upon the earth; the theory of the sun and moon, without which that of the stars cannot be undertaken; the sphere of the fixed stars, and those of the five stars called planets. The 7th and 8th books are the most interesting to the modern astronomer as they contain a catalogue of the stars. 2. , or . With this goes another small work, called , often called , from its containing 100 aphorisms. Both of these works are astrological, and it has been doubted by some whether they are genuine. But the doubt merely arises from the feeling that the contents are unworthy of Ptolemy. 3. A catalogue of Assyrian, Persian, Greek and Roman sovereigns, with the length of their reigns, several times referred to by Syncellus. 4. , and annual list of sidereal phaenomena. 5. and 6. and . These works are obtained from the Arabic. The is a collection of graphical processes for facilitating the construction of sundials. The is a description of the stereographic projection in which the eye is at the pole of the circle on which the sphere is projected. 7. . This is a brief statement of the principal hypotheses employed in the for the explanation of the heavenly motions. 8. A treatise on the theory of the musical scale. 9. , a metaphysical work, attributed to Ptolemy. 10. The great geographical work of Ptolemy in 8 books. This work was the last attempt made by the ancients to form a complete geographical system; it was accepted as the text-book of the science; and it maintained that position during the Middle Ages, and until the 15th century, when the rapid progress of maritime discovery caused it to be superseded. It contains, however, very little information respecting the objects of interest connected with the different countries and places; for with the exception of the introductory matter in the first book, and the latter part of the work, it is a mere catalogue of the names of places, with their longitudes and latitudes, and with a few incidental references to objects of interest. The latitudes of Ptolemy are tolerably correct; but his longitudes are very wide of the truth, his length of the known world, from east to west, being much too great. It is worth, however, to remark in passing that the modern world owes much to this error; for it tended to encourage that belief in the practicability of the western passage to the Indies, which occasioned the discovery of America by Columbus].

Aulus Gellius, a Roman rhetorician and famous grammarian, was renowned at this time. Among other works of his virtue, when in the winter he left Rome and went to Attica, he wrote famous commentaries that he, dividing into twenty books, assigned the title Attic Nights; and about them is written: If anyone should wish to be famous for his knowledge of Greek (Cecropia) and Roman (Latia) poetry (Camena), he should read the recommended writings of Gellus. The Attic night, never about to wasted for the light of day, clearly reveals the road to various arts.

Aulus Gellius, a Latin grammarian of good family, was probably a native of Rome. He studied rhetoric under T. Castricius and Sulpicius Apollinaris, philosophy under Calvisius Taurus and Peregrinus Proteus, and enjoyed also the friendship and instructions of Favorinus, Herodes Atticus, and Cornelius Fronto. While yet a youth he was appointed by the praetor to act as an referee in civil causes. The precise date of his birth and death is unknown; but he must have lived under Hadrian, Antoninus Pius, and M. Aurelius (who reigned from 117-189 CE). He wrote a work entitled *Noctes Atticae*, because it was composed in a country house near Athens during the long nights of winter. It is a sort of miscellany containing numerous extracts from Greek and Roman writers, on a variety of topics connected with history, antiquities, philosophy, and philology, interspersed with original remarks, the whole thrown together in 20 books, without any attempt at order or arrangement. The 8th book is entirely lost with the exception of the index.

The end of this paragraph is taken from a four-verse prefatory epigram found in a 1485 edition of Gellus' work. With its verse breaks it reads thus:

Cecropia, Latia, and Camena are poeticisms for 'Greek', 'Roman', and 'poetry', respectively

The German edition replaces the four-verse epigram at the end of this paragraph with the following sentence: "he wrote many excellent and creditable books; and they were given the title of *Noctes Atticae*, etc."

Origin of the Cataphrygian (Cathaphrigarum) Heresy.

At this time, under Montanus, the Cataphrygian heresy, so called, came into being. For this most evil arch heretic, Montanus, a native of Phrygia, called himself the "Spiritual Comforter" ["Spiritual Comforter" is my (Hadavas) translation of the word *paraclitum* ('Paraclete'), which in Christian theology refers to the Holy Spirit as advocate and counselor who has the power to console and comfort]. in the land of Phrygia. And he misled many people, and poisoned this country and the regions in the vicinity with many errors. And there he converted Prisca and Maximillia, the celebrated matrons, so that they left their husbands, and openly traveled about with him; and at his instigation they called themselves prophetesses. These heretics said that the gift of the Holy Spirit was given to them alone and not to the apostles. [Montanus was a Phrygian or Mysian by birth and was the founder of the sect known as the Montanists, or Cataphrygians. He proclaimed himself inspired by the spirit of God, frequently fell into ecstasies, and prophesied. Priscilla and Maximilla, women of remarkable beauty, became his disciples, and accompanied him in all his journeys; for in the sect of the Montanists women administered the sacraments and preached in the churches. They condemned second marriages, admitted a distinction of food, and had three fasts, which they observed very rigorously. Montanism is a somewhat misleading name for the movement in the second century that, along with Gnosticism, occupied the most critical period in the history of the early Church. It was the overthrow of Gnosticism and Montanism that made the "Catholic" Church. The burden of the new prophecy seems to have been a new standard of moral obligations, especially with regard to marriage, fasting, and martyrdom. But Montanus had larger schemes in view. He wished to organize a special community of true Christians to await the second coming of the Lord. When he proposed to summon all true Christians to the small Phrygian town of Pepuza, there was nothing to prevent his plan except the inertia of Christendom. But this was not the case in the West at the beginning of the third century. At Rome and Carthage, and in all other places where sincere Montanists were found, they were confronted by the imposing edifice of the Catholic Church, and they did not have the institutional power to undermine its foundations].

Apelles, another heretic, in Greece, said that Christ was not a god in truth, but appeared to the people in their imagination. This Apelles, the highly learned man Theodotion (Theodocion) called a most heretical man, and with his writings he scorned, ridiculed and overthrew this same heretic. Tatian (Tatianus), also named the first Christian heretic; then the Severian heretics proceeded from him; they believed that all sexual intercourse was impure.

According to Smith's Dictionary of Greek and Roman Biography and Mythology (Vol. 1, p. 223), Apelles,

a disciple of Marcion, departed in some points from the teaching of his master. Instead of wholly rejecting the Old Testament, he looked upon its contents as coming partly from the good principle, partly from the evil principle. Instead of denying entirely the reality of Christ's human body, he held that in his descent from heaven he assumed to himself an aerial body, which he gave back to the air as he ascended. He denied the resurrection of the body, and considered differences of religious belief as unimportant, since, he said, "all who put their trust in the Crucified One will be saved, if they only prove their faith by good works."

Apelles flourished about 188 CE, and lived to a very great age. Tertullian (*Praescript. Haeret.* 30) says, that he was expelled from the school of Marcion for fornication with one Philumene, who fancied herself a prophetess, and whose fantasies were recorded by Apelles in his book entitled *Fanervseiw*. But since Rhodon, who was the personal opponent of Apelles, speaks of him as universally honoured for his course of life (*Euseb. H. E. v. 13*), we may conclude that the former part of Tertullian's story is one of those inventions which were so commonly made in order to damage the character of heretics. Besides the *Fanervseiw*, Apelles wrote a work entitled "*Syllogisms*," the object of which Eusebius states (*l.c.*) to have been to prove that the writings of Moses were false. It must have been a very large work, since Ambrose (*De Paradis.* 5) quotes from the thirty-eighth volume of it. (See also Tertull. *adv. Marcion*, iv. 17; Augustin. *de Haer.* 26; Epiphanius, *Haer.* 44.)

Tatian, according to The Catholic Encyclopedia (Healy, "Tatian." Vol. 14. New York, 1912), was,

A second-century apologist about whose antecedents and early history nothing can be affirmed with certainty except that he was born in

Assyria and that he was trained in Greek philosophy. While a young man he travelled extensively. Disgusted with the greed of the pagan philosophers with whom he came in contact, he conceived a profound contempt for their teachings. Repelled by the grossness and immorality of the pagans and attracted by the holiness of the Christian religion and the sublimity and simplicity of the Scriptures, he became a convert, probably about A.D. 150. He joined the Christian community in Rome, where he was a "hearer" of Justin. There is no reason to think he was converted by the latter. While Justin lived Tatian remained orthodox. Later (c. 172) he apostatized, became a Gnostic of the Encratite sect, and returned to the Orient. The circumstances and date of his death are not known. Tatian wrote many works. Only two have survived. One of these, "Oratio ad Graecos" (Pros Hellenas), is an apology for Christianity, containing in the first part (i-xxxi) an exposition of the Christian Faith with a view to showing its superiority over Greek philosophy, and in the second part a demonstration of the high antiquity of the Christian religion. The tone of this apology is bitter and denunciatory. The author inveighs against Hellenism in all its forms and expresses the deepest contempt for Greek philosophy and Greek manners.

The other extant work is the "Diatesseron", a harmony of the four Gospels containing in continuous narrative the principle events in the life of Our Lord. The question regarding the language in which this work was composed is still in dispute. Lightfoot, Hilgenfeld, Bardenhewer, and others contend that the original language was Syriac. Harnack, Burkitt, and others are equally positive that it was composed in Greek and translated into Syriac during the lifetime of Tatian. There are only a few fragments extant in Syriac but a comparatively full reconstruction of the whole has been effected from St. Ephraem's commentary, the Syriac text of which has been lost, but which exists in an Armenian version. Two revisions of the "Diatesseron" are available: one in Latin preserved in the "Codex Fuldensis" of the Gospels dating from about A.D. 545, the other in an Arabic version found in two manuscripts of a later date. The "Diatesseron" or "Evangelion da Mehallete" ('the Gospel of the mixed') was practically the only gospel text used in Syria during the third and fourth centuries. Rabbula, Bishop of Edessa (411-435), ordered the priests and deacons to see that every church should have a copy of the separate Gospels (Evangelion da Mepharreshe), and Theodoret, Bishop of Cyrus (423-457), removed more than two hundred copies of the "Diatesseron" from the churches in his diocese. Several other works written by Tatian have disappeared. In his apology (xv) he mentions a work "on animals" and (xvi) one on the "nature of demons". Another work in refutation of the calumnies against the Christians (xl) was planned but perhaps never written. He also wrote a "Book of Problems" (Eus, "Hist. Eccl.", V, 13), dealing with the difficulties in the Scriptures, and one "On Perfection according to the Precepts of Our Saviour" (Clem. Alex, "Strom.", III, 12, 81).

For the Severian heretics, The Catholic Encyclopedia (Arendzen, "Encratites." Vol. 5. New York, 1909) states:

Encratites

Literally, "abstainers" or "persons who practised continency", because they refrained from the use of wine, animal food, and marriage. The name was given to an early Christian sect, or rather to a tendency common to several sects, chiefly Gnostic, whose asceticism was based on heretical views regarding the origin of matter.

History

Abstinence from the use of some creatures, because they were thought to be intrinsically evil, is much older than Christianity. Pythagorism, Essenism, Indian asceticism betrayed this erroneous tendency, and the Indian ascetics are actually quoted by Clement of Alexandria as the forerunners of the Encratites (Strom, I, xv). Although St. Paul refers to people, even in his days, "forbidding to marry and abstaining from meats" (1 Timothy 4:1-5), the first mention of a Christian sect of this name occurs in Irenæus (I, xxviii). He connects their origin with Saturninus and Marcion. Rejecting marriage, they implicitly accuse the Creator, Who made both male and female. Refraining from all émpsoucha (animal food and intoxicants), they are ungrateful to Him Who created all things. "And now", continues Irenæus, "they reject the salvation of the first man [Adam]; an opinion recently introduced among them by Tatian, a disciple of Justin. As long as he was with Justin he gave no sign of these things, but after his martyrdom Tatian separated himself from the Church. Elated and puffed up by his professorship, he established some teaching of his own. He fabled about some invisible æons, as the Valentinians do; and proclaimed marriage to be corruption and fornication, as Marcion and Saturninus do, but he made the denial of Adam's salvation a specialty of his own." The Encratites are next mentioned by Clement Alex. (Pæd, II, ii, 33; Strom, I, xv; VII, xvii). The whole of the third book of the Stromata is devoted to combating a false encrateia, or continency, though a special sect of Encratites is not there mentioned. Hippolytus (Philos, VIII, xiii) refers to them as "acknowledging what concerns God and Christ in like manner with the Church; in respect, however, of their mode of life, passing their days inflated with pride"; "abstaining from animal food, being water-drinkers and forbidding to marry"; "estimated Cynics rather than Christians". On the strength of this passage it is supposed that some Encratites were perfectly orthodox in doctrine, and erred only in practice, but τὰ περὶ τοῦ θεοῦ καὶ τοῦ χριστοῦ need not include the whole of Christian doctrine. Somewhat later this sect received new life and strength by the accession of a certain Severus (Eusebius, Hist. Eccl, IV, xxix), after whom Encratites were often called Severians. These Severian Encratites accepted the Law, the Prophets, and the Gospels, but rejected the Book of the Acts and cursed St. Paul and his Epistles. But the account given by Epiphanius of the Severians rather betrays Syrian Gnosticism than Judaistic tendencies. In their hatred of marriage they declared woman the work of Satan, and in their hatred of intoxicants they called wine drops of venom from the great Serpent, etc. (Hær, xiv). Epiphanius states that in his day Encratites were very numerous throughout Asia Minor, in Psidia, in the Adustan district of Phrygia, in Isauria, Pamphylia, Cilicia, and Galatia. In the Roman Province and in Antioch of Syria they were found scattered here and there. They split up into a number of smaller sects of whom the Apostolici were remarkable for their condemnation of private property, the Hydroparastatæ for their use of water instead of wine in the Eucharist. In the Edict of 382, Theodosius pronounced sentence of death on all those who took the name of Encratites, Saccophori, or Hydroparastatæ, and commanded Florus, the Magister Officiarum, to make strict search for these heretics, who were Manichæans in disguise. Sozomen (Hist. Eccl, V, xi) tells of an Encratite of Ancyra in Galatia, called Busiris, who bravely submitted to torments in the Julian persecution, and who under Theodosius abjured his heresy and returned to the Catholic Church. On

the other hand, we learn from Macarius Magnes (about 403; Apocr, III, xliii) of a certain Dositheus, a Cilician, who about the same time wrote a work in eight books in defence of Encratite errors. About the middle of the fifth century they disappear from history, absorbed, probably, by the Manichæans, with whom they had so much in common from the first.

Writings

The Encratites developed a considerable literary activity. The earliest writer in their defence probably was Tatian in his book "Concerning Perfection according to the Saviour", which Clement of Alexandria quotes and refutes in Strom, III, xii. Almost contemporary with him (about A.D. 150) was Julius Cassianus, known as the founder of Docetism (see DOCETÆ). He wrote a work "Concerning Self-restraint and Continency", of which Clement and St. Jerome have preserved some passages (Strom, I, xxi; Euseb, Praep. Ev, X, xii; Strom, III, xiii; Jerome, ad Gal, VI, viii). Concerning the eight books of Dositheus we know only that he maintained that, as the world had its beginning by sexual intercourse, so by continency (encrateia) it would have its end; and that he inveighed against wine-drinkers and flesh-eaters. Among the apocryphal works which originated in Encratite circles must be mentioned: The Gospel according to the Egyptians, referred to by Clement (Strom, III, ix, 13), Origen (Hom. in i Luc.), Hippolytus (Philos, V, vii), which contained a dialogue between Jesus and Salome specially appealed to by the Encratites in condemnation of marriage (to this Gospel the recently discovered "Logia" probably belong); the Gospel of Philip, of Thomas, the Acts of Peter, of Andrew, of Thomas, and other Apocrypha, furthering Gnostic-Encratite views.

Eusebius (Hist. Eccl, IV, xxi, 28) says that Musanus (A.D. 170 or 210) wrote a most elegant book addressed to some brethren who had fallen into the heresy of the Encratites. Theodoret (Hær. Fab, I, xxi) says that Apollinaris of Hierapolis in Phrygia (about 171) wrote against the Severian Encratites.

The final sentence in this paragraph ("Tatian (Tacianus), also named the first Christian heretic; then the Severian heretics proceeded from him; they believed that all sexual intercourse was impure") is not in the German edition of the chronicle.

Folio CXIII verso

Year of the World 5363 | Year of Christ 164

Anicetus the pope, a native of Syria, was a man of excellent habits. He ordained that no cleric was to grow long hair, after the command of the apostle; also that no bishop was to be consecrated by less than three other bishops. He also ordered many other things. And after conducting five consecrations in the month of December, consecrating 19 priests, four deacons and nine bishops, he was crowned with martyrdom, and was buried on the 17th day of April. He sat 11 years, 4 months and 3 days; and the chair was vacant for 17 days. [Anicetus, pope, c. 157-168].

Year of the World 5373 | Year of Christ 174

Soter (Sothar) the pope, a native of Campania, of the city of Fundanus, lived in the time of L. Commodus the emperor; and although he moved about in many dangers, he turned his conduct to spiritual matters in spite of many temptations. And he ordained that no cloister woman should touch the choral vestment, nor put incense in the censor for use in the holy office. He is credited with an epistle written to the bishops of Italy in these matters. He also ordered that no woman was to be considered a lawful wife unless blessed by a priest after the bans were proclaimed, and who with proper ceremony according to Christian custom was given over to the groom by her parents. And he cast out many dangers from the trickeries and magical arts of wicked people who were accustomed to perform at new marriages. And after he had held five consecrations in the month of December, consecrating eight priests and eleven bishops, he died. He was buried in the church of Calistals, having sat nine years, three months, and twenty days; and at that time the chair rested twenty-one days. [Soter, pope, 167-174].

Year of the World 5383 | Year of Christ 184

Eleutherius the pope, a native of Greece, of the city of Nicopolis, lived in the time of L. Antoninus Commodus. He stated that no one, because of an increase in population, should be starved for lack of those foods to which he was accustomed. He also desired that no one should be deposed from his status, unless, on complaint, he was found guilty of a crime. In this pope's time the churches were accorded peace and rest, and the Christian name was miraculously augmented through all the earth; and chiefly at Rome, where many noble Romans, together with their wives and children, accepted the Christian faith and were baptized. This pope received an embassy from Lucius, king of Britain, asking that he and his be numbered among the Christians. And finally, after he had conducted three consecrations in the month of December, ordaining priests and bishops, he died and was buried beside the body of St. Peter on the 26th day of the month of May. After he had sat 15 years, three months, and two days, the chair was vacant for five days. [Eleutherius, pope from about 175 to 189. The , at the beginning of the 6th century, says he had relations with a British king, Lucius, who wished to be converted to Christianity. This tradition – Roman, not British – is an enigma to scholars, and apparently has no historical foundation].

Year of the World 5393 | Year of Christ 194

Victor the pope, a native of Africa, ordained that Easter should be celebrated on Sunday from the 14th day of the moon of the first month to the 21st day, which was observed by the Jews on the 14th day of the moon. This same law was afterwards confirmed by the Council of Nicaea, so that we would not be looked upon as following the Jews. This Victor was martyred and buried beside St. Peter. He sat 10 years, three months, and 10 days. Then the chair rested for 12 days. [Victor I, pope from about 190 to 198. He submitted to the opinion of the episcopate in the various parts of Christendom the divergence between the Easter usage of Rome and that of the bishops of Asia. Although the observance of Easter, the annual festival of the resurrection of Christ, was at a very early period the practice of the Christian church, a serious difference as to the day of observance arose between the Christians of Jewish and those of Gentile descent. The point at issue was when the Paschal fast (Passover) was to be reckoned as ending. With the Jewish Christians, whose leading thought was the death of Christ as the Paschal Lamb, the fast ended at the same time as that of the Jews, on the 14th day of the moon (that is, the 14th day after the appearance of the new moon; for the religious part of the Jewish calendar was concerned in these appearances of the new moon, the reports of which were made by the country people) in the evening, and the Easter festival immediately followed without regard to the day of the week. The Gentile Christians on the other hand, unfettered by Jewish traditions, identified the first day of the week with the Resurrection, and kept the preceding Friday as the commemoration of the crucifixion, irrespective of the day of the month. With the one the observance of the day of the month, with the other the observance of the day of the week, was the guiding principle. Generally speaking, the western churches kept Easter on the first day of the week, while the Eastern churches followed the Jewish rule and kept it on the 14th day. The dispute was finally settled by the Council of Nicaea, summoned by Constantine in 325.]

Zephyrinus (Sephirinus) the pope, and a Roman, was in the time of Severus the emperor, a pious man, devoted to spiritual more than to temporal affairs. Therefore he ordained that a Levite and priest should be consecrated in the presence of a cleric of faith and of laymen, which was afterwards confirmed in the Chalcedonian Council. He also ordained that the blessing of the holy blood should take place in a vessel of glass and not in a wooden one (as it did before that time); but this ordinance was afterward changed; and it was decided that the blessing should not be in wood nor in glass, but in a vessel of gold or silver, or brass. He likewise ordained that all Christians, on becoming of age, should yearly, on the holy day of Easter, publicly receive Holy Communion. Finally, after the consecration of various priests and bishops, he died in the time of Severus, and was buried on the Appian Way not far from the cemetery of Calixtus on the seventh of the Kalends of September [The phrase "in the time of Severus, and was buried on the Appian Way not far from the cemetery on the seventh of the Kalends of September" is not in the German edition of the chronicle], having sat eight years, 7 months and 10 days. [Zephyrinus was a Roman, and his election is attributed to the miraculous appearance of the Holy Spirit in the form of a dove. During his pontificate the persecutions of the Christians were redoubled by the order of the emperor Severus, and the bishop of Rome abandoned his flock, reappearing when calm succeeded the tempest. It is said that in order to cause his cowardice to be forgotten, he persecuted the heretics, excommunicated the Montanists, among them Tertullian, who joined the party of these innovators, and held the papal office until about the year 217. The date of his death is uncertain. Although the Church has decreed him the honors of martyrdom, there is grave doubt whether he shed his blood for the Christian faith. He was interred in the cemetery of Calixtus in the Appian Way].

Year of the World 5413 | Year of Christ 214

Calixtus the pope, a Roman and a very wise and pious man, during the distress afflicting the Christians under the evil emperor who had departed from his forbears, ordered the observance of a gold-fast four times a year, and the consecrations which had before that time taken place in the month of December were afterwards held quarterly. He also established a cemetery named for him, in which the bodies of many martyrs were buried. But after he had baptized the Romans, Palmachius the consul and Simplicius the senator, and Felix the nobleman, together with their households, and had consecrated many priests and bishops, he was crowned with martyrdom by Emperor Alexander on the 14th day of the month of October, having sat six years, ten months and ten days. [Calixtus I, pope from 217 to 222, was little known before the discovery of the book of the . From this work, which is in part a pamphlet directed against him, we learn that Calixtus was originally a slave and engaged in banking. Falling on evil times, he was brought into collision with the Jews, who denounced him as a Christian and procured his exile to Sardinia. On his return from exile he was pensioned by Pope Victor, and later was associated with Pope Zephyrinus in the government of the Roman Church. On the death of Zephyrinus (217) he was elected in his place and occupied the papal chair for five years. He died in 222. In the time of Constantine the Roman Church reckoned him officially among the martyr popes].

Folio CXV *recto*

Commodus Lucius Antoninus, the eighteenth Roman emperor, succeeded his father M. Antoninus. While carrying him, his mother Faustina dreamed that she bore many snakes, and among them a rather violent one. And she bore Commodus and Antoninus. After the latter's death, Marcus the father, caused Commodus to be tutored by good men with great care. Although Commodus had excellent Greek and Latin teachers and masters, they were of no benefit to him, for from early childhood he bore the marks of a cruel, unchaste disposition, and at twelve years of age showed signs of his future cruelty. He went to the German wars with his father, in which he spared neither shame nor tears. At last he no longer had anything in common with his father, was offensive to all men, and became useless, except for one thing, namely, that he fought against the Germans with success, but not without assistance from the Christian soldiers. When in the same wars his army suffered for lack of water, it was sent from heaven pursuant to the prayers of the Christian soldiers; and lightning struck the Germans and Sarmatians. When he returned to Rome, he relapsed into every form of wantonness and vice, following Nero in many ways. He caused many Roman senators, and chiefly the most distinguished in nobility and address to be slain; others he forbade the city, and sold their lands and their control. His body was of regular stature, his countenance drunken, his conversation indecent. He always dyed his hair, and he praised his own locks and beard to his barber. During the time of his evil life the city suffered disaster through the destruction of the library in the Capitol by fire caused by lightning. Commodus was judged an enemy

of mankind, and strangled in the twelfth year of his reign. The senate and people demanded that his body be dragged by a hook and tossed into the Tiber. But afterwards, by an order of Pertinax, he was buried in the monument of Hadrian (Adriani).

L. Aurelius Commodus, Roman emperor, 180-192 CE, son of M. Aurelius and the younger Faustina, was born at Lanuvium, 161, and was thus scarcely twenty when he succeeded to the empire. He was an unworthy son of a noble father, one of the most savage tyrants that ever disgraced a throne. It was after the suppression of the plot against his life, which had been organized by his sister Lucilla in 183, that he first gave uncontrolled sway to his ferocious temper. He resigned the government to various favorites in succession, and abandoned himself without interruption to shameless debauchery. But he was at the same time the slave of the most childish vanity and sought to gain popular applause by fighting as a gladiator, and slew thousands of beasts in the amphitheater with bow and spear. In consequence of these exploits he assumed the name of Hercules, and demanded that he be worshipped as a god. In the following year his concubine, Mercia, found on his tablets while he slept that she was doomed to perish along with Laetus and Eclectus, and other leading men in the state. She immediately administered poison to him, but as its operation was slow, Narcissus, a celebrated wrestler, was introduced, and by him Commodus was strangled in his bath on December 31, 192.

The last two sentences of this paragraph are not in the German edition of the chronicle.

Helvius (Helius) Pertinax, nineteenth Roman emperor, was born in the village of Martis in the Apennines. By reason of his good conduct he advanced from station to station until he was crowned emperor. But he was poor, a characteristic which was then regarded as a vice; and for this he was despised. Yet he was an honorable old man, with groomed beard, curly hair, corpulent body, lordly appearance, of moderate speech, and more affectionate than good. He was finally slain in Pallacio by Julianus, the jurist, in the sixth month of his reign; for the troops and people of the court hated him. Yet the Roman populace was displeased at the manner of his death; and therefore the senate pronounced him a god. [Helvius Pertinax, Roman emperor from January 1st to March 28th, 193 CE, was of humble origin, and rose from the post of centurion both to the highest military and civil commands in the reigns of M. Aurelius and Commodus. On the murder of Commodus, he was 66 years of age, and was reluctantly persuaded to accept the Empire. He commenced his reign by introducing extensive reforms into the civil and military administration of the Empire; but the troops who had been accustomed to ease and license under Commodus were disgusted with the discipline that he attempted to force upon them, and murdered their new sovereign after a reign of two months and twenty-seven days. On his death the praetorian troops put the Empire up for sale, and it was purchased by M. Didius Julianus].

Julianus Didius was the successor to Pertinax. When the troops were carrying the head of the slain Pertinax on a pole through the city to their camp, Julianus found the body of Pertinax in the palace and caused it to be interred with great honor. Some say Julianus himself killed Pertinax and then usurped the sovereignty. Others say it was Julianus the grandson of the great jurist Julian, whose ancestors were of Milan. This man was a most evil person, and lived so shamefully that he was hated by the people and deserted by everyone. He was defeated by Severus and slain in the seventh month of his reign. [M. Didius Salvius Julianus bought the Roman Empire from the praetorian guards, when they put the Empire up for sale after the death of Pertinax in 193 CE. Flavius Sulpicianus, praefect of the city, and Didius bid against one another, but it was sold to Didius on his promising each soldier a donative of 25,000 sesterces. He held the Empire for only two months, being murdered by soldiers when Severus was marching against the city].

Severus, the Roman emperor, a native of Africa, was so well educated in Greek and Latin in infancy that he acquired a high understanding of them. When as a child he played with other children, he sat as judge and pronounced judgments, while the other children stood about him. He went to Rome where by reason of his learning he was raised from one position to another until he was chosen emperor. He was stingy, serious, and fatigued by many wars. He ruled the common people with strength and care. He was devoted to philosophy, and so victorious over the Parthians, Adiabeni, and Arabs, that he made a province of Arabia. He adorned Rome with public buildings, was moderate in his meals, poor in dress, a disposition to be fatherly, at times fond of wine, but rarely ate meat. He was handsome in person, large, wore a long beard, had gray and curly hair, a venerable countenance, and a lovely voice, and he spoke of his African country even in his old age. Finally he was subjected to many dangerous attacks, not alone in Syria, but also in Gaul and Britain, and being deserted by all his company and afflicted by his relatives, he died at Eburacum, in Gaul, in the 17th year of his reign. He left two sons, Bassianus and Geta. [L. Septimus Severus, Roman emperor from 193-211 CE, was born in 146, near Leptis in Africa. After holding various military commands under M. Aurelius and Commodus, he was at length appointed commander-in-chief of the army, in Pannonia and Illyria. The army proclaimed him emperor after the death of Pertinax (193). He immediately marched upon Rome, where Julianus had been made emperor by the praetorian troops. Julianus was put to death upon his arrival before the city. Severus then turned his arms against Pescennius Niger, who had been saluted emperor by the eastern legions. The struggle was brought to a close by a decisive battle near Issus, in which Niger was defeated by Severus, and having been shortly afterwards taken prisoner was put to death by order of the latter (194). Severus then laid siege to Byzantium, which refused to submit to him even after the death of Niger, and which was not taken till 196. The city was treated with great severity by Severus. Its walls were leveled with the earth, its soldiers and magistrates put to death, and the town itself, deprived of all its political privileges, made over to the Perinthians. During the continuance of this siege, Severus had crossed the Euphrates (195) and subdued the Mesopotamian Arabians. He returned to Italy in 196, and in the same year proceeded to Gaul to oppose Albinus, who had been proclaimed emperor by the troops in that country. Albinus was defeated and slain in a terrible battle fought near Lyons on the 19th of February, 197. Severus returned to Rome in the same year; but after remaining a short time in the capital, he set out for the east in order to repel the invasion of the Parthians, who were ravaging Mesopotamia. He crossed the Euphrates early in 198, and commenced a series of operations that were attended with brilliant results. Seleucia and Babylon were evacuated by the enemy; and Ctesiphon was taken and plundered after a short siege. After spending 3 years in the east, and visiting Arabia, Palestine and Egypt, Severus returned to Rome in 202. For the next 7 years he remained tranquilly at Rome; but in 208 he went to Britain with his sons Caracalla and Geta. Here he carried on war against the Caledonians, and erected the

celebrated wall, which bore his name, from the Solway to the mouth of the Tyne. After remaining 2 years in Britain he died at Eboracum (York) on the 4th of February, 211, in the 65th year of his age, and the 18th of his reign].

Folio CXV verso

Lucius, king of the English (Anglorum), son of King Coilus (Coilli) of Fustus(?), receiving the kingdom among the English or the Britians, was called by the Lord. He sent a message to Eleutherius, the pope, requesting him to enroll his people among the number of the Christians. Immediately the pope sent Fugacius and Damianus, two distinguished men, to baptize the king and his people. After receiving baptism Lucius gave over all the pagan temples for use as Christian churches. These he increased and enlarged, and then left his kingdom. He first went to Gaul and then to Upper Rhaetia, passing through the city of Augsburg (Augustam) to Chur (Curiensem); and there he brought many people to the dominion of the Lord, rested in virtue and peace, and performed illustrious miracles. His sister Emerita lived in a castle nearby, called Trimus. Through fire she earned the everlasting crown, and her day is the 3rd of December. Lucius conquered for Christ all of Bavaria and Rhaetia between the Alps. [Lucius, legendary king of Britain, is said to have been baptized by Timothy the disciple of Paul, and by solemn decree to have converted all the pagan temples throughout his realm into Christian churches, and to have transformed the sees of twenty-eight flamens (ancient Roman priests) and three arch-flamens into so many bishoprics and arch-bishoprics. According to another version of the story, Lucius sent letters to Pope Eleutherius desiring instructors in the Christian religion, and was supplied with Faganus Duvanus, who converted all Britain and then returned to Rome to give an account of their success. According to one account Lucius died childless at Gloucester and was buried there; but according to the belief of the Church of Coire in the Grisons, he made a pilgrimage to Rome with his sister Emerita, and died at Coire, where he was interred. The earliest British testimony to this extravagant story is that of Nennius (9th century), who says, "After the birth of Christ one hundred and sixty-seven years, King Lucius, with all the chiefs of the British people received baptism, a legation having been sent by the emperors of Rome and by Evaristus, the Roman Pope. Lucius was called Leuer Maur, that is, of Great Splendor, on account of the faith which came in his time." William of Malmsbury adds that the Roman missionaries Phagan and Deruvan came to Glastonbury. At Coire, the story goes that Lucius having laid aside crown and scepter, attended by his sister, crossed Gaul, passed through Augsburg, and came to the Alpine valley of the Grisons, and became the apostle of the Rhaetian Alps. The pagans cast him into a hot spring, but he emerged unhurt, and with his sister retreated to a cave. She was seized by the pagans and burned to death at Trimus, while Lucius lost his life in the castle of Martiola].

Trogus Pompeius, a Spanish historian, gained renown by his history from Belus, the father of Ninus, king of Assyria, to the reign of Julius Caesar, divided into forty-four books. Justin (Justinus), the historian, later abridged these books. [Trogus Pompeius lived in the time of Augustus. He wrote the , a history of the Macedonian monarchy, but due to its many deviations, really a kind of universal history from the rise of the Assyrian monarchy to the conquest of the East by Rome. The original work of Trogus, which was one of great value, is lost. The work of Justin is merely a selection of such parts as were worthy of being generally known].

Dionysius, a bishop of Corinth, as Eusebius writes, lived in the time of Soter (Sotheris) and was a man of such eloquence and versatility that he not only taught the people of his own state and province, but also the bishops of other cities and places by his letters and epistles. Having been instructed in the teachings of the Apostle Paul, he became bishop of Corinth, and in that capacity found it easy to maintain others in office and to teach them by his writings. Of these writings he sent six for use at as many different places. Many other highly learned men lived at this time. []

Theodotion (Theodocion), born in Asia from the country of Ephesus, was a highly learned man and well versed in the Scriptures. This third translator of the Holy Scriptures lived in these times, together with the men already mentioned. In addition to his interpretation and translation he left many other writings in praise of the Christian religion. He was a disciple of Tatian before the latter fell into heresy. By means of his numerous writings he ingeniously ridiculed Apelles the heretic, because Apelles said that he did not know the God whom Theodotion worshipped. Apelles said that Christ was not in truth the Son of God, but an imaginary being. [For Apelles, see Folio CXIIIv and note ad loc].

Clement, a priest of Alexandria, and an ingenious and highly informed man, as Jerome writes, also flourished with the above-mentioned persons. He wrote many and various books as well as letters. Origen was his disciple. [Saint Clement of Alexandria, born Titus Flavius Clemens (c. 150 - 211/216), was one of the early Church Fathers and perhaps the most distinguished teacher of his age. His numerous writings, widely quoted in the Middle Ages, attempted to unite Greek philosophical traditions with Christian doctrine. Steeped in pagan literature, his ideological view of Christianity was one part Plato and two parts Bible. His student Origen succeeded him as head of the school of Christian education at Alexandria. See also Eusebius, 5.11, 6.6, and 6.13-14].

Apollonius, a Roman senator and highly educated man, suffered martyrdom in the time of Pope Eleutherius, when the churches were at peace. He preached a fine sermon in praise of the Christian faith, although this was forbidden on pain of death. He presented to the Emperor Commodus an excellent work that the emperor caused to be read at a session of the senate. Afterwards he was betrayed as a Christian by one of his own servants, and was beheaded on the 18th day April. After his death many heresies gained the ascendancy, etc.

Tertullian of Carthage, son of a centurion and proconsul, and celebrated for his learning and intelligence flourished at this time, as Jerome writes. In middle life he was the most renowned of the clergy at Rome. However, through jealousy he was so harassed with slanders and threats that he felt compelled to join the heretic Montanus; and in consequence he wrote many books against the Christian faith. He lived to a declining old age. [Q. Septimus Florens Tertullian, most ancient of the Latin fathers. Notwithstanding the celebrity he

has always enjoyed, our knowledge of his personal history is very limited, being derived almost exclusively from a succinct notice of Jerome. From this we learn he was a native of Carthage, son of a proconsular centurion (an officer who acted as a sort of aide-de-camp to provincial governors); that he flourished chiefly during the reigns of Septimus Severus and Caracalla; that he became a Presbyter, and remained orthodox to middle life, when in consequence of the envy and ill-treatment which he experienced on the part of the Roman clergy, he went over to the Montanists and wrote several books in defense of those heretics; that he lived to a great age and was the author of many works. He was born c. 160, and died c. 240. The most interesting of his numerous works is his , a defense of Christianity. His writings show him a man of varied learning; but his style is rough, abrupt, and obscure, abounding in far-fetched metaphors and extravagant hyperboles].

ILLUSTRATION

Lucius and Emerita, his sister, are represented by a dual portrait, specially designed for this purpose. Bede (*Historica Ecclesiastica*, I, 4) states that in 156 CE, in the reign of the Roman emperors Aurelius and Verus, and in the pontificate of Pope Eleutherius, Lucius, a British king, sent a letter to the Pope praying for his assistance that he might be made a Christian; and having obtained this favor, was, together with his people, instructed in the Christian faith. To this tale the credulity of later ages has added many particulars. Ciraldus Cambrensis makes Lucius king of the Britons, and the missionaries from Rome effect the conversion of the whole population of the island. Geoffrey of Monmouth makes Lucius the son of Coilus, the son of Marius, the son of Arviragus, and agrees with Ciraldus about the conversion. Some other traditions and legends of the Middle Ages made Lucius resign his crown, travel as a missionary, with his sister St. Emerita, through Rhaetia and Vindelicia, and suffer martyrdom near Curia or Chur. The history and even the existence of Lucius are doubted by some critics. A letter is extant, professing to be from Pope Eleutherius "to Lucius, king of Britain," but it is doubtless spurious. In the woodcut Lucius appears in regal robes, and sainted. Across his right shoulder he carries three scepters, no doubt emblematical of his triune sovereignty. With his right hand he poises a shield, inscribed with his coat of arms. Here the British lion is absent, and we see only a rampant unicorn—at least a unicorn by inference. According to fable this beast has the head and body of a horse, the hind legs of an antelope, the tail of a lion (or sometimes that of a horse), sometimes the beard of a goat, and, as its chief feature, a long, sharp, twisted horn, similar to the narwhal's tusk, set in the middle of the forehead and projected forward. Hence the Latin unicornus, 'single-horned.' The medieval conception of the unicorn possessing great strength and fierceness is perhaps due to the fact that in certain passages of the Old Testament (Num. 23:22, Deut. 33:17, Job 39:9-10) the Hebrew word r'em, now translated in the Revised Version "wild ox," was translated unicornus, or rhinoceros, and in the Authorized Version "unicorn," though in Deut. 33:17 it obviously refers to a two-horned animal. Isidore 12:2, 12, tells how the unicorn has been known to defeat the elephant in combat. According to ancient tradition "The horn that is between the eyes signifies that he is the supreme king."

In heraldry the unicorn was sometimes used as a device, but oftener as a supporter, and subsists to the present day as the left hand supporter of the British royal arms. This position it assumed at the Union, the Scottish royal arms having been supported by two unicorns. In the woodcut before us the artist has depicted either a goat or the two-horned animal of Deuteronomy. But I fear we must call it a goat. Note the two horns, bent back over the neck—not the straight spiral single-horn of the fabulous animal, proceeding forward from a point between the eyes.

Emerita, sister of Lucius, is portrayed as a queen, crowned and sainted. In symbolism of her martyrdom she carries a flaming torch.

Folio CXVI recto

The fifth persecution of the Christians began in this year as a result of the anger of Severus the emperor. He was the fifth, after Nero, who persecuted the Christians; but he was constantly harassed and worried by various dangers and wars. Nor did the Roman people escape God's vengeance, for they were miraculously troubled with civil wars. In this persecution suffered those named below.

Irenaeus (Hyreneus), bishop of Lyons (Lugdunensis), was a highly learned man, and was martyred for the name of Christ. He was of great renown under Commodus. Jerome writes that he was a disciple of Polycarp, the martyr. By him he was so well instructed that he wrote five books against heresy, one against the pagans, and many other works. Finally he was placed on two hills by the emperor Severus, on one of which stood a cross, on the other an idol; and he was asked to choose between death on the cross and life through the idol. But, with the people, he came to the cross, and they were all crowned with martyrdom on the 28th day of June. [Irenaeus, one of the early Christian fathers, was probably born at Smyrna between 120 and 140 CE. In his early youth he heard Polycarp. He afterwards went to Gaul, and in 177 succeeded Pothinus as bishop of Lyon. He made many converts from the pagans and was most active in opposing the Gnostics, especially the Valentinians. He seems to have lived about the end of the second century. His only work now extant, ('Against Heresies') is intended to refute the Gnostics. The original Greek is lost, with the exception of a few fragments, but the work exists in a peculiar Latin version].

Leonides of Alexandria, father of the great Origen, was a very pious man. In the time of this persecution he suffered martyrdom. In the tenth year of the emperor Pertinax, his young son Origen determined to follow his father as a martyr, had he not been hindered by God's will (for he was useful to many people) and the concern of his mother; for when he decided openly to confess Christ on the next day she secretly hid his clothes during the night, and so kept him from the tyrants. But he urged his father to martyrdom, and, with his mother and six brothers was left in poverty; for because of their acknowledgment of Christ, the paternal inheritance was forfeited to the state. []

Eugenia, daughter of Philippus, the illustrious Roman, was a beautiful virgin, educated in the liberal arts. She, together with Prothus and

Jacinthus, the brothers who left their parents, was baptized by Helenus the bishop; and thereafter, while she lived in male clothes in a monastery, she was accused of rape by a woman named Melantia (Melancia). For this reason she was brought before the judge, and was threatened with the martyrdom which had been prepared for her. But as they tore her clothes, she appeared to be a woman; and it was discovered that she was the judge's daughter; and the people were glad, but fearful; for Melantia, together with her house, was destroyed by a miraculous fire. And her parents, together with the entire household permitted themselves to be baptized. Afterwards, with her mother and the brothers Prothus and Jacinthus, she went to Rome; and by the example of their virtue they encouraged many people to accept the faith; and particularly Basilla, whom they urged to perpetual chastity. Because she would not sacrifice to the goddess Diana, she was tied to a stone and thrown into the Tiber; but the stone broke and she remained unharmed. Finally, after enduring many tortures, she was slain in prison on the day of Christ's birth. Her body was interred in her own soil, not far from Rome. [Eugenia, anciently one of the most popular saints in the Roman calendar, was the daughter of Philip, proconsul of Egypt in the reign of Commodus. She was brought up at Alexandria in all the wisdom of the Gentiles, was converted to Christianity, and in learning, eloquence and courage, seems to have been the prototype of Catherine, by whom, however, she has been completely eclipsed. According to legend she put on man's attire, and became a monk in Egypt, under the name Eugenius. Later, returning to Rome, she suffered martyrdom by the sword under the emperor Severus. She rarely appears in works of art, having lost her popularity in the period of revival].

Perpetua and Felicitas, the holy women, together with Saturninus and Secundulus, were martyred in Mauretania, in the Tiburtine city, on the 7th day of March. After the death of Secundulus in prison, they were thrown to the wild beasts and torn asunder. [Unlike nearly every other (largely legendary) account of martyrdom that comes down to us, the record of what is known as "The Passion of St. Perpetua, St. Felicitas, and their Companions" is one of the great treasures of martyr literature, a document which is said to preserve the actual words of the martyrs and their friends. Saints Perpetua and Felicitas were involved in a violent persecution under the emperor Severus in 202. It reached Africa the following year, when five catechumens were apprehended at Carthage for the faith, namely, Revocatus, and his fellow slave Felicitas, Saturninus, and Secundulus, and Vivia Perpetua. Felicitas was expecting her confinement. Perpetua had an infant at her breast, was of good family, twenty-two years of age, and married to a man of quality in the city. These five martyrs were joined by Saturus, probably the brother of Saturninus. Saturus seems to have been their instructor. He underwent a voluntary imprisonment because he would not abandon them. The father of Perpetua made every effort to influence his daughter to resume pagan belief, he being a pagan himself; but she refused. All the prisoners had visions of their own martyrdom, and they were finally condemned to death by exposure to wild beasts in the arena. Perpetua and Felicitas were exposed to a wild cow, which attacked them and tossed them about. But they regained their footing, and while they stood together expecting another assault from the beasts, the people cried out that it was enough; and they were led to the gate where those that were not killed by the beasts were dispatched at the end of the shows by the confectores ('finishers'). All the martyrs were now brought to the place of their final butchery; but the people, not yet satisfied with beholding blood, cried out to have them led into the middle of the amphitheater so that they might have the pleasure of seeing them receive the last blow. Perpetua fell into the hands of a very frightened and unskillful apprentice of the gladiators, who, with trembling hand, gave her many slight wounds, which made her languish a long time. The two women were martyred on March 7th, 203 CE].

Narcissus, patriarch of Jerusalem, lived in the time of Victor the pope and Severus the emperor. Once upon a time when the lamps lacked oil, he caused water to be poured in them, and the water became viscous, and the lamps were lighted. He was accused by false witnesses, but they were punished by divine judgment. And he went into the wilderness; and as he became aged and did not want to hold office merely for appearance sake, Alexander, the bishop of Cappodocia, was put in his place with his consent. Afterwards he was also martyred.

Narcissus was the 30th bishop of Jerusalem. The controversy about the Paschal festival had continued to divide some parts of the Eastern and Western Churches ever since the time of Polycarp and Anicetus in 158. The dispute was running high when Narcissus became bishop of Jerusalem. The Churches of Asia Minor adhered to the Jewish method of observing the festival on the 14th day of the first month; whereas all the other churches kept it on the day before the Sunday on which they celebrated the Resurrection of Christ. A synod held at Edessa by unanimous decision brushed aside the Jewish method of keeping the festival.

Narcissus is said to have performed a notable miracle. On Easter Eve oil was lacking for the lamps. Narcissus ordered water to be drawn from a well and poured into the lamps, and it worked as well as oil.

Strict discipline caused Narcissus to be subjected to slanders, which caused him to retreat to the desert where he lived a life of solitude. After many years he reappeared as one risen from the dead, and resumed his office at the people's urging.

Eusebius, Potentianus, Vincentius, and Peregrinus, very noble Roman men, were slain for their Christian faith before this time in the reign of Commodus Augustus, having first been subjected to many tortures. First these men were placed on the rack and were stretched very sharply by their tendons. Then there were very cruelly beaten with clubs. But when they still remained most faithfully steadfast in their praise of God, they were glorified [The word translated as 'glorified' is from the verb mactō, -are, which can also mean 'magnify', 'extol', 'honor', 'elevate', 'sacrifice', 'kill', 'slaughter', and 'destroy'.] to the release of their spirit on the 8th of the Kalends of October. [The last three sentences of this paragraph are not in the German edition of the chronicle.]

Julius the senator, was, together with his entire household, converted to Christ by these same martyrs, and baptized by Rufinus (Ruffinum). At the instance of the emperor they were killed with clubs. The body of Julius was buried by Eusebius. The judges sentenced him to have his tongue cut off, and when this took place, he sang the praises of God. As a result of that Antoninus was converted; and he was beheaded. Then Eusebius was beaten with leaden thongs until he rested in the Lord.

Year of the World 5423 | Year of Christ 224

Urban (Urbanus) the First, a pope and native Roman was renowned for his learning and pious life in the Year of Christ 224, under the Emperor M. Aurelius Antonius. With his exceptional learning he drew many people to the faith, particularly the excellent man Valerianus, the betrothed of St. Cecilia, and Tiburtius (Tiburcium) his brother, who afterwards suffered martyrdom with fortitude. This pope ordained that no one should be elected bishop who had not been consecrated as a priest or deacon, and that the church might take the landed estates given by the faithful for the use of all the clergy as common property, and not for the use of any one person in particular. However, there has been a departure from this rule, so great has human selfishness and greed become today. He was crowned with martyrdom on the 24th day of May, after having sat (in office) four years, ten months and 12 days. Then the chair was vacant for 30 days. [Urban I was bishop of Rome from 222 to 230; he was preceded by Calixtus and followed by Pontian].

Pontian (Pontianus) the pope, a Roman, lived in the time of the emperor Alexander in the year from the founding of the city (i.e, Rome) 974, but in the Year of Christ 228. He was a good and pious man. At the instigation of the idolaters he was banished from Rome and sent to the island of Sardinia with Philip the priest. And there, after enduring much grief and severe suffering for the Christian faith, he died. His body was brought back to Rome by Pope Fabian at the instance of the pious, and was there buried with great honor. He sat for nine years, five months and two days, and the chair was vacant ten days. [Pontian, pope, 230 to 235, was exiled by the emperor Maximus and in consequence of this sentence, he resigned September 28, 235. He was succeeded by Anterus].

In several histories one finds Cyriacus as successor to Pontian, and the statement that he left the papacy so that he might suffer martyrdom with the virgins. But calculations of time do not allow this, as the legend of the eleven thousand virgins shows. And he is said to have sat (in office) one year and three months. However, he was not placed in the register of the popes because he abdicated without the consent of the fathers.

Year of the World 5433 | Year of Christ 234

Anterus (Antherus), the pope, a Greek, and a very good man, ordered the history of the martyrs industriously investigated and recorded by the notaries, and to be laid up in the archives of the churches, so that the memories and careers of righteous persons might not be lost. He ordained that a bishop leaving his first episcopate should not undertake another for his personal advantage or through necessity alone, but with the consent of the congregation to which he was assigned, and the approval of the pope. But some now think otherwise, and, not concerning themselves with herding their flock, consider only their personal advantage, and how they may enlarge their own revenues and wealth and increase the number of their retainers. Anterus, however, with but one bishop, went to his martyrdom, after having sat 11 years one month and 12 days. And the chair was vacant 13 days. [Anterus, also called Anteros, was pope for some weeks at the end of 235, and died January 3, 236 CE. According to ('Book of the Popes') he was martyred for having ordered a collection of the acts of the martyrs to be made and included in the archives of the church. His original epitaph was discovered in the Catacombs in 1854].

Tiburtius (Tiburcius) and Valerianus, brothers, highly renowned Roman citizens, were brought into the faith by the help of Cecilia the virgin and through Urban the pope. Afterwards, pursuant to the sentence of Almachius, the prefect of the city, they were first beaten with clubs, and finally slain with the sword, all for the name of Christ. So was Maximus, the renowned man, who kept them in prison, and who was also a Christian, also beaten to death with a leaden instrument. His body was buried with those of Tiburtius and Valerianus by Cecilia on the 14th day of April.

Cecilia, the Roman virgin, beautiful in person, and illustrious for her morals, piety and exemplary chastity, was an only daughter of her parents, who gave her in marriage, together with royal riches, to the above named noble Roman youth Valerianus. She brought him, together with Tiburtius, into the Christian faith; and by her sweet teachings and constancy she kept their minds focused on it in their endurance of martyrdom. She too, remained firm in her suffering at her father's house, which previously had been consecrated to God through Pope Urban at her request. Then when Almachius urged this Cecilia to sacrifice to idols, and her parents also tried to prevail upon her to do so, she refused, and acknowledged herself to be a Christian. Immediately afterwards Almachius caused her to be burned day and night with scalding water; but as she remained unharmed he ordered her to be beheaded. However, after the executioner had given her three strokes, he still failed to decapitate her; and as the Roman law forbade a fourth stroke, he left her half dead. In three days she divided her estate among the poor, and commended to Pope Urban those who had converted her to the faith. This very beautiful virgin suffered (martyrdom) around the 220th year of the Lord on the 22nd day of the month of November in the time of Alexander the emperor.

Cecilia, according to legend, was a noble Roman lady who lived in the reign of Alexander Severus. Her parents, who secretly professed Christianity, brought her up to their own faith, and she was remarkable for her enthusiastic piety from early childhood. According to tradition she was very much devoted to music, and invented the organ, which she consecrated to the service of God. At about the age of 16 her parents married her to a young Roman, virtuous, rich, and of noble birth, named Valerian. He was, however, still a pagan, and she converted him and his brother Tiburtius to the Christian faith. They were baptized by Urban, who being persecuted by the pagans, had taken refuge in the Catacombs. All three went about doing good, giving alms, and encouraging those about to be put to death for Christ's sake, and, after their fellow Christians' deaths, buried their bodies.

Jameson (Sacred and Legendary Art, II, 4th edition; London 1863; pp. 194-210) relates her story thus:

Now there was in those days a wicked prefect of Rome, named Almachius, who governed in the emperor's absence; and he sent for Cecilia, her husband, and his brother, and he commanded them to desist from their practices of Christian charity. But they refused. The two brothers were thrown into prison, and committed to the charge of a centurion named Maximus, whom they converted, and all three, refusing to join in the sacrifice to Jupiter, were put to death. Cecilia buried them in the cemetery of Calixtus. Then Almachius, covetous of the wealth Cecilia had inherited, sent for her, and commanded her to sacrifice to the gods, but she refused. Almachius ordered her carried back to her own house, and her bath filled with boiling water, and her to be cast therein. But it had no effect upon her. Then Almachius sent an executioner to behead her with the sword; but his hands trembled so that after wounding her with three strokes in the neck and breast, he went away leaving her bleeding and half dead. She lived for three days, in which she distributed her possessions to the poor; and she called to Urban, and desired that her house, in which she lay dying, should be converted into a place of worship for the Christians. She was buried by Urban in the same cemetery with her husband.

ILLUSTRATION

St. Cecilia, a new portrait. She wears a crown (of martyrdom) and the saintly nimbus. With both hands she holds a hornbook with inscription, introduced no doubt as a symbol of her early devotion to study of the gospel. The name 'horn-book' was originally applied to a sheet containing the letters of the alphabet, which formed a primer for the use of children. It was mounted on wood and protected with transparent horn. The wooden frame had a handle, and it was usually hung at the child's girdle. The sheet, which in ancient times was of vellum and latterly of paper, contained first a large cross – the criss-cross – from which the horn-book was called the Christ Cross row, or criss-cross-row. The alphabet in large and small letters followed. The usual exorcism – "in the name of the Father and of the Son and of the Holy Spirit, amen" – followed, then the Lord's Prayer, the whole concluding with the Roman numerals.

Due to her devotion to music and the tradition that she invented the organ, Cecilia is generally represented as the patroness of music, carrying a scroll of music or a small organ, or as playing the organ.

Folio CXVII recto

Bassianus, son of the aforesaid Severus, and surnamed Aurelius Antoninus Caracalla, was a Roman emperor. When Severus died he left two sons, Bassianus and Geta. Bassianus was his father's successor in the sovereignty, but Geta was adjudged a public enemy and slain by Bassianus, who, in the course of a life checkered with evil, also assassinated Papinian (Pampinian) [Papinian, celebrated Roman jurist, was praefectus praetorio ('Commander of the Praetorian Guard') under the emperor Septimus Severus, whom he accompanied to Britain. When the emperor died at York, he is said to have commended his two sons Caracalla and Geta to the care of Papinian. But on the death of his father, Caracalla dismissed Papinian from his office, and shortly put him to death. No Roman jurist had a higher reputation than Papinian, and he was a model of a true lawyer]. the jurist. Bassianus was even more cruel and licentious than his father, avoiding no form of evil. He took his stepmother for wife. He caused to be beheaded those who wore medicine about their throats for quaternary or tertiary fever; and so those who urinated against the pillars were condemned by him. Finally he was slain in the war against the Parthians in the 6th year and second month of his reign, at the age of forty-three. [Caracalla, Roman emperor (211-217 CE), son of Septimus Severus and his second wife Julia Domna, was born at Lyons in 188 CE. He was originally called Bassianus after his paternal grandfather, but afterward M. Aurelius Antoninus, which became his legal name. Caracalla was a nickname derived from a long tunic worn by the Gauls, which he adopted as his favorite dress after he became emperor. In 198 Caracalla, at the age of ten, was declared Augustus, and in the same year accompanied his father on the expedition against the Parthians. He returned to Rome with his father in 202, and married Plautilla, daughter of Plautianus, the praetorian prefect. He then went to Rome with his father, and on the death of the latter at York in 211, Caracalla and his brother Geta succeeded to the throne, according to their father's arrangements. Caracalla's first aim was to obtain the sole government by the murder of his brother, which he accomplished in 212. The assassination was followed by the execution of many distinguished men whom Caracalla suspected of favoring his brother, and among these was the celebrated jurist Papinian. Caracalla's cruelties and extravagances knew no bounds; and after exhausting Italy by his extortions, the provinces that he visited became the scenes of fresh atrocities. In 214 he visited Gaul, Germany, Dacia, and Thrace. In 215 he went to Syria and Egypt, and his sojourn at Alexandria was marked by general slaughter of the inhabitants to avenge certain sarcastic pleasantries in which they had indulged against him and his mother. He crossed the Euphrates and laid bare Mesopotamia. He intended to cross the Tigris but was murdered near Edessa by Macrinus, the praetorian prefect].

Opilius Macrinus, after the assassination of Caracalla, attained the sovereignty together with his son and Albinus; but as they reigned only a year and two months, they accomplished nothing memorable. They were slain by the troops as a result of discord among them. Macrinus was slain by Elagabalus (Heliogabolo) at Antioch. [M. Opilius Severus Macrinus, Roman emperor, April 217 to June 218 CE, was born at Caesaria in Mauretania, of humble parents in 164 CE, and rose at length to be prefect of the praetorians under Caracalla. He accompanied the latter on his expedition against the Parthians and was proclaimed emperor after the death of Caracalla, whom he caused to be assassinated. He conferred the title of Caesar upon his son Diadumenianus (spelled 'Diadumenus' in the), and gained great popularity by repealing certain obnoxious taxes. However, in the course of the same year the Parthians defeated him with great loss, and compelled him to retire into Syria. While there, his soldiers, with whom he had become unpopular by enforcing discipline among them, were easily seduced from their allegiance, and proclaimed Elagabalus as emperor. With the troops that remained faithful, Macrinus marched against the usurper, but was defeated, and fled in disguise. Shortly afterward he was seized in Chalcedon, and put to death after a reign of 14 months]. Diadumenianus (Diadumenus) was named Antoninus by his father and the sovereignty was publicly set aside for him while still a child. Of all children he was most favored in stature, tall in person, with blond hair, black eyes, a straight nose, a beautiful chin, and a mouth always ready to be kissed. When he first put on his regal attire he appeared so handsome that he was loved

by all. [Diadumenianus, or Diadumenus, son of the emperor Macrinus, received the title of Caesar when his father was elevated to the throne in 217 CE, but was put to death in the following year about the same time with Macrinus]. And so Clodius Albinus, called an emperor in Gaul, was of noble ancestry. And after those had reigned a short time, but accomplished nothing memorable, various historians have left them by the wayside. Yet Albinus, because of his gluttony, left a name memorable among the shepherds; for, as Cornelius says, at one dinner he ate one hundred Campanian peaches, ten Hostian melons, five hundred figs, and four hundred snails. [Clodius Albinus was born at Adrumetum in Africa. Commodus, the Roman emperor, made him governor of Gaul, and afterward also of Britain, where he was at the time of the death of Commodus in 192 CE. In order to secure the neutrality of Albinus, Septimus Severus made him Caesar. However, after Severus had defeated his rivals, he turned his arms against Albinus, and a great battle was fought between them at Lugdunum, now Lyons, in Gaul, in the year 197, in which Albinus was defeated and slain].

Marcus Aurelius Antoninus [The official name of the Roman emperor Elagabalus (also called Heliogabalus)]. received the throne, and, as one says, was the son of the aforesaid emperor Caracalla by Soemias (Semiamira) his most beautiful concubine. Some say he was conceived of the common rabble. This emperor ordered his mother to attend the Roman senate, and he was the first emperor at whose instance a woman went to the senate in a man's place. He made a separate senate for the women, who passed ridiculous laws, for instance, how the women should dress, what precedence they were to have over one another, and which was to rise in the presence of the other, etc. This Elagabalus left no memory other than of his vileness and shamelessness. He made virgins pregnant, and always kept lascivious women in his house. He put away the Roman senator Sabinus, and conferred honors and offices upon evil and vile persons. Among the Roman emperors he was the first to have a silver table and vessels. And when his friends warned him to take care of himself, he answered and said, What is better than to be my own heir and that of my wife? He overwhelmed his parasites in cunningly crafted dining rooms with violets and flowers, so that some died.

A 'parasite' was an individual in the Greco-Roman world who must have somebody else's food, someone who must find a way to somebody else's dinner table. The ostensible goal was free food, but the real goal was to secure recognition—and therefore social status and a modicum of respect—from your host, an aristocratic elite who was at least one rung (often more) higher up the social ladder than the parasite.

Schedel (or his immediate source) abridges the original text, taken from the *Historia Augusta* (21.5), that more clearly describes the suffocating death by flowers Elagabalus devised for his banqueting 'friends': "In a banqueting-room with a reversible ceiling he once overwhelmed his parasites with violets and other flowers, so that some were actually smothered to death, being unable to crawl out to the top." (Herman Peter, trans.; Loeb Classical Library, 1924)

He also invented certain carnal pleasures; but for his foolhardiness he and his mother were slain in an uprising of the army. They say that when a prophecy had been spoken to him by some Syrian priests that he would die a violent death, he prepared cords entwined with purple and scarlet silk in order that he could put an end to his life by the noose. He had gold swords, too, prepared, with which to kill himself. [This sentence and the preceding one, taken almost verbatim from 33.2-4, are not found in the German edition]. But these were of no use. He died after having been dragged by vagabonds through the streets, plunged most foully into sewers, and hurled into the Tiber in the fourth year of his reign; [] and thus ended the name of Antoninus. [Elagabalus (Heliogabalus), Roman emperor from 218 to 219 CE, was the son of Julia Soemias and Varius Marcellus. He was born at Emesa about 203, and was originally called Varius Avitus Bassianus. While yet a child he became, along with his cousin Alexander Severus, priest of Elagabalus, the Syro-Phoenician Sun-god, to whose worship the temple was dedicated in his native city. It was from this circumstance that he was called Elagabalus. He owed his elevation to the intrigues of his grandmother, who circulated the report that he was the offspring of the secret commerce between Soemias and Caracalla, and induced the troops in Syria to salute him as their sovereign by the title M. Aurelius Antoninus. Macrinus immediately marched against him, but was defeated near Antioch on June 8, 218, and shortly afterward put to death. Elagabalus was now acknowledged as emperor by the senate, and in the following year he came to Rome. His reign was characterized throughout by the most fantastic folly and superstition, together with impurity so bestial that the particulars almost transcend the limits of credibility. He adopted his first cousin Alexander Severus, and proclaimed him Caesar. Having become jealous of Alexander, he attempted to put him to death, but was himself slain with his mother by the soldiers, with whom Alexander was a great favorite].

Alexander became emperor when Elagabalus was slain. He had a Christian mother, named Mamaea. This man was an image of virtue, and he greatly fostered the return of the common weal that had declined through the licentiousness of the previous emperor. In this were helpful to him Julius Frontinus, the great scholar, and Ulpianus and Paulus, men highly informed in civil rights. He lived without pomp or covetousness for honors, and employed prudence to such a degree that he was deceived by none. He despised money, favoritism, and jewels. He wanted to build a temple to Christ and count him among the gods. This Alexander, though crowned while still young, soon made war against the Persians, and he decisively defeated their king Xerxes. Alexander was an earnest and strict military disciplinarian, and he deposed a great number in the army; for this reason in an uprising of the military at Mainz in Gaul, he was slain in the thirteenth year of his reign. When this emperor punished someone he caused a bailiff to call out what he had often heard from the Christians: That which you do not wish to be done to you by another, you should not do. This he loved so much that he ordered it to be inscribed at street corners and on public buildings. [M. Aurelius Alexander Severus, usually called Alexander Severus, was Roman emperor from 218-235 CE. He was the son of Gessius Marcianus and Julia Mamaea, and first cousin to Elagabalus. He was born at Arca, in Phoenicia, in the temple of Alexander the Great, to which his parents had gone for the celebration of a festival on October 1st 205 CE. In 211 he was adopted by Elagabalus and created Caesar. On the death of Elagabalus in 211, Alexander ascended the throne. After reigning in peace for some years, during which he reformed many abuses in the state, he was involved in a war with Artaxerxes of Persia. Over him Alexander gained a great victory in 232. He celebrated a triumph at Rome in 233, and in the following year set out for Gaul, which the Germans were devastating; but before he could make any progress in the campaign, he was waylaid by a small band of mutinous

soldiers, instigated, it is said, by Maximus, and slain, along with his mother, at the age of thirty. He was, it is said, distinguished by justice, wisdom, and clemency in all public transactions, and by the simplicity and purity of his private life].

Folio CXVII verso

Origen (Origenes), a native of Alexandria, son of a martyr, and a priest of the Alexandrian church, a prince among all the philosophers and theologians of his time, flourished in these times at Alexandria. From youth he was very Christian and a student of exceptional intelligence; and in the tenth year of the Emperor Severus Pertinax, during the persecution of the Christians in which his father Leonides was martyred, Origen, his young son, urged him to martyrdom. After the death of his father, Origen, according to his means, protected those who were oppressed with punishments by the tyrants, and comforted those who were led forth to their death. Afterwards he devoted himself entirely to spiritual matters and held the office of preacher. He was of such great intelligence that no tongue or scripture was unknown to him. He observed wonderful moderation in his food and drink, and held himself aloof from strange matters. He followed Christ in poverty, and for many years wandered about barefooted. Many people, emulating his virtue and Christian faith, willingly suffered martyrdom. He successfully fought against the heresies of the Ebionites, who maintained that Christ was a natural person born of Joseph and Mary, and interpreted the law according to Jewish custom. He never slept in a feather bed, and entirely abstained from meat. In his zeal for the faith he castrated himself. Because of his wisdom in the Scriptures and his strict life, Mamaea, the Christian woman, mother of Alexander, caused him to be called to Antioch, and she and her son held him in great esteem. Origen possessed so much knowledge and scriptural wisdom that seven scribes were hardly able to keep pace with him. And so he employed another seven scribes and seven well-instructed young virgins, all of whom tired under the burden of transcribing his dictation. And although Porphyry, the grim persecutor of the Christians, considered Origen an enemy, yet at times he also praised him, calling him a prince of philosophers, and stating that Origen followed all the secret arts of Plato. Jerome says that this Origen wrote six thousand books. Yet (as Augustus and Jerome state), he erred in many respects, principally in the book of princes, called *Periarchon*, from which the Origenian heresy originated. These heretics said that Christ in his great mercy would not only redeem mankind, but also the rebel angels. But (as some say), Origen, in a letter to Pope Fabianus, recanted the evil things that he thus set forth. Some place the responsibility for his errors upon Ambrosius, one of his opponents, who exposed his unauthorized writings. And therefore some, such as Eusebius and Rufianus (Ruffino), and others, praise Origen; and some of his writings are accepted by the churches. At last, in the Year of Our Salvation 236, he died at the age of sixty-nine and was buried at Tyre. [Origenes, usually called Origen, one of the most eminent of the early Christian writers, was born at Alexandria in 186 CE. He received a careful education from his father Leonides, who was a devout Christian, and subsequently became a pupil of Clement of Alexandria. His father having been put to death in the persecution of the Christians in the 10th year of Severus (202), Origen was reduced to destitution; whereupon he became a teacher of grammar, and soon acquired a great reputation. At the same time he gave instruction to several of the pagans, and, though only in his 18th year, was appointed to the office of Catechist, which was vacant through the dispersion of the clergy as a result of the persecution. He showed a zeal and self-denial beyond his years. Deeming his profession as teacher of grammar inconsistent with his sacred work, he gave it up, and lived on practically nothing. His food and his periods of sleep were restricted within the narrowest limits; and he performed an act of self-mutilation by castrating himself, in obedience to what he regarded as the recommendation of Jesus (Matthew 29:12). At a later time, however, he repudiated this literal understanding of Jesus' words. He visited Rome but made only a short stay. Returning to Alexandria he continued his duties as Catechist, and pursued his Biblical studies. He visited Caesarea and traveled to Greece. On his return he encountered the enmity of Demetrius, the bishop of Alexandria. He was deprived of his office of Catechist and compelled to leave Alexandria. Demetrius afterward procured his degradation from the priesthood and his excommunication for the obnoxious character of some of his opinions. He withdrew to Caesarea, where he was received with greatest kindness. In the Decian persecution (249-251) he was put to torture, and though his life was spared, his sufferings hastened his end. He died in 253 or 254 in his 69th year at Tyre, where he was buried. His work, , was the principal object of attack with Origen's enemies, and the source from which they derived their chief evidence of his various alleged heresies. Of his more distinctive tenets, several had reference to doctrine of the Trinity, to the incarnation, and to the existence of Christ's human soul, which, as well as the pre-existence of other human souls, he affirmed. He was charged also with holding the corporeity of angels, and with other errors as to angels and demons. He held the freedom of the human will and ascribed to man a nature less corrupt and depraved than was consistent with orthodox views of the operation of divine grace. He held the doctrine of the universal restoration of the guilty, conceiving that the Devil alone would suffer eternal punishment].

Ulpianus (Vulpianus), the jurist, an excellent man and adviser of the aforementioned Alexander, was at this time held in great honor by said emperor because of his remarkable skill and learning. He excelled all other teachers in interpreting the words of the old law, and left behind many writings. [Domitius Ulpianus, a celebrated jurist, derived his origin from Tyre in Phoenicia, but was probably not a native of Tyre himself. The greater part of his juristical works were written during the reign of Caracalla. He was banished or deprived of his functions under Elagabalus, but on the accession of Alexander Severus, became the emperor's chief adviser. The emperor conferred on him the office of *Scriniarum magister* ('Master of the Records') and made him a *consiliarius* ('adviser' or 'counselor'). He also held the office of *Praefectus Annonae* ('a Roman imperial official charged with the supervision of the grain supply to the city of Rome') and was likewise made *Praefectus Praetorio* ('Commander of the Praetorian Guard'). Ulpian perished in the reign of Alexander by the hands of the soldiers, who killed him in the presence of the emperor and his mother in 228. His last promotion was probably an unpopular measure. The great legal knowledge, the good sense, and the industry of Ulpian place him among the first of the Roman jurists; and he has exercised a great influence on the jurisprudence of modern Europe through the copious extracts from his writings preserved by the compilers of the Justinian].

Paul (Paulus) of Padua, also flourished at this time in philosophy and jurisprudence, and was of great help to the said Emperor Alexander in restoring the commonwealth that had fallen into neglect. He also left behind various writings on jurisprudence. [Julius Paulus, one of the most distinguished of Roman jurists, was in the auditorium of Papinian, and consequently was acting as a jurist in the

reign of Septimus Severus. He was exiled by Elagablaus, but recalled by Alexander Severus when the latter became emperor, and was made a member of the consilium. He also held the office of Praefectus Praetorio. He survived his contemporary, Ulpian. Paulus was perhaps the most fertile of all the Roman law writers, and there is more excerpted from him in the Digest than from any other jurist except Ulpian. Upwards of 70 works by Paulus are quoted in the . Of these his greatest was in 80 books].

Julius Frontinus, a philosopher, rich in learning in all the arts, flourished with the aforesaid men of learning, gave assistance to Alexander, and also wrote much. [Julius Frontius was a Latin rhetorician who gave instructions in his art to Alexander Severus].

Tryphon (Triphonem) was a disciple of Origen and also lived at this time. A number of his letters are extant. Being a man highly informed in the Scriptures, he wrote a book of the red cows of Deuteronomy; and he also wrote on other matters. [Tryphon, probably the Jewish philosopher whose name appears in Justin's (100-165 CE) well known].

Minucius (Minutius) Felix, a distinguished orator at Rome, wrote a dialogue entitled Octavius, and also wrote against sorcerers and seers. [M. Minucius Felix, a Roman lawyer, who flourished about 230 CE, wrote a dialogue entitled , which occupies a conspicuous place among the early essays written in defense of Christianity].

Ambrose (Ambrosius), a Greek deacon, was in high esteem at this time. And although he was at first subject to the errors of Marcion, he was drawn from this course by Origen. Origen wrote many books to Ambrose at the latter's expense. This noble man of exceptional intelligence died before Origen, and was scorned by many people because, though a rich man, he did not remember his poor old friend at the time of his death. []

Folio CXVIII recto

Agapitas (Agapitus), an illustrious youth fifteen years of age, was at this time crowned with martyrdom at Prenesta the Sabine city, through the offices of Emperor Alexander. At the age of fifteen he was zealous to suffer martyrdom for his love of Christ. He was seized by the emperor and at first beaten with rawhide; after which the judge asked him to sacrifice to the gods. He was locked up in a dark stinking prison, and no food was given him for four days. After this burning coals were placed on his head. And as he was giving thanks to God, he was again whipped. Naked, and with his head downward, he was hanged and boiling water poured over his body. And while they were breaking the jaws of this Christian martyr, the judge fell from his seat and gave up his sorry soul. When the emperor heard this, he caused the body to be thrown to the lions, but the wild animals were so tame that they prostrated themselves at the martyr's feet. When the servants of vice saw this, they took away the martyr and slew him with the sword, between two pillars, on the 18th day of the month of August. His body was carried off secretly by the Christians at night and was placed in a new sarcophagus discovered by divine indication at the first mile-stone from the city.

Agapitas, a boy of fifteen, was taken and brought before the governor Antiochus, at Praeneste, the modern Palestrina, in the reign of Aurelian. He was beaten severely, and thrust into a dark and loathsome dungeon, where he was left without food or drink for four days. He was then taken forth, but when asked if he would sacrifice, he shook his head. Red hot coals were poured over his head and bare shoulders; then he was suspended by his feet, over smoke, and beaten. When nearly unconscious, he was laid on the ground and boiling water poured over his breast and belly; his jaw was broken with a stone; but he still lived.

Antiochus the governor fell off his throne in a fit, and died. News was taken to Aurelian, who ordered Agapitas cast to the lions, but the lions refused to touch him; and he was taken outside the gate of Praeneste, and his head was struck off. Although a persecution did break out under Aurelian, the greater part of this story is pure legend, and all that can possibly be admitted is that a boy was scourged, imprisoned and decapitated. According to Baring-Gould the late Acts of the Martyrs are always stuffed with tortures, exposure to fire, water, lions, none of which hurt, and all end with the martyrs losing their heads; when everything else fails, cold steel succeeds.

The last sentence of this paragraph is not found in the German edition of the Chronicle.

Martina, a very holy Roman virgin of this time, was a person of exceptional Christian faith and virtue. Because of her acknowledgment of the Christian faith she was seized by Emperor Alexander and subjected to various tortures. Being inflamed by love for her, he admonished her to worship the idols, and promised to make her his companion. But the image of Apollo fell to pieces upon her approach; for in her chastity of mind and body she had praised God. Afterwards she was beaten and laid in prison, where a great light permeated her body. And on a tablet was found written in her hand: 'Lord, how magnified are your works. You have done all in your wisdom.' After that she was placed on the rack and her limbs injured with sharp instruments. A lion was led to her, but he did her no harm. As she still remained unmoved in her faith, she was executed by the sword on the first day of January. []

Quirinus (Quiricius) the Roman, together with his mother Inclita (Iulita), and many others, were martyred on the 15th day of July in these violent times. Their history is found in the apocryphal writings. [This sentence is not found in the German edition].

Beryllus (Berillus) the Arab, a bishop of Bostra, and a highly learned man, for a while ruled his church in a praiseworthy manner. However, he finally fell into a heresy that denied that Christ existed before he became a human being. But through Origen he was led back to the truth. A little later he wrote various small works, especially some letters in which 'Secular Learning' expresses its gratitude

toward Origen. There is also extant a dialogue between Origen and Beryllus in which the latter argues his heresies.

Beryllus (Berillus), as bishop of Bostra, in Arabia, according to Eusebius, attempted to pervert the doctrine of the church by introducing certain opinions foreign to the Christian faith, "daring to assert that our Lord and Saviour did not exist in the proper sense of existence before his dwelling among men; neither had he a proper divinity, but only that divinity which dwelt in him from the Father. As the bishops had many examinations and discussions on this point with the man, Origen, who was also invited together with the rest, at first entered into conversation with him, in order to ascertain what opinion the man held. But when he understood what he advanced, after correcting his error, by reasoning and demonstration, he convinced him, and thus recovered him to the truth in doctrine, and brought him back again to his former sound opinion." (Eusebius, Ecclesiastical History 6.33).

To get a sense of how Schedel adapts his text from his sources (i.e, what he keeps, deletes, adds, alters, etc.), compare the Latin text of the Chronicle to the original text taken from Jerome's *De viris illustribus* ('On Illustrious Men'): Beryllus, Arabiae Bostrenus episcopus, cum aliquanto tempore gloriose rexisset Ecclesiam, ad extremum lapsus in haeresim, quae Christum ante incarnationem negat, ab Origene correctus. Scripsit varia opuscula, et maxime epistolas, in quibus Origeni gratias agit, sed et Origenis ad eum litterae sunt. Exstat dialogus Origenis et Berylli, in quo haereseos coarguitur. Claruit autem sub Alexandro, Mammeae filio, et Maximino et Gordiano, qui ei in imperium successerunt. (Jerome, *De viris illustribus*; Chapter LX).

Porphyry (Porphirius), a most excellent Athenian philosopher, was in great esteem at this time; and although he was a lover of Origen, and praised him, yet he was a severely ruthless persecutor of Christianity, and heaped many derogatory and belittling arguments against the Orthodox faith, which, however, the divine Augustine refuted, although he posits a perfect trinity. And, among other things, he added the *Isagoges* (i.e, 'Introductions') to Aristotle's *Categories* (i.e, 'Categories'). [Unusually for Schedel, both the original Greek titles (transliterated) and their respective Latin equivalents (*isagoges* = introductions; *categoriae* = pr(a)edicamenta) are given for both Porphyry's book () and Aristotle's (). This is Porphyry's most influential contribution to philosophy for it incorporated Aristotle's logic into Neoplatonism. Boethius' Latin translation of Porphyry's work became a standard medieval textbook in European schools and universities, and help set the stage for medieval philosophical-theological developments of logic and the problem of universals. Scholars now believe that Porphyry's text is an introduction to Aristotelian logic in general, not a specific introduction to his . It is telling that these sentences on philosophy are excised from the German edition]. And he wrote many other things. [Porphyry, the celebrated antagonist of Christianity, was a Greek philosopher of the Neoplatonic school. He was born 233 CE either in Batanea in Palestine or at Tyre. His original name was Malchus, the Greek form of the name Porphyry (in allusion to the usual color of royal robes) was subsequently devised for him by his preceptor Longinus. After studying under Origen at Caesarea, and under Apollonius and Longinus at Athens, he settled at Rome in his 30th year, and there became a diligent disciple of Plotinus. He soon gained the confidence of Plotinus, and was entrusted by the latter with his delicate and difficult duty of correcting and arranging his writings. After remaining at Rome for 6 years, Porphyry fell into an unsettled state of mind, and began to entertain the idea of suicide, in order to get free from the shackles of the flesh; but on the advice of Plotinus he took voyage to Sicily, where he resided for some time. It was here that he wrote his treatise against Christianity in 15 books. Of the remainder of his life we know little. He returned to Rome and taught there until his death in 305 or 306. Later in life he married Marcella, widow of one of his friends, and the mother of seven children, with the view, as he avowed, of superintending their education. His learning was most extensive. His celebrated treatise against the Christian religion has not come down to us. It was publicly destroyed by order of the Emperor Theodosius. The attack was sufficiently challenging to call forth replies from over thirty antagonists, among them Methodius, Apollinaris, and Eusebius. His and are two of his most interesting works that are still extant].

Hippolytus (Hippolitus), a bishop of a certain church, wrote of the calculation of Easter and the chronology of time up to the first year of Emperor Alexander. He discovered the cycle of sixteen years and gave the opportunity to Eusebius who, concerning the same calculation of Easter, composed a cycle of 19 years. He was considered famous. He even wrote some texts, especially commentaries on the Hexameron and on the Prophets. [Hippolytus, Bishop of Rome in the first quarter of the third century. A very prolific author, he came into conflict with the Popes of his time and, consequently, had his own separate congregation. Therefore he is sometimes considered the first Antipope (thus, perhaps, the reticence of the to identify him vaguely as a 'bishop of a certain church'). When he died in 235, however, he was reconciled to the Church as a martyr. His works were wide-ranging, to say the least, and covered such areas as exegesis, homiletics, apologetics and polemic, chronography, and ecclesiastical law. His most famous work was his . In his work on the Passover (in the translation above rendered as 'Easter') he traces back the series of times, and presents a certain canon comprising a period of 16 years, on the Passover, limiting his computation of the times to the first year of Emperor Alexander. Cf. also Eusebius, 6.22].

Julius, of Africa (as Saint Jerome writes) was renowned among the historians of his time. He wrote five books of this period; also a large book on the Trinity. He sent an epistle to the great Origen, showing that the fable of Susannah is not accredited by the Hebrews. He also wrote an epistle, full of Scriptural learning, against Origen. This Julius was a sower and a lover of the Scriptures. By the use of his riches he created a remarkable library, bearing his name, at Caesarea in Palestine. Being a reliable man he was sent to rebuild the castle of Emmaus. This he afterward did; and he named it Nicopolis. [Sextus Julius Africanus was a Christian traveler and historian of the third century, probably born in Libya, and lived at Emmaus. He wrote a history of the world from the creation to 221 CE, calculating the period between the creation and the birth of Christ as 5,499 years, and antedating the latter event by three years. This method of reckoning, known as the Alexandrian era, was adopted by almost all Eastern Churches. Eusebius also gives a letter to Aristeides, and one to Origen, impugning the authority of the book of Susannah].

Fabian (Fabianus), the pope, was a Roman. When, after the death of Pope Anterus, the election of a future pope was under discussion, a dove, wonderfully white, appeared upon the head of Fabian. And after he was chosen in this divine manner, he divided his jurisdiction among seven deacons, who through notaries were to collect the experiences of the martyrs as an example for others who acknowledged faith in Christ. He also built a cemetery in honor of the martyrs. He also ordained that annually, on Holy Thursday, at the Lord's Supper, the chrism [Oil usually mixed with balm, or balm and spices, consecrated by the bishop on Maundy Thursday (the day before Good Friday) and used in the administration of baptism, confirmation, ordination, etc, according to the ritual of the Roman Catholic church, Maundy Thursday is so called from the ancient custom of washing the feet of the poor on this day, which was taken to be the fulfillment of the "new commandment" (John 13:5-24)]. should be renewed, and the old burned in the church. The heresy of Novatus originated in his time. After having consecrated 22 priests, seven deacons, and eleven bishops in the month of December, he was crowned with martyrdom, and buried in the cemetery of Calixtus. He sat (in office) for 14 years, 11 months, and 11 days, and the chair was vacant six days. His day and that of St. Sebastian are celebrated on the 20th day of the month of January. []

The first schism, or division, in these times, occurred when Novatus the priest at Rome, undertook to trouble and divide the church of God. Through greed for episcopal honors he confused matters human and divine. In order that the papacy might not pass to Cornelius, he separated from the church, and styled himself and his retainers the pure ones. He also said that those who seceded from the faith should not be again admitted, even though repentant. On this account a council was held, consisting of sixty bishops, and as many priests with their deacons, in which the words of Novatus were decreed to be false, for by the example of our Savior, forgiveness is not to be denied a penitent. And so ended the first schism of the Roman Church. []At this time also other heresies originated. Origen held those to be heretics who said man's soul does not leave his body, but in the resurrection will rise with the body. Also at this time was the heresy of the Helcesaites (Helchesatarum), who entirely ignored the apostle Paul, and said that it was no sin to deny Christ under torture if one did not do so in one's heart. []

Cornelius the pope, was also a Roman and a very highly educated man, who sent many letters and epistles to numerous persons and places. During his term, Novatus ministered outside the church, and Nicostratus in Africa. For that reason the confessors who had fallen away from Cornelius returned to the Church; and thus they attained to the names of true confessors and ministers. But Cornelius was afterwards sent into exile through the instigation of the heretics. After he was imprisoned, Cyprianus, the bishop of Carthage, sent him letters, through which he understood his friend's opposition and the reason for his misfortune. Before he was sent into exile, at the solicitation of the virgin Lucina, he removed the bodies of Saints Peter and Paul at night from places where they were hardly secure, and Lucina buried Paul on her own soil where he was slain, and Cornelius buried Peter where he had undergone his martyrdom of crucifixion in the temple of Apollo at the roots of a golden mountain on the 29th day of the month of June. This Cornelius was tortured in many ways by order of the emperor Decius, and urged to worship the idols. Finally he was slain on the fifth day of the month of May. The blessed Lucina buried his body, together with those of certain priests, at night in a sand-pit on her estate. He sat in office for two years and three days. And the seat was vacant for 35 days.

Cornelius was elected pope in 251, after the Holy See had been vacant for sixteen months. He had passed through all the degrees of ecclesiastical offices, and when offered the bishopric shrank from the burden, perhaps the dangers, it entailed; for the edict of Decius was in force against bishops and priests. He was elected by sixteen bishops, then at Rome, and they wrote to all the churches to announce his election. There was at this time at Rome one Novatian, who had been a Stoic philosopher, who finally found peace in Christianity, and was ordained a priest. For a while he remained in severe ascetic seclusion, but later became involved in a quarrel with Cornelius on matters of church doctrine—the principles of penitence and the essence of a true Church. Novatian contended that the Church had no right to grant absolution to a person who had willfully committed a mortal sin, and could only absolve sins of infirmity. Against this doctrine Cyprian wrote with wrath and eloquence, assembled a council in Africa, and condemned Novatian. On receipt of the decrees of the council and the letters of Cyprian, Cornelius convoked a council at Rome; and, in spite of the persecution then raging, it was attended by sixty bishops. This council condemned the schism and errors of Novatian.

Decius died in 251, and was succeeded by Gallus. Persecution did not cease with the death of Decius. Cornelius was banished to Centumcella (Civita Vecchia), where he died in the year 253. He is commemorated with his friend Cyprian on September 16.

The last three sentences of this paragraph are not in the German edition of the chronicle.

Dionysius, bishop of the Alexandrine church, a highly learned man and a disciple of Origen, the master, was ordained as a bishop at this time; and he sat 17 years. He too was of the opinion that heretics should be rebaptized. He sent very many letters; but to Pope Fabian (Fabianus) he sent one letter on the topic of penitence; and to various other individuals he sent letters on the topics of exile, death, the Sabbath, the persecution of Decius, and two books against the bishop Nepos and to Origen his teacher he sent a book about martyrdom as well as many other things.

Dionysius of Alexandria (bishop of Alexandria), called "Dionysius the Great," (c. 190-265), became a Christian at an early age, and studied under Origen. In 231 he was made head of the Catechetical school of Alexandria, and in 247 a bishop of that city. During the Decian persecution in 251 he fled to the Libyan desert, while under Valerian he was banished to Cethro in 257, returning when toleration was decreed by Gallienus in 260. He was engaged in controversy over the restoration of Christians who had lapsed during the persecution, and over the iteration of baptism by heretics. In opposing the bishops of Upper Libya, who supported Sabellianism, Dionysius over-emphasized the unity of the Godhead. Eusebius often cites him in his ecclesiastical history.

The last sentence of this paragraph in the German edition reads: "As a highly learned man he also wrote and sent out many letters to various persons on diverse subjects."—a typical abridgment/summation clearly designed for that intended audience's (the German bourgeois') taste (i.e, simple facts, light on details).

ILLUSTRATION

FIRST CHIRCH COUNCIL

(The Latin inscription reads: 'Council at Rome. 60 bishops.')

Here we have the First Council called by a Bishop of Rome. Upon the election of Cornelius to the episcopate of Rome, Novatian, a Presbyter of that church, and others protested against him on the ground of laxity of principle as to the readmission of lapsed heretics, they themselves maintaining the strict view of the case, by which, without denying that it was possible for such penitents to make their peace with God, their open reception into the Church was regarded as a sinful breach of discipline. They elected Novatian as their own bishop, but this election was not finally confirmed. Cornelius called a council of sixty bishops, and a large number of priests. Novatian was condemned, and the question concerning the lapsed heretics was decided in favor of the more moderate party. The Novatians became a distinct sect, distinguished by severity of discipline. They subsisted until the sixth century, and were called Cathari or 'Puritans' / 'The Pure Ones' (History of the Papacy, J. E. Riddle, Vol. I, pp. 74-74).

Here we see the Council in session, and we may assume that the central figure in the pontificals, with papal tiara and staff, is Cornelius. He holds an open book and is surrounded by a close group of friendly churchmen. A dove, symbolizing the Holy Spirit, hovers over the gathering.

Folio CXIX recto

Maximinus, emperor after Alexander, in the year from the founding of the city 987 [The German edition has the year 988]., was elected by the army and without the consent of the senate, after having waged a successful war in Germany. In early youth he was a shepherd, and for a time a guard stationed to protect his people against the inroads of thieves and murderers. He entered the army under Severus, the emperor, and was notable for his size and conspicuous for his virtue and military demeanor. He was of manly stature and earnest disposition. He stood erect and was over eight feet in height; and so he had a large foot. In speaking of tall and huge persons it was customary to say, This man requires the hose of the Emperor Maximinus. He was a heavy drinker, and is said to have consumed an amphora of wine at a single meal. But being the sixth persecutor of the Christians after Nero, he, together with his son Maximus, was slain by Pupienus at Aquileia, which he was besieging, in the third year of his reign. For those of Aquileia were against Maximinus, and so faithful were they to the Roman senate that when there was a shortage of sinews they made bowstrings from the hair of their women. To the honor of these women the Romans erected a temple to the bald Venus, goddess at Rome. [Maximinus I, Roman emperor from 235-238 CE, was born in a village in Thrace, of barbarian parents, his father being a Goth, and his mother a German from the tribe of Alani. Brought up as a shepherd, he attracted the attention of Septimus Severus by his gigantic stature and marvelous feats of strength, and was permitted to enter the army. He eventually rose to the highest rank in the service, and on the murder of Severus by mutinous troops in Gaul (235), he was proclaimed emperor. He immediately bestowed the title of Caesar on his son Maximus. During the three years of his reign he waged war against the Germans with success, but his government was characterized by oppression and violent excesses. The Roman world became tired of this monster, and the Senate and the provinces gladly acknowledged the two Gordiani, who had been proclaimed emperors in Africa; and after his death the senate proclaimed Maximus and Balbinus emperors (238). As soon as Maximinus heard of the elevation of the Gordiani, he hastened from his winter quarters at Sirmium. Crossing the Alps he laid siege to Aquileia, and was slain by his own soldiers along with his son Maximus. The most extraordinary tales are told of his physical strength. His height exceeded 8 feet, and the circumference of his thumb was equal to a woman's wrist, so that the bracelet of his wife served him for a ring. He was able single-handed to draw a loaded wagon. With his fist he could knock out the grinders, and with a kick break the leg of a horse. His appetite was such that within one day he could eat 40 pounds of meat and drink an amphora of wine].

Gordianus attained the sovereignty after the tyrant Maximinus. This very noble man, together with his son, was chosen emperor after he had defeated the Parthians with great loss. At the age of eighty, after having been a proconsul in many provinces, he was named Africanus. This Gordianus, the father, and Gordianus, the son, were both elected emperors by the great council of Africa. Gordianus the younger was declared emperor, and he reigned six years. As Maximinus had attained the sovereignty without the consent of the senate, the latter appointed three emperors to make war against him. Of these, two, Pupienus and Albinus, were slain in the palace, leaving the sovereignty to Gordianus alone. This emperor was so well liked that he had sixty-two thousand books in his library. Finally, while returning to Rome to celebrate a triumph, he was slain not far from Rome through the treachery of Philip. He was buried with an honorable epitaph in four languages, Greek, Latin, Persian, and Hebrew. [M. Antonius Gordianus was the name of three Roman emperors, father, son, and grandson. The first, surnamed Africanus, was distinguished alike for his moral and intellectual excellence. In his first consulship he was a colleague of Caracalla; and in his second, of Alexander Severus, and soon after was nominated proconsul of Africa. After governing Africa for several years with justice and integrity, a rebellion broke out in the provinces in consequence of the tyranny of Maximinus. The ringleaders of the conspiracy compelled Gordianus, who was no in his 80th year, to assume the imperial title. He entered upon his new duties at Carthage in February, associated with his son in the empire, and dispatched letters to Rome announcing his elevation. Gordianus and his son were at once proclaimed Augusti by the senate, and preparations were made in Italy to resist Maximinus. But meantime a certain Capellianus, procurator of Numidia, refused to acknowledge the Gordiani, and marched against them. The younger Gordianus, having been defeated and slain in battle, his aged father put an end to his own life after reigning less than two months. Gordianus III was proclaimed emperor in July 238 after the murder of Balbinus and Pupienus, although he was a mere boy not over 12. He reigned six years, 238-244. In 241 he married the daughter of Mithridates, and in the same year set out for the

East against the Persians. With the assistance of Misisheus he defeated them in 232, but Misisheus died in the following year; and Philippus, whom Gordianus had taken into his confidence, excited discontent among the soldiers, who at length rose in open mutiny and assassinated Gordianus in Mesopotamia in 244. He was succeeded by Philippus. In the Gordianus II and III are treated as one person].

Philippus and his son Philippus reigned five years after returning with the army from Syria and Italy in the year from the founding of the city nine hundred ninety-seven. The Christians had the first of these for emperor. However, he did not meddle with the hidden meanings of the faith, but acquiesced in them. In the third year of his reign, the one thousandth year from the founding of the City was celebrated, and the games were played which had always taken place every hundredth year, and which Valerius Publicola, after the line of Roman kings had come to an end, set up as a goal of human life. Those two, namely Philippus, father and son, were afterwards killed by the army through the treachery of Decius, the former at Verona or Bern, the latter at Rome. And they were reckoned among the gods. Philippus the younger was of so serious a disposition that he could not be moved to laughter by any manner of pastime; and the father turned away from those who were moved to laughter at any of the aforesaid games. And after Decius became envious of them they entrusted their treasures to Pope Fabian. On this account Decius became very hateful of the Christians. [M. Julius Philippus I, Roman emperor (244 to 249 CE), was an Arabian by birth, and entered the Roman army, attaining to high rank. He accompanied Gordianus III in his expedition against the Persians, and upon the death of the excellent Misisheus he was promoted to the vacant office of praetorian praefect. But he excited discontent among the soldiers, who at length assassinated Gordianus, and proclaimed Philippus emperor in 244. Philippus proclaimed his son Caesar, concluded a disgraceful peace with Sapor, and returned to Rome. In the meantime Decius was forcibly invested with the purple by his troops, and compelled to march on Italy. Having gone forth to meet his rival, Philippus was slain in a battle near Verona, or by his own soldiers. The great domestic event of his reign was the exhibition of the secular games, which were celebrated with even more than the ordinary degree of splendor, since Rome had now, according to the received tradition, attained the 1000th year of her existence (248 CE). Philippus II, son of the foregoing, was a boy of seven at the accession of his father in 244. His father proclaimed him Caesar, and three years later he received the title of Augustus. According to Zosimus he was slain in 249 at the battle of Verona, or murdered, according to Victor, at Rome by the praetorians, when intelligence arrived of the defeat and death of the emperor].

Decius, the Roman emperor, native of Bubalia in lower Pannonia, took over the sovereignty on the death of the Philippi and he burned with hatred against the Christians because of these Christian Philippi. He suppressed the civil war that broke out in Gaul, and made a Caesar of his son. At home he built baths. After having reigned two years, he and his son were defeated in the wars with the barbarians; and he sank so deep in a pool of water that his body was never recovered; and thus he was damned by a deserved judgment. He initiated the seventh persecution of the Christians after Nero, in which many pious men were slain. Here occurs a matter not clear among historians; for Eutropius writes that Decius tortured St. Lawrence the Levite and martyr, with fire. St. Lawrence flourished under Pope Sixtus. And so some extend the reign of Decius. Some say this was the elder Decius, under whom Fabian and Cornelius suffered. After this they mention the younger Decius Caesar, and say that between these two, Gallus Volusianus and other emperors reigned; and after them Valerianus and Gallienus, under whom Lucianus, Stephen, and Sixtus, the popes, and Lawrence the archdeacon, and Hippolytus were martyred; and that Gallienus was called Decius Gallienus. Some state that Decius was before Philippus, for in the life of St. Lawrence one reads of Decius Caesar and not Imperator, under whom St. Lawrence suffered. In ancient times some emperors were called Caesars, some Augusti, and some Imperators; all of which means emperor. [Decius, Roman emperor (249-251), was born in Bubalia in Pannonia. The emperor Philippus in 249 sent him to restore order in the army of Moesia; but the troops compelled him to accept the purple under threats of death. Decius still assured Philippus of his fidelity; but the latter, not trusting his assurances, hastened to meet his rival in the field, was defeated near Verona, and slain. The short reign of Decius was occupied chiefly in warring against the Goths. He fell in battle, together with his son in 251. During his reign the Christians were persecuted with great severity].

Folio CXIX verso

The sixth persecution of the Christians was carried on by Maximinus the emperor, chiefly against the clergy and the priests. After he had persecuted many unto death, he and his sons were slain by Pupienus at Aquileia in the third year of his reign; and so an end was made of his persecution and of his life.

Pontius, most holy martyr, as the historians say, converted the two emperors, the Philippi, to the Christian faith. He was the son of a Roman senator. His father's name was Marcus, his mother's Julia. While with child she went into the temple of Jupiter in which a priest was sacrificing. And he tore his garments, and in a frightened voice cried out, This woman carries in her womb one who will raze the temple to its foundations. Because of this she returned home in sorrow. And she weighted down her body that the child might not thrive; yet she bore the child undefiled. And when she undertook to slay it, the father said, Let it live, for if Jupiter is so minded, he will take revenge on his enemy himself. Pontius became highly learned, and he heard the Christians singing, Our God in heaven has ordered all things as he wishes them. The idols of the pagans are of gold and silver, etc. And Pontius abandoned the idolatrous gods and, with his father, received baptism. Upon his father's death he gave all of his estate and possessions to Pope Fabian to be distributed among the poor. Now, being a friend of the Philippi, the emperors, and this being the one thousandth year from the foundation of the City, he showed them that the great and true God in heaven should be worshipped; and they received, baptism from Fabian, and destroyed the temple. However, he was variously tortured at the instance of succeeding emperors, yet remained unharmed. But at length his martyrdom was accomplished by decapitation. [Pontius was the son of a Roman senator named Marcus, and his wife Julia. One day when she was approaching childbirth, she visited the temple of Jupiter to ask an augury concerning the unborn child. The priest predicted that ruin would befall the temple through it. The mother ran home in horror, striking herself with stones in hope of destroying the child. But notwithstanding, the child was born shortly after, and she would have exposed it had not her husband interfered with the sensible advice that Jupiter was the one concerned in the child's living, and if the child was likely to be obnoxious to him, he would have

slain it. As the boy grew up he was sent to a tutor. One morning on the way to his master, when passing a certain house, he heard sweet strains of music, accompanying the words, "Wherefore shall the pagans say, Where is now their God? As for our God, He is in heaven. He has done whatsoever pleased him. Their idols are silver and gold; even the work of men's hands. They have mouths and speak not. Eyes have they, and see not," etc. And the light of conviction illumined the soul of Pontius, and he struck with hand and foot at the door, eager to hear more. Being admitted, he was led up into the chamber where the sacred mysteries were celebrated, and when the rite was over, he conversed with Pope Pontianus who instructed him in the faith. On his return home Pontius told his experience to his father, and both father and son were baptized. Upon his father's death Pontius gave his paternal inheritance to the bishop to be distributed to the poor. He saw Pontianus suffer a martyr's death, and he lived in close familiarity with the humane Emperor Philip, with whom, and his son Philip, he had many opportunities of discussing Christianity. On the accession of Valerian and Gallienus to the throne, Pontius fled to Cimella, a city near Nice in southern France. There he was arrested by the governor and exposed to bears in the amphitheater; but the bears hugged to death the men who were trying to incite them to destroy Pontius. Seeing this, the governor ordered his decapitation].

The martyrs who suffered through various persecutions.

The names of the famous ones are noted one after the other.

[First Column]	[Second Column]
• Leontius, martyr • Flocellus, a child • Felicissimus, martyr • Romanus, martyr • Habundius, martyr • Cirilla, virgin, daughter of Decius and a martyr • Habakuk (Abacuck), martyr • Andecius, disciple of Polycarp • Simimus, martyr • Novatus, with 20 • Victor, soldier, and Terrena, his wife • Concordius, a sub-deacon • Valerius, martyr • Gaius, martyr • Philippus, prefect of Alexandria • Tryphonia • Caesarius • Symphorianus • Castorius • Columba • Geminianus • Philemon • Januarius • Festus • Desiderius • Sabinus • Basilius with seven others • Adrianus • Simplicianus	• Patroclus • 48 martyrs • Leonilla • Priscus • 342 Martyrs • Quirinus • Theodorus Basilides • Maurus • Victorinus • Victor, martyr • Nicoforus • Claudianus • Alexander • Carpoferus • Crisandus • Gedeon • Daria • Marcellianus • Marcus • Nicostratus and Zoe, his wife • Tranquilla • Cromatius (Chromacius) • Crescentia • Theodora • Albinus • Felicianus • Primus • Faustinus • Beatrix

In the time of Decius the emperor, when, after many persecutions of the Christians, he came to Ephesus, he caused a temple to be built in the midst of the city; and he commanded all persons, on pain of death, to sacrifice to the idols, and to deny all other gods. And great fear of punishment seized all men to such an extent that sons betrayed fathers, and friends accused one another. In this city were seven nobles, the first and foremost in the palace, namely, Maximinus, Marcus, Martinianus, Dionysius, Seraphion, John (Iohannes) and Constantinus. These ignored the idols and hid themselves in their houses, praying and fasting. But they were accused before Decius, and now they gave their paternal inheritance to the poor, and they went into Mount Celion, intending to conceal themselves until the persecution had abated. And one waited upon the rest, and brought them bread, and thus fed, they were strengthened, and addressed one another in tears. And so, as God willed, they fell asleep. Decius then immediately ordered the cave blocked up so they might die of hunger and thirst. But afterwards, in the time of Theodosius, they were still found alive as related below.

[The Seven Sleepers of Ephesus were seven noble youths in the household of the emperor Decius, who fled from his court to a cave in

Mount Celion. They were Christians, and the emperor sent persecutors after them. The mouth of the cave was blocked up, and the youths fell asleep. Some 230 years later the cave was opened, and the "youths" awoke; but they died soon afterward, and were taken to Marseilles in a large coffin. Visitors in St. Victor's Church are still shown this stone coffin].

Folio CXX recto

The seventh persecution of the Christians after Nero was carried on by Decius, the Emperor, and affected many persons in various places. When Philippus was returning homeward from the war from Verona, Decius went forth to meet him, as if to honor him, but treacherously killed him; and thus he secured the sovereignty. And Decius proceeded to Rome and let it be known that through love of the gods he had slain his master because he (Philippus) was a Christian. And he began a severe persecution against the Christians; and he killed many, among them the son of Philippus; and they suffered various martyrdoms, details of which follow.

Abdon and Senen, petty kings subject to Rome, highly renowned men from Corduba, a city of the Persians, were, after suffering in prison, taken to Rome in chains, and long subjected to various forms of torture. Then after Decius the emperor had overcome Babylonia and other countries, he marched the Christians from various regions to the said city of Corduba and killed them with various forms of martyrdom. Their bodies were buried by Abdon and Senen, Christian men. Finally they suffered martyrdom by the sword on the 30th day of the month of July.

Agatha, a Sicilian virgin of noble birth and highly renowned, was crowned with martyrdom at this time in Catania (Cathania), in Sicily, for Christ's sake. When Quintianus, the governor, learned of her reputation and heard the praises of her nobility, beauty and riches, and that she was a servant of Christ, he apprehended her and turned her over to Aphrodisia (Affrodisia), a very wicked woman. She had seven vile daughters, who for thirty days threatened her and admonished her to submit to the will of the governor. And when she would not sacrifice to the pagan gods, she was finally beaten and imprisoned, and after her breasts were cut off, and she was rolled over hot coals, she was, according to the judgment of Quintianus, slain in prison, receiving the crown of martyrdom on the 5th day of the month of February. Her body, after being anointed with herbs of incense, was buried by the faithful. And there an angel laid a tablet with the inscription: A pious obedient disposition, an honor to God, and a relief to the fatherland. Cortina also put out a fire on its mountain near the city.

The full story concerning Agatha is told by Jameson (*Sacred and Legendary Art*, II, 4th edition; London 1863; pp. 608-13):

There dwelt in the city of Catania, in Sicily, a certain Christian maiden whose name was Agatha. In those days reigned the emperor Decius, who had strangled his predecessor Philip; and, to make it believed by all that he had put him to death out of great zeal and for being a Christian, not from motives of ambition, this Decius sent his emissaries throughout the empire to oppress and persecute the Christians, and many were put to death. And to Sicily Decius sent his creature Quintianus, and made him king over the whole island. Not long had Quintianus reigned in Sicily when he heard of the great beauty and perfection of the maiden Agatha, and he sent to have her brought before him; and he tempted her with rich presents, and flatteries, and promises, but she rejected all with disdain. Then Quintianus sent for a courtesan, named Frondisia, who had nine daughters, more wicked and abandoned than herself, and he delivered Agatha into their hands, and he said, 'Subdue this girl to my will, and I will give you great riches.' Then Frondisia took Agatha home to her house, and kept her there for 33 days, and tempted her with great promises, and flattered and cajoled her; and seeing this availed not, they persecuted her day and night: but her heart was fixed as a rock in the faith of Jesus Christ, and all their promises and all their threats were as empty air. At the end of 33 days, Frondisia returned to Quintianus and said to him, 'Sooner shall that sword at your side become like liquid lead, and the rocks dissolved and flow like water, than the heart of this girl be subdued to your will.' Then Quintianus in a fury commanded her to be brought to him. . . . 'Abjure your master, and serve our gods, or I will have you tortured.' To which Agatha replied, 'If you should throw me to the wild beasts, the power of Christ would render them meek as lambs; if you should kindle a fire to consume me, the angels would quench it with dew from heaven; if you should tear me with scourges, the Holy Spirit within me would render your tortures harmless.' Then this accursed tyrant ordered St. Agatha to be beaten with rods; and he commanded two of his slaves to tear her tender bosom cruelly with iron shears . . . Then she was carried from the place of torture into a dark dungeon." The legend then relates how St. Peter visited her and restored her mutilated bosom with celestial medicines, and her body torn with stripes, and thereupon vanished. And Quintianus sent for her again, and finding her thus healed, he ordered a great fire to be kindled, and they bound the holy maiden hand and foot and flung her upon it; and in that moment a terrible earthquake ensued, and the people ran armed to the palace and cried out, 'This had fallen upon us because of the sufferings of this Christian girl!' and they threatened, that if Quintianus did not desist from tormenting her they would burn him in his palace with all his family. So he ordered her to be taken from the flames, and again cast into the dungeon, scorched and in miserable pain; and she prayed that having thus far suffered and proved her faith, she might be permitted to see the glory of God; which prayer was heard, for her pure spirit immediately departed and ascended to eternal glory. The Christians who dwelt in Catania came to the prison and carried away her sacred remains, and embalmed them; and they buried her with great devotion in a tomb of porphyry.

The last sentence in this paragraph is not in the German edition of the chronicle.

Apollonia (Appolonia), a very holy and memorable Alexandrian virgin, in these times suffered bitterest martyrdom for the sake of Christ; for when she refused to sacrifice to the idols, they first pulled out all her teeth and punished her with many scourgings. Finally they threatened to burn her alive if she would not blaspheme God. But when she saw the fire that had been prepared, she tore herself

from the hands of the evil ones and sprang into it. And when the dispensers of cruelty saw that a woman had been found who was quicker to die than the persecutors were to torture, they were frightened. And she earned the crown of martyrdom on the 9th day of February. Her holy body was afterwards taken to Italy, and is contained in the cathedral church of Dordona (Derdonam) in Lombardy. []

Serapion, a native of Alexandria, a very holy man, was, in the same year, taken prisoner by the persecutors, and subjected to gruesome tortures, to such an extent that his limbs came apart; but while still alive the henchmen of the devil threw him from the highest part of his house, and so made of him a Christian martyr. His day is commemorated on the 14th of November. [Serapion was seized in his own house and after being subjected to the severest cruelties, and the breaking of all his limbs, was thrown headlong from an upper story (Eusebius, 6.41; Bohn 243)]. Justinus the priest, together with Victoria, also suffered martyrdom with great fortitude.

Meniatius (Meniacus), an Etrurian of high repute, suffered martyrdom at Florence, in Etruria, on the 25th day of October. The citizens there hold him in high regard for his piety. [With the exception of a few similar notices in later texts, nothing else is known or said about Menatius]. In this tumult, in the same country, Palentinus and Laurentinus, in their city of Aretio, together with Nicostratus, the deacon, and many others, suffered for the sake of Christ.

Victoria, a famous virgin, was espoused to a pagan. She would neither cohabit with him nor sacrifice to the pagan gods. She was beheaded with the sword at the request of her husband during the Decian persecution. [] And many others were crowned with martyrdom, and those who had taken refuge in the wilderness and the mountains, died of thirst, cold and starvation, and murder, and in many parts of the world were consumed by wild beasts.

Folio CXX verso

Year of the World 5453 | Year of Christ 254

Lucius the pope, a Roman, was elected pope after Cornelius under emperor Gallus Hostilianus. He was exiled by the emperor Volusian (Volusianus). He was released from exile after the death of the same emperor, and again returned to Rome. He ordained that two priests and three deacons should always be about a bishop, giving testimony of his life and transactions. Before being led to martyrdom at the command of Valerian (Valerianus) he left all his power over the churches to his archdeacon Stephen (Stephano). His martyrdom having been accomplished on the 25th day of the month of August, he was buried in the cemetery of Calixtus on the Appian Way after having sat for three years 3 months and 3 days. The chair was then vacant thirty-five days. [According to Eusebius (7.2), Lucius did not hold the papal office quite 8 months, when dying he transferred it to Stephen. He spent a short period of his pontificate in exile. He is referred to in several letters of Cyprian as agreeing with his predecessor Cornelius in preferring the milder treatment of lapsed penitents. He is commemorated on March 4th. His term is generally given as 252-3 CE, or 253-4 CE].

Year of the World 5458 | Year of Christ 257

Stephen (Stephanus) the First, the pope, a Roman, and a very good man, ordained that the priests, and their Levites, should not wear the garments designed for pious uses at any other place than in the churches and in sacred transactions, so that by acting to the contrary they would not suffer the punishment visited upon Belshazzar (Balthasar), the Babylonian king, who touched the sacred vessels with unworthy hands. This pope was of the same opinion as Pope Cornelius concerning those who returned to the faith, and held that no communion was to be had with those who were rebaptized. After he had converted many to the Christian faith by his words and works, he was beheaded by Gallienus, or those who at the command of Decius persecuted the Christians; and thus he suffered martyrdom with many others of his people, and was buried in the cemetery of Calixtus on the Appian Way on the 2nd day of August. He sat (in office) seven years, five months and two days. The chair was vacant for twenty-two days. [According to Eusebius (7.2), it was Stephen to whom Dionysius wrote the first of his epistles on baptism, as there was no small amount of controversy whether those returning from any heresy whatever should be purified by baptism. Stephen held office for only 2 years, being then succeeded by Sixtus. He withdrew from church fellowship with Cyprian and certain Asiatic bishops on account of their views as to the rebaptizing of heretics. He is commemorated on August 2nd and was succeeded by Sixtus II].

Sixtus the Second, a pope, native of Athens in Greece, from having been a philosopher, became a disciple of Christ while the Decian and Valerian persecutions were still going on. This was a highly learned man, who with great industry aimed to discredit and disperse the heresies of Sabellius [Sabellius, African bishop of the 3rd century CE, taught that God exists as one person, the Son and the Spirit being but different manifestation of God; the doctrine of a model Trinity, that is, characterized by form without reference to substance]. and Nepos. [Nepos asserted there would be an earthly reign of Christ]. However, because of his preaching of the Christian faith contrary to imperial prohibition, he was accused and taken prisoner to the temple of Mars to make sacrifices to the pagan god or lose his head. And as he went to martyrdom Lawrence (Laurentius), the archdeacon, said to him, Father, where are you going without your son and servant? Sixtus answered, Son, I do not leave you. There are much greater trials awaiting you in the battle for the Christian faith. In three days you will follow me. What you have in wealth, give to the poor in the meantime. On the 6th day of the month of August there were slain with Sixtus, six deacons, namely Felicissimus, Agapitus, Januarius, Magnus, Innocentius and Stephen (Stephanus). He sat for two years ten months and twenty-three days. And the papal see was vacant for thirty-five days. [Sixtus II, Roman bishop in 257, suffered martyrdom under Valerian on August 6, 258. He restored the relations with the Eastern and African churches that had been broken off by his predecessor on the question of heretical baptism. He was succeeded by Dionysius].

Dionysius was a monk, and became a pope. He divided the churches and cemeteries at Rome among the priests; also the outlying *rectories* and bishoprics, so that each would be content with its own jurisdiction. He ordained that no lay or ecclesiastical tribunal should condemn any person unless he first be found guilty by credible witnesses. In his declining years he called a Council in the city of Antioch against Paul, the bishop there. And although Dionysius, because of his age, did not himself attend, yet he was represented in writing in all the transactions of the Council through Maximus. When he died he was buried in the cemetery at Calixtus. He consecrated twelve priests, six deacons and seven bishops, and sat six years two months and four days; and the chair was vacant six days. [Dionysius was pope from 259 to 268. To him fell the task of reorganizing the church after the persecution of Valerian. At the protest of some of the faithful at Alexandria, he demanded from their bishop (also called Dionysius) explanations touching his doctrine. He died December 26, 268].

Year of the World 5463 | Year of Christ 264

Felix the pope, a Roman, lived in the time of Aurelian. He was a righteous man, worthy of every praise. He ordered that the sacrifices to the martyrs should be celebrated by the priests every year, and also that the mass was to be celebrated only at consecrated places and by spiritual persons. He also ordained that the consecration of churches take place in a festal manner and in due form, and that churches whose consecration was not remembered, or whose walls were in ruin, should be reconsecrated. After having consecrated nine priests, five deacons and five bishops, this Felix became a martyr. He was buried on the Aurelian Road to Rome on the 30th day of the month of May, in the church which he had built in honor of the Lord two miles from the city. He occupied the papal chair four years 2 months and 15 days; and then the chair remained vacant for five days. [Felix I was pope from January 269 until his death in January 274. His name is given as a martyr in the Roman calendar and elsewhere, but his title to this honor is by no means proved. He appears in connection with the dispute in the church of Antioch between Paul and Samosta, who had been deprived of his bishopric by a council of bishops for heresy. He ordered the church building to be given to the bishop who was "recognized by the bishops of Italy and the city of Rome." (, t.I, ed, Duchesne, 1886)].

Folio CXXI *recto*

Gallus Hostilianus and Volusian (Volusianus), his son, were soon crowned emperors. In these same times and to avenge the name of Christ, a great pestilence broke out, particularly in Egypt, at Alexandria, so that few countries, cities, and houses remained which did not suffer. These two emperors did nothing of consequence, so that no memories remain of their sovereignty except the misery of this pestilence, plague and sickness. However, they undertook a war against Aemilianus, who undertook new ventures, and in that war they were slain. But after that Aemilianus, who was of very obscure ancestry, ruled still more obscurely and was slain within the third month. The two emperors above named were slain after a rule of less than two years. [Trebonianus Gallus was Roman emperor from 251-254 CE. He served under Decius in the campaign against the Goths, 251, and he is said to have contributed by his treachery to the disastrous issue of the battle that proved fatal to Decius and his son Herennius. Gallus was, therefore, immediately elected emperor, and Hostilianus, the surviving son of Decius, was nominated his colleague. He purchased peace of the Goths by allowing them to retain their plunder, and promising them a fixed annual tribute. In 253 the Goths again invaded the Roman dominions, but they were driven back by Aemilianus, whose troops proclaimed him emperor in Moesia. Aemilianus then immediately marched into Italy; and Gallus was put to death by his own soldiers, together with his son Volusian, before any collision had taken place between the opposing armies. The name of Gallus is associated with nothing but cowardice and dishonor. In addition to the misery produced by the inroads of the barbarians during his reign, a deadly pestilence broke out in 253, and continued its ravages over every part of the empire for fifteen years. Aemilianus, the governor of Pannonia and Moesia, was proclaimed emperor by his soldiers in 253, but was slain by them after reigning a few months].

Valerian (Valerianus), the emperor, together with his son Gallienus (Galieno), reigned 15 years. While Valerian was engaged in Rhaetia and Noricum, he was elected emperor by the soldiers, and his son Gallienus was elected emperor by the Roman senate. The sovereignty and rule of these two were disastrous to the Roman name, and they deserved to be exterminated because of their misconduct and cruelty toward the Christians. And the Germans came up to Ravenna, destroying everything with fire and sword. Valerian conducted a war in Mesopotamia. He was taken prisoner by Sapor, the Persian king; and he lived there in disgraceful captivity, and he grew old with the Persians in ignoble service; for when the Persian king wished to mount his horse, he used Valerian as his footstool for the purpose, and placed his foot on his neck, and deservedly so; for when he began his reign he instituted the eighth persecution of the Christians. [Valerian (in Latin Valerianus) was Roman emperor from 253 to 260 CE. He was proclaimed emperor by the troops whom he was leading against the usurper Aemilianus. Valerian proclaimed his son Gallienus, Augustus, and first carried on war against the Goths, whom he defeated. But though the barbarians still threatened the Roman frontiers on the Danube and the Rhine, the conquests of the Persians who had crossed the Euphrates and stormed Antioch compelled him to hasten to the East. For a time his measures were vigorous and successful. Antioch was recovered, and the Persian king Sapor was compelled to fall back behind the Euphrates; but the emperor, flushed by his good fortune, followed too rashly. He was surrounded in the vicinity of Edessa by the countless horsemen of his enemy. He was taken prisoner in 260, and passed the remainder of his life in captivity, subjected to every insult that cruelty could devise. After death it was said that his skin was stuffed and long preserved as a trophy in the chief temple of the nation]. However, Gallienus, [Gallienus (260-268 CE), succeeded his father Valerian, when the latter was taken prisoner by the Persians; but he had previously reigned in conjunction with his father from the latter's accession in 253. Gallienus was indolent, profligate, and indifferent to the public welfare. His reign was long considered one of the most disastrous in the history of Rome. The barbarians ravaged large portions of the empire (and Gaul eventually seceded), and the inhabitants were swept away by one of the most frightful plagues recorded in history. This followed a long protracted famine. When it was at its greatest height 5,000 sick are said to have perished daily in Rome; and after the scourge had passed, it was found that the population of Alexandria had been decreased by two-thirds. The complete dissolution of

the empire was averted mainly by a series of internal rebellions. In every district able officers sprang up and strove to maintain the dignity of independent princes. The armies levied by these usurpers, who are commonly distinguished as the Thirty Tyrants, in many cases arrested the progress of the invaders, and restored order in the provinces which they governed. Gallienus was at length slain by his own soldiers in 268 CE, while besieging Milan, in which the usurper Aureolus had taken refuge]. frightened by the public judgment of God, gave the churches peace. As he was elected emperor in his youth, he at first ruled the empire with good fortune, then soon with indifference, but finally disastrously; for in him was the thirst for power. But the barbarian people invaded the Roman country, and tyrants sprang up who ravaged what had escaped other external enemies who had been there before. This Gallienus abandoned the sovereignty and went to Milan for carnal pleasures; and he was slain in the ninth year of his reign. This occurred, as some say, with the help of Cecropius, the Duke of Dalmatia. And there his brother Valerian was also slain. The Germans marched as far as Hispania, and after many disasters, the Roman Empire was destroyed. And Postumus (Posthumus), obscurely born in Gaul, reigned by force as an emperor for 10 years. He was slain by the soldiers in a revolt. [Postumus stands second in the list of the so-called Thirty Tyrants. Being nominated Governor of Gaul by Valerian, he assumed the title of emperor in 258 CE, while Valerian was prosecuting his campaign against the Persians. Postumus maintained a strong and just government, and preserved Gaul against the warlike tribes on the Eastern border. After reigning nearly ten years, he was slain by his soldiers in 268. Laelianus was proclaimed emperor in his stead]. After him Victorinus, the Gaul, undertook to rule. He was a strong man, but given to gluttony, and took on a foreign spouse; and therefore he was slain at Cologne in the second year of his reign. [Victorinus, one of the Thirty Tyrants, was the third of the usurpers who ruled Gaul during the reign of Gallienus. He was assassinated at Agrippina by one of his own officers in 268 CE, after reigning somewhat more than a year]. After him, Tetricus, the Roman senator and governor of Aquitania, was elected emperor by the soldiers. [C. Pesuvius Tetricus was one of the Thirty Tyrants, and the last of the pretenders who ruled Gaul during its separation from the empire under Gallienus and his successor. He reigned in Gaul from 267-274 CE, and was defeated by Aurelian in 274 at the battle of Chalons, on which occasion he is believed to have betrayed his army to the emperor. It is certain that although Tetricus, along with his son, graced the triumph of the conqueror, he was immediately afterward treated with the greatest distinction by Aurelian].

Claudius, the second of that name, Roman emperor, was elected by the soldiers, and also by the Roman senate. With great slaughter he defeated the Goths who had ravaged Greece and Macedonia. His services were recognized by the Roman senate by a golden helmet and a golden column. He was a temperate and well-mannered man, devoted to justice, and able in the management of the public welfare. This man fought against two hundred thousand Alamanni not far from the sea of Benaco, in the forest of Lugano, and killed so many that hardly half their number survived. He reigned not quite two years, and died of an illness. His brother Quintilianus was elected emperor by the army, but was slain on the seventeenth day of his reign. [Claudius II was Roman emperor from 268-270 CE. He descended from an obscure family in Dardania or Illyria, and by his military talents rose to distinction under Decius, Valerian and Gallienus. He succeeded to the empire on the death of Gallienus (268), and soon after his accession he defeated the Alemanni in the north of Italy. In the next year he gained a great victory over an immense host of Goths near Naissus in Dardania, and received in consequence the surname Gothicus. He died in Sirmium in 270, and was succeeded by Aurelian].

Aurelian (Aurelianus) received the sovereignty in the year from the founding of the city (i.e, Rome) one thousand twenty-seven. He was a native of Dacia, and was celebrated in military affairs, mighty in war; yet he was of a mean and cruel nature. He defeated the Goths on the Danube in a heavy engagement, and freed the Roman empire of invasions for three years. He was the first Roman to wear an imperial crown, and he donned jewels and a golden dress, contrary to Roman custom. He surrounded the city of Rome with enlarged and stronger walls, and built a temple to the pagan god Apollo. He gave battle to Zenobia, an empress of the East, not far from Antioch, and in Gaul he freed the Vindelici from a barbarian siege. When he went to Illyricum (i.e, Greece) he was slain by his enraged secretary, between Heraclia and Constantinople. He instituted the ninth persecution of the Christians. He reigned five years and six months. Flavius Vopiscus describes his glorious triumph.

Aurelian (in Latin Aurelianus), Roman emperor, 270-5 CE, was born about 212 at Sirmium in Pannonia (modern-day Sremska Mitrovica, Serbia). He entered the army as a common soldier, and by his extraordinary bravery was raised to offices of trust and honor by Valerian and Claudius II. On the death of the latter he was elected emperor by the legions at Sirmium. His reign presents a succession of brilliant exploits, which restored for a while the ancient lustre to the arms of Rome. He first defeated the Goths and Vandals, who had crossed the Danube, and were ravaging Pannonia. He next gained a great victory over the Alamanni and other German tribes; but they succeeded, notwithstanding, in crossing the Alps. Near Placentia they defeated the Romans, but were eventually overcome by the Romans in two decisive engagements in Umbria. After crushing a formidable conspiracy at Rome, Aurelian next turned his arms against Zenobia, queen of Palmyra, whom he defeated, took prisoner, and carried to Rome. On his return to Italy he marched to Alexandria and put Firmus to death, who had assumed the title of emperor. He then proceeded to the West, where Gaul, Britain and Spain were still in the hands of Tetricus, who had been declared emperor a short time before the death of Gallienus. Tetricus surrendered to Aurelian in a battle fought at Chalons. The emperor now devoted his attention to domestic improvements and reforms. Many works of public utility were commenced, the most important of all being the erection of a new line of strongly fortified walls, embracing a much more ample circuit than the old ones, which had long since fallen into ruin; but the vast plan was not completed until the reign of Probus. After a short residence in the city, he visited the provinces on the Danube. He next collected a large force in Thrace for an expedition against the Persians; but while he was on the march between Heraclea and Byzantium, he was killed by some of his officers. They had been induced to conspire against him by a certain Mnesthius, a freedman of the emperor and his private secretary, who had betrayed his trust, and fearful of punishment, had by means of forged documents, organized the conspiracy.

The last sentence in this paragraph is not found in the German edition of the Chronicle. Flavius Vopiscus is one of the so-called authors of the late antiquity collection of imperial biographies known as the *Historia Augusta* ('The Augustan History').

The eighth persecution of the church occurred at the behest of Emperor Valerian, who was the eighth persecuter after Nero. He managed to torture Christians and put to death those who refused to worship the idolatrous gods. Although in the beginning he so respected the holy ones that his house was regarded as a church of God, later, however, through a sorcerer in the black arts, he was influenced to disrespect the Christian religion and to carry on this persecution, the cruelties and disorders of which, through God's judgment, were in no small measure, disastrous to the world; for not long thereafter the Germans rose and with hostile purpose marched as far as Ravenna, and devastated everything with fire and sword.

Cyprian (Cyprianus), the highly informed teacher of the church, and bishop of Carthage, after long suffering, was on the 24th day of the month of September, by order of Valerian, the emperor, martyred by beheading, by Galerius Maximus the consul, a very cruel man. And it is said that in the same city, Crescentius, Victor, Rosula and Generalis suffered with him. At first Cyprian was a pagan and of extraordinary intelligence, well endowed with many arts. In the beginning he taught oratory, and afterwards, on the advice of Cecilia, he adopted the Christian faith and gave all his possessions to the poor. He became a priest and was later made a bishop at Carthage. He rendered valuable service there through teaching, admonitions and writings for the church of Christ. His celebrated life was written in a book by Pontius, one of his priests and sharer of his exile. The head of Cyprian the martyr is held in great veneration in the Church of St. Lawrence (Laurentii) in the imperial city of Nuremberg. He wrote many books, particularly upon the unity of the churches; and he was in accord with the Roman churches that penitent heretics should not be rebaptized, but were to be restored to grace by the laying on of hands alone. [Cyprian (Cyprianus) perished in the Valerian persecution. His martyrdom is one of the most authentic and interesting in the history of the Christian church. He was bishop at Carthage, and was of the opinion that those who turned from the church through heretical error should be admitted on no condition, before they were purified from their error by baptism. This opinion was not original with him, for Agrippinus, bishop of Carthage a long time before him, assembled the bishops of Africa and Numidia, and made a decree that heretics should be rebaptized. This custom of rebaptizing has been used in Cappadocia time out of mind, as Firmilianus, bishop of Caesaria in Cappadocia, testifies in his epistle to Cyprian (Eusebius, 7.3; Bohn, pp. 256-7)].

Lawrence (Laurentius), a Spaniard, adopted son and archdeacon of Pope Sixtus, after a virtuous career suffered imprisonment at Rome under Decius or Gallienus; as well as various other forms of punishment; and there he made a blind man see and baptized Hippolytus (Hypolitum). He was scourged with a leaden instrument and the scorpion [Scorpions: Not only with smooth rods were the ancients accustomed to punish offenders, and the Christians among the rest, but likewise with knotty and prickly ones, which they appropriately named "scorpions."], and these the church exhibits. One night Valerian and Decius demanded that he worship the idolatrous gods. And he said, My might is neither sinister nor dark, but all things shine in the light. After a hard blow on the mouth, he was cruelly roasted on an iron grill over a fire of burning coals on the 10th day of the month of August; and, giving praise to God, he suffered martyrdom with fortitude. Justinus and Hippolytus buried the burnt corpse. Some say this Lawrence was the son of a duke of Spain, whom the devil carried from his cradle into the woods. When the pious Sixtus preached in Spain, he found him, with God's intervention, under a laurel tree, and, after the same tree, named him Lawrence. And he reared him and taught him with great industry. And he took him, together with Vincentius, to Rome, and made him an archdeacon. []

Sabellius was a heretic after whom the Sabellian heresy was named. They hold that Father, Son and Holy Spirit were but one person. This heresy was filled with blasphemy of God the Father, and of Christ. They denied that he (Christ) was a son of the Father on high. Out of this arose many differences and controversies in the churches in the West and East. Nor did Sabellius escape the divine judgment, and he died shamefully. [Sabellius, an early Christian presbyter and theologian, was of Libyan origin and came from the Pentapolis to Rome early in the third century. He became the leader of the strict Modalists (who regarded the Father and Son as two aspects of the same subject) whom Calixtus had excommunicated along with their most zealous opponent Hippolytus. His party continued to exist in Rome for a considerable time and withstood Calixtus as an unscrupulous apostate. In the West, however, the influence of Sabellius seems never to have been important. But in the East his doctrine found much acceptance. It was violently controverted, notably by Dionysius of Alexandria, and the development in the East of the philosophical doctrine of the Trinity after Origen was greatly influenced by the opposition to Sabellianism. The central proposition of Sabellius was that the Father, Son, and Holy Spirit are the same person, three names attached to one and the same being. Of his late history nothing is known. His followers died out in the fourth century].

Hippolytus (Hypolytus), a Roman patrician, was seized in the month and year in which he buried Lawrence and was severely tortured for a long time because he was a Christian. He would not worship the idolatrous gods and was beaten with clubs until the executioners became tired. At the command of Decius the emperor, Valerian, the governor caused the entire household of Hippolytus to be beheaded in his presence. Hippolytus himself was tied by his feet to the necks of wild animals, and thus cruelly drawn through thistles and thorns until he died on the 13th day of August. [Concordia and Hippolytus (258 CE) are associated as saints for August 13th. Hippolytus is said to have been a soldier converted by Lawrence who was under his charge in prison. He buried Lawrence, and being brought before Decius for so doing, boldly professed his faith. The emperor ordered him arrayed in his military dress, and then asked if he was not ashamed to dishonor his soldier's name and uniform by disobedience. Hippolytus replied that he had passed through to a higher service. Among the servants of Hippolytus was an old nurse, Concordia, a Christian. She was beaten to death with whips. Hippolytus was tied to the tails of horses and dashed over stones and through brambles until he died].

Concordia was the nurse of the aforesaid Hippolytus. To her the governor said, Beware of your life, lest you die with your lord. Immediately she answered, We prefer to die with our lord, rather than to live unchastely. And he caused her to be beaten with a leaden instrument until she died.

Romanus, the soldier, suffered on the following day at the same place. This man permitted himself to be baptized during the confession of Lawrence, in consequence of an angelic vision. Therefore the judge ordered him to be beaten with clubs; and after his confession, caused him to be beheaded on the 9th day of August. His body was taken to the city of Lucca in Etruria and there honorably buried. [Romanus was a soldier who was converted by observing the constancy of Lawrence. He sought him in prison, was instructed and baptized by him and then, confessing what he had done, was arraigned and beheaded the day before the martyrdom of Lawrence. His relics are shown at Lucca].

Folio CXXII recto

Quirinus, a Roman tribune, was executed with the sword in this persecution on the 30th day of March, after his tongue was cut out and his hands and feet were cut off on the Roman road called the Appian Way. [Quirinus, a Roman soldier, serving under the Emperor Aurelian, did not hesitate to profess and preach the Christian faith openly. He suffered martyrdom, being dragged to death by horses and his tongue thrown to a hawk].

Theodora, the virgin sister of the martyr Hermetius, was captured by Aurelian at this time and fearlessly underwent martyrdom. [Theodora was the sister of Hermes, prefect of Rome, who, with his entire household of twelve hundred people, was converted to Christianity. Her legend is contained in the apocryphal . At that time Aurelian was governor of the city under Hadrian. Hermes was persecuted and tortured because he became a Christian. When brought before Aurelian to account for her brother's great wealth, Theodora answered that their goods had been distributed among the poor, and that all she had to give to Christ was her poor weak body. The magistrate ordered her beaten and then executed].

Valentine (Valentinus), a Roman priest, after giving evidence of exceptional learning and writing, was imprisoned by the Emperor Claudius; and being asked his opinion concerning the pagan gods, said: Jupiter, Mercury, and the other gods were miserable human beings. Afterwards he enlightened the daughter of Asterius. He brought her and forty-nine persons of her household to the Christian faith. Finally, at the command of the emperor, he was severely beaten with clubs, and was beheaded on the 14th day of the month of February. [Valentine, or Valentinus, is the name of a number of saints. The most celebrated are the two martyrs whose festivals fall on February 14, one a Roman priest, the other Bishop of Terni (Interamna). The Passion of the former is part of the legend of Saints Marius and Martha and their companions; that of the latter had no better historical foundation. No argument can be drawn from either account to differentiate the two saints. Both belonged to the reign of Claudius and died the same day, and both were buried on the Via Flaminia. The association of lovers' festivals with Valentine seems to arise from the fact that the feast of the saint falls in early spring—a purely accidental matter]. Cyrilla, a daughter of the emperor Decius, and a good Christian, was also beheaded at this time with the sword, as histories state, on the 28th day of October. [Cyrilla, according to the fabulous , was the daughter of Emperor Decius, who, having put to death Lawrence, became possessed with a devil and died. This so frightened his wife as well as his daughter Cyrilla that they believed in Christ and were baptized. The wife died a few days later because of the excitement. The daughter was brought before Claudius and was executed. Baring-Gould characterizes the story as "ridiculous nonsense," and utterly unhistorical. He observes that "The Acts of St. Lawrence are a poor and foolish romance without the merit even of being interesting. Probably Cyrilla and Tryphonina (her mother) are the creations of imagination. Certainly Decius had no wife and daughter of those names."]

The ninth persecution of the church occurred at the instance of Emperor Aurelian (Aurelianus). After accepting evil counsel and sending forth letters and writings to the governors of the Roman countries and regions for the persecution of the Christians, he was visited with divine judgment from heaven, and he died disgracefully.

Geneva (Gebennarum), the highly renowned city of the Allobroges, was built in this year among the Gauls by Emperor Aurelian; and he named it Aureliana after himself. Although Gaul had freed itself of the cruelty and tyranny of the emperors Valerian and Gallienus, and for twenty years remained free of Roman domination, yet through the power of Aurelian the emperor, it was again subjugated. This city is located in Helvetii (Helveciorum) [Switzerland], and beside it is the Lusitanian Sea, out of which flows the river Rhone (Rhodanus), over which passes a lovely wooden bridge. The city is large and beautiful and has many citizens, being the industrial or mercantile center of the entire Allobrogian country. It has many fairs, and unlimited wealth is brought there. For a long time this city was under the jurisdiction of the Duke of Savoy (Sabaudie), and it is still under his rule. In this city were many celebrated men, such as Maximinus, the confessor, and Anianus [Anianus may be a misspelling for Avianus, which is the spelling in the German edition], the bishop, both distinguished for their piety and learning; also Laetus (Letus), the priest, nobly informed in the Holy Scriptures; and many others. This city is so situated that it extends upward on a mountain; and it has very fruitful vineyards. Here is also a bishop's chair. In this city Amadeus, the first Duke of Savoy, gave the Duchy to his firstborn son, and he taught him to observe spiritual ways and to pray. And between his two sons, two beautiful youths, the one a Duke of Savoy, the other a Count at Geneva, he rode into the council at Basle (Basileam), and was there crowned as a bishop of the Roman church, as is stated below.

Geneva (Gebenna), a city and canton of Switzerland, is situated at the extreme southwest corner both of the country and of the Lake Geneva. In prehistoric times a great lake city, built upon piles, which may still be seen, existed where the waters from the Alpine lakes spread out over the plain before narrowing into the channel of the Rhone. This city was the prehistoric Geneva. After the end of the period of the lake dwellings, the inhabitants established themselves on the hill on the left bank of the lake and river. When the district of Wienne became a Roman province, Geneva became a Roman city, with part of what is now Savoy dependent on it. When the empire became Christian, a bishop was appointed at Geneva. After the barbarian invasions, the city shrank to its former size, and it was now concentrated on high ground. The pagan temples were converted into Christian churches. At the top of the hill rose Saint Peter's, while

Saint Victor's was built in the detached part of the town. Geneva owed its importance to its bridge over the Rhone. Geneva lay on the path of the armies marching to the conquest of Italy. Charlemagne held an assembly here in 773. During the feudal period the Burgundian kings had more to fear from the hereditary counts of Geneva than from the elected bishops. Rudolph III conferred estates on the bishops and favored them at the expense of the counts. On his death in 1032 the emperors of the Holy Roman Empire inherited his lands. Frederick Barbarossa confirmed the temporal powers of the bishop of Geneva, who became a prince of the empire, and made the church independent of the nobles of the district. The count of Geneva had a residence in the town, the old royal chateau; but he had to do homage to the bishop for the chateau and for other fiefs, though he was the sole direct ruler of Geneva. But the Genevese were always characterized by their passion for independence, and attempted toward the end of the 13th century to create a municipal organization of their own. They were able to play off against one another the rival rulers of the district.

In Maurienne, a remote district of the country, there presently arose a count who came to be known as the count of Savoy and was on bad terms with both the count of Geneva and the bishop. His nephew, Amadeus the Great, declared himself protector of the citizens, who had formed themselves into a municipality with syndics and other officers. The count of Geneva was reduced to a mere vassal of his cousin of Savoy, while the bishop was compelled to yield his palace to the latter, together with the vidomnat, the office empowering him to administer summary justice in the city. Finally the bishop recognized the municipality, after the citizens, posted on the towers of St. Peter's, had withstood bombardment by the count of Geneva from his castle. This castle was dismantled in 1320. In the meantime the citizens had defeated the count's army. By calling in the count of Savoy the Genevese had fallen out of the frying pan and into the fire. They had been able to free themselves from the count of Geneva and to defy the bishop, but they discovered that their protector intended to make himself "prince" of the city. The counts of Savoy endeavored to obtain the election to the bishopric of Geneva for themselves, or for a cadet of the family, or for a prelate devoted to its interests. Involved in the struggle between France and Burgundy through the policy of the House of Savoy, the town was ransomed by the Swiss after their victory over Charles the Bold in 1477. The measures taken by Louis XI had destroyed the fairs of Geneva, and the prevalent distress of the 15th century became still worse in the 16th, when Charles III, in 1525, went so far as to impose his will on the assembly of the citizens. But better times came at last, thanks to the commercial relations established between Geneva and the Swiss. Through wars Charles III lost his lands. Once the Genevese were rid of him, they were able to organize their independent republic in peace.

Folio CXXII verso

Year of the World 5473 | Year of Christ 274

Eutychian (Euticianus) the pope from Tuscia (Thuscus), a native of the city of Luna, sat at Rome after Felix. He was a very pious and learned man. He ordained that the new fruits, particularly grapes and beans, were to be blessed upon the altar. Item: that those who wished to bury the martyrs should not bury with them the clothing prescribed for church service, but leave them behind. It is said that with his own hands he buried three hundred martyrs. But after he had consecrated 14 priests, five deacons, and nine bishops, he too was crowned with martyrdom and was buried in the cemetery of Calixtus on the Appian Way on the 25th day of the month of July. He sat one year, one month, and one day; and at that time the chair was vacant eight days. Some say he was in the papal see eight years and ten months. Damasus, however, was the author of the first thought.

Eutychian (Eutychianus) buried 300 martyrs with his own hands. His term as pope is given as 275-283 CE.

The last sentence in this paragraph is not found in the German edition of the Chronicle.

Caius the pope, a Dalmatian and of the family clan of the emperor Diocletian, was a godly man. He divided the consecrations into stages without passing through which no one could attain to the office of bishop. He also assigned to the deacons the respective regions in which the histories of the martyrs were to be written; that no layman was to summon the consecrated ones before the court; and that no pagan or heretic should have the right to lodge complaint against any Christian. But as in the time of Diocletian, a greater persecution than ever before arose, he concealed himself in hidden places underground. Finally he was taken prisoner by the persecutors, and was crowned with martyrdom, together with Gabinius, his brother, and Susanna, his brother's daughter; and he was buried on the Appian Way in the cemetery of Calixtus on the 22nd day of the month of April. He sat 11 years, four months, and eleven days. Eusebius writes that this pope was in office fifteen years. [Caius, a Dalmatian, devised six orders preliminary to ordination as a bishop: ostarius, lector, exorcist, acolyte, subdeacon and deacon. His term is given as 283-296 CE].

Paul (Paulus) the bishop of Samosata, and a highly informed man, at this time, is said to have resurrected the heresy of Artemas (Arthemonis), a heresy that deviates from the orthodox faith. This heresy denied the virginity of Mary, and held that Mary, after the birth of Christ, had intercourse with Joseph and bore other sons. Then this Paul was crowned bishop of Antioch, carried himself about with too much pride, read letters to his followers, and sent out epistles. In consequence of his vanity many people looked down upon the Christian faith. But if these same people in our own time should see his courtly fashions, his vanity, pomp, and excessive ecclesiastical show, and so many expensively clad young courtiers riding on horseback, and the swarm of priests following, clad in dress ornamented with gold, and the horses caparisoned in the best and most colorful manner, they would curse and say that such a bishop or cleric, except for his assumed spirituality, had nothing in common with Christ. This Paul denied that the Son of God descended from heaven, and claimed that Christ came of Mary and had an earthly origin. Therefore in the Council of Antioch he was condemned by the common consent of all the bishops attending, and chiefly by Gregory the bishop of Caesaria, a pious man, who was also present and was later martyred for his Christian faith. [Eusebius, 7.27-30; Bohn, pp. 286-292. According to Eusebius, Paul "entertained low and degrading

notions of Christ, contrary to the doctrine of the church, and taught that he was in nature but a common man . . . But the other heads of the churches, assembled in all haste from different parts, at Antioch, as against one who was committing depredations on the flock of Christ. . . . And this arch-heretic at Antioch, being detested, and now evidently discarded by all, was excommunicated from the whole Catholic Church under heaven." The specific charges against Paul are set forth in the epistles issued against him and sent forth to the bishops of the churches at distant places: "But in those instances where he abandoned the rule of faith, and went over to spurious and corrupt doctrines, there is no necessity of judging his conduct, when he was yet in no connexion with the church; nor that he was in poverty and beggary; and that he who had received neither wealth from his fathers, nor obtained possessions by any art, or any trade or business, has now arrived at excessive wealth, by his iniquities and sacrileges, and by those various means which he employed to exact and extort from the brethren, depressing the injured, and promising to aid them for a reward; and yet how he deceived them, and without doing them any good, took advantage of the readiness of those who were in difficulties, to make them give anything to be freed from their oppressors. We shall say nothing of his making merchandise of piety; nor how he affected lofty things, and assumed with great haughtiness worldly dignities, wishing rather to be called a magistrate than a bishop, strutting through the forum, and reading letters, and repeating them as he walked in public, and how he was escorted by multitudes going before and following after him: how he, also, brought envy and odium upon the faith, by his pomp, and the haughtiness of his heart. We shall say nothing of the vanities and pretensions with which he contrived, in our ecclesiastical assemblies, to catch at glory and empty shadows, and to confound the minds of the more simple, with such things as these; nothing of his preparing himself a tribunal and a throne, not as a disciple of Christ, but having like the rulers of this world, a secretum, and calling it by his name; nothing of his striking his thigh and his stamping on the tribunal with his feet, and his reproving and insulting those that did not applaud; . . . nothing of his harsh invectives in the congregation, against the expounders of the word, who had departed this life, and of his magnifying himself, not as a bishop, but as a sophist and juggler. Besides this he stopped the psalms that were sung in honor of Christ Jesus Christ, as the late compositions of modern men, but in honor of himself he had prepared women to sing at the great festival in the midst of the church, which one might shudder to hear. He suborned, also, those bishops and presbyters of the neighboring districts and cities of his party, to advance the same things in their addresses to the people. . . . He did not wish to confess with us that the Son of God descended from heaven . . . And as to those women, those adopted sisters, as the inhabitants of Antioch call them, which belong to him, and the presbyters and deacons about him, whose incurable sins, in this and other respects, he conceals with them, though he is conscious of the facts, and has convicted them, he dissembles, in order to have them subservient to his purposes; so that, fearing for themselves, they dare not venture to accuse him in regard to his impious conduct and doctrine . . . We have been compelled therefore to excommunicate this man . . . and to appoint another bishop in his place over the catholic church." And they named Domnus, a man they believed fully endowed with all the qualities of a bishop].

Manes, the heretic, a native of Persia, a cunning devilish man of coarse life and manners, lived at this time. This heretic dared to call himself Christ and chose twelve disciples for himself whom he brought to believe in him; and to kill the souls of the deceived he made an unspeakable poem of shameful teachings of ungodliness and gross lies, with which he deluded himself and also his followers; for he said that Christ was not a true body, but an idle image. This heretic and his followers said that there are two origins—one of good, the other of evil; one of darkness, the other of light. He disregarded the Old Testament, and looked alone to the New. And from him the heresy of the Manichees had its origin.

For Manes, cf. Eusebius (Ecclesiastical History 7.31; Bohn p. 293):

In the meantime, also, that madman Manes, as he called himself, well agreeing with his name, for his diabolical heresy, armed himself by the perversion of his reason, and at the instigation of Satan, to the destruction of many. He was a barbarian in his life, both in speech and conduct, but in his nature as one possessed and insane. Accordingly he attempted to form himself into a Christ, and then also proclaimed himself to be the very Paraclete, and the Holy Spirit, and with all this was greatly puffed up with his madness. Then, as if he were Christ, he selected twelve disciples, the partners of his new religion, and after patching together false and ungodly doctrines, collected from a thousand heresies long since extinct, he swept them off like a deadly poison, from Persia, upon this part of the world. Hence the impious name of the Manichees spreading among many, even to the present day.

Eusebius' final words were prescient, for of all the heresies (perhaps more properly we should say 'alternative belief systems') that came out of the complex web of early Christian communities (however loosely defined these communities were in relationship to what later became Orthodox/Catholic beliefs), none, perhaps, has had a more long-lasting and profound influence on the culture and ideology of the West in terms of its (admittedly sporadic) embrace of the idea of dualism, especially that between the forces of light and dark, good and evil. The most famous adherent (and later opponent) of Manicheism was Augustine himself. Possible Manichee-influenced (or Manichee-like) movements from later times include the Bogomils, Paulicians, and the Cathars, as well as certain evangelical and fundamentalist religious groups of many different religious traditions (e.g. Judaism, Christianity, and Islam).

But while this heretic Manes is descried for his ill will and vanity, Anatolius the Laodecian bishop is highly praised for his holiness and teachings.

Felix the priest and Eusebius the monk were slain at Terracina in the country of Campania during this persecution because of their Christian faith. For after Eusebius had buried the pious martyrs, Julianus and Caesarius (Cesarium), the priests, and on their account had converted many people to the faith and had baptized them, he, together with Felix the pope, was taken before the court; and as he would not sacrifice to the gods, he was beheaded on the fifth day of November. Caesarius the deacon, and Julianus the priest, were slain on the same day in the same city. After Caesarius had spent many days alone in prison, and was there enlightened, he, together with Julianus, were put in a sack and thrown into the sea on the first day of November. Adiochus the priest, Tyradius the deacon, and Felix the

subdeacon, former disciples of Polycarp (Policarpus) whom he thanked for preaching from the East to Gaul, were crowned with glorious martyrdom in the city of the Gauls, Augusta; finally they died, pierced with spears.

Folio CXXIII *recto*

Tacitus, the Roman emperor, attained the sovereignty after Aurelian from the Roman senate and the people. At his election a Roman senator said: An army cannot exist very long without a leader; therefore necessity dictates that such a man should be elected, for, it is said, that the Germans invaded the region within the Rhine and the strong cities, and worried the noble, rich and mighty. Immediately the whole senate voted and elected this Tacitus. By reason of his virtue and excellence he was a capable and fit man to rule for the common good. The money he collected at home he employed to pay the army. He lived a moderate life and loved sour food. He seldom bathed, and was strong in his old age, and took pleasure in various kinds of glassware. He ate no bread unless it was dry. He was highly versed in architecture, and was partial to marble. He loved to hunt wild game. At length, through the instigation of the army, he was slain in the sixth month of his reign. But some say he succumbed to an illness. His reign being brief, he accomplished nothing great. He caused the month of September to be named Tacitus after himself, for in that month he was born and was also made emperor. [M. Claudius Tacitus, Roman emperor from September 25, 275 CE, until April 276, was elected by the senate after the death of Aurelian, the army having requested the senate to elect a successor to the imperial throne. At the time he was seventy years of age and was with difficulty persuaded to accept the position. The high character that he had born he amply sustained during his brief reign. He endeavored to repress the luxury and licentiousness of the age by various sumptuary laws, and he himself set the example by the abstemiousness, simplicity and frugality of his own habits. The only military achievement of his reign was the defeat and expulsion from Asia Minor of a party of Goths, who had carried their devastation across the peninsula to the confines of Cicilia. He died either at Tarsus or at Tyana, about the 9th of April, 276].

Florianus, brother of the aforesaid Tacitus, attained to the sovereignty after his brother, not through election by the Roman senate, but by his own act, as though the sovereignty was inheritable. For he knew that Tacitus in the senate had vowed that after his death, the senate should elect an emperor, not his son, but a good and virtuous man. Florianus held the sovereignty for two months, and was slain. This Florianus was a follower of his morals, but not in all things; for he was more ambitious of power than his brother, and therefore not comparable to him. [M. Annius Florianus, the brother, by a different father, of the emperor Tacitus, upon whose death he was proclaimed emperor at Rome in 276 CE. He was murdered by his own troops at Tarsus, after a reign of about two months, while on his march against Probus, who had been proclaimed emperor by the legions in Syria].

Probus, the Roman emperor, was a celebrated man at home and abroad, and after Tacitus he was made emperor by the unanimous voice of all men. He ruled the world very peacefully. He was born in the city of Sirmium, in Pannonia, his mother being of more noble birth than his father. His inheritance was moderate, and his relationship was not very distinguished. During his reign as well as up to that time he was noted for his high nobility and virtue. And since he was renowned in military affairs, and now received the care of the commonwealth, he relieved the besieged Gauls of the barbarians with great good fortune; and forty thousand men were slain and seventy celebrated cities freed of the enemy. This Probus also carried on various wars against Saturninus, the emperor in the East; and he suppressed Proculus and Bonosus at Cologne, in Gaul, with masterful speed. Finally he returned to Sirmium, his home, determined to advance and enlarge his fatherland. This caused objection on the part of the army, and they killed him in an iron tower to which he fled, in the sixth year of his reign. [M. Aurelius Probus, Roman emperor (276-282 CE), was a native of Sirmium in Pannonia, and rose to distinction through his military abilities. He was appointed governor of the entire East by Tacitus. On the latter's death the position of emperor was forced on him by the armies of Syria. The downfall of Florianus speedily removed his only rival, and he was hailed by the united voice of the senate, the people, and the legions. His reign was one of brilliant achievements. He defeated the barbarians on the frontiers of Gaul and Illyricum, and in other parts of the Roman Empire. He put down the rebellions of Saturninus at Alexandria, and of Proculus and Bonosus in Gaul. After crushing all external and internal foes, he was killed at Sirmium by his own soldiers who had risen against him because he had employed them in laborious public works. Probus was as just and virtuous as he was warlike, and is deservedly regarded as one of the greatest of Roman emperors].

Carus, the Roman emperor, attained the sovereignty after Probus. He associated with him in the government his two sons Numerianus and Carinus, making them caesars, and reigning with them for two years. While conducting a war against the Sarmatians, he received news of a revolt in Persia. So he went to the East and made war upon the Persians. He was killed by lightning in camp on the river Tigris. [M. Aurelius Carus, Roman emperor (282-283 CE), was probably born at Narbo in Gaul. He was praefectus praetorio ('commander in charge of the Praetorian Guard') under the emperor Probus, and on the murder of the latter was elected his successor. After defeating the Sarmatians, he invaded the Persian dominions, took Seleucia and Ctesiphon, and was preparing to push his conquests beyond the river Tigris, when he was struck dead by lightning, toward the close of the year 283. He was succeeded by his sons Carinus and Numerianus. Carus was a victorious general and an able ruler]. Numerianus was confined to his bed by an affliction of the eyes, and was secretly murdered. He surpassed all the poets of his time. [M. Aurelius Numerianus was the younger of the two sons of the Roman emperor Carus. He accompanied his father in an expedition against the Persians in the year 283. After his father's death in the same year he was chosen joint emperor with his brother Carinus. The army, alarmed by the fate of Carus, who was struck dead by lightning while preparing to push his conquests beyond the Tigris in the year 283, compelled Numerianus to make a retreat toward Europe. During the greater part of this march, which extended over a period of eight months, he was confined to his litter by an affliction of the eyes. But the suspicions of the soldiers became aroused, and they at length found their way into his tent; and there they discovered the dead body of their prince. Arrius Aper, prefect of the Praetorians, and father-in-law of the deceased, was arraigned for murder before a military council, and without being permitted to speak in his own defense was stabbed in the heart by Diocletian, whom the troops had already proclaimed emperor]. But Carinus, a man contaminated with every vice, and a constant adulterer, was defeated by Diocletian in

Dalmatia, and thus suffered the penalty for his crimes. [M. Aurelius Carinus, elder of the two sons of Carus, was associated with his father in the government in 283 CE. He remained in the West while his father and brother proceeded to war against the Persians in the East. On the death of his father in the same year, Carinus and Numerianus succeeded to the empire. When the latter was slain in 284, Carinus marched into Moesia to oppose Diocletian who had been proclaimed emperor. Carinus gained the victory, but in the moment of triumph was slain by his own officers, some of whose wives he had seduced].

Diocletian of Dalmatia was of very obscure and low birth. He was elected emperor in the year of the founding of the city (i.e. Rome) 1041. When a revolt occurred in Gaul, he sent Maximianus, surnamed Hercules, there with an army, soon silencing this great people. But when wars broke out which Diocletian could not withstand alone, he made Maximian (Maximianus) associate emperor, and sent Constantius and Maximinus Galerius to assist him in governing the empire. After ten years Maximian brought Britain back into the empire. Constantius slaughtered many thousands of Germans who came to Gaul as mercenaries; and he freed Gaul. In the meantime Diocletian proceeded to Egypt and besieged Alexandria. This he conquered in eight months, giving the city over to the soldiers for pillage. Diocletian was cunning, well mannered, resourceful, at times subtle and ingenious, and, in addition, a very industrious and ambitious prince. Although his predecessors were saluted, he commanded that he be worshipped. Maximian, however, was a serious man, ignored customs and usages, and his fierce countenance expressed his cruel nature. Having quelled all the revolts, Diocletian in the East and Maximian in the West, they proceeded to destroy the churches. Diocletian divided the empire and retired. He lived to the age of 73 years and was put to death by poison. [Valerius Diocletian, Roman emperor (284-305 CE), was born near Salona in Dalmatia in 245. From his mother Doclea, or Dioclea, who received her name from the village in which she lived, he inherited the appellation of Docles or Diocles, which after his assumption of the purple, was expanded into Diocletianus, and attached as a cognomen to the high patrician name of Valerius. Having entered the army he served with high reputation under Probus and Aurelian, followed Carus to the Persian war, and after the fate of Numerianus became known, was proclaimed emperor by the troops. He finally became undisputed master of the empire; but as the attacks of the barbarians became daily more formidable, he associated with himself as a colleague Maximian (Maximianus), who was invested with the title of Augustus in 286. The latter took care of the Western empire, Diocletian of the Eastern. But as the dangers from Persian attack in the East, and the barbarians in the West became still more imminent, he made a further division of the empire. In 292 Constantius, Chlorus, and Galerius were proclaimed caesars. Britain was restored to the empire in 296, the Persians were defeated, and the barbarians driven back. After an anxious reign of twenty-one years Diocletian retired to his native Dalmatia, where he died in 313. Today he is perhaps most remembered for his fierce persecution of the Christians].

Folio CXXIII verso

The tenth persecution of the Christians after Nero was originated in these times by Veturius, the captain of the army, and at the command of Diocletian and Maximian (Maximianus) it was carried on in all parts of the world. Diocletian in the East, and Maximian in the West, ordered the churches ravaged and the Christians tortured and slain. This persecution was the cruelest of all and lasted longer than the others. The Holy Scriptures were burned, and those in civil offices who acknowledged themselves Christians were deposed and looked upon as without honor. Slaves who became Christians could not be set free by their owners. Christian soldiers were compelled to either sacrifice to the gods or lose their offices, and to give up their careers, under a cruel law posted by the emperor in the market place. One man dared to break this law, and he was flayed, and vinegar and salt poured upon him until he lost his life. This is attested by Dorotheus and Gorgonius, two renowned men. On the same day fire broke out in the imperial palace at Nicomedia. In a spirit of feigned anger, the emperor attributed this to the Christians, and he caused many Christians to be slain, and many to be thrown alive into the fire. Such violent cruelties were not only practiced in Mytilene (Militena), Syria, Africa, Thebes, and in Egypt, but also in Palestine and Tyre. The Christians were spared no form of torture, and as Damasus states, in 30 days 17,000 persons of both sexes were crowned with martyrdom not including those who were exiled to the islands, or to the mines, or to dig ore, or to hew stone; and of these there were an endless number. Finally God opened his eyes and forced Diocletian to abdicate. And Maximian was so frightened by disease and confusion that he committed suicide.

Adauctus, a Roman patrician, a man most Christian and holy, received martyrdom in Phrygia (Phrigiam) because he had converted the city. For this reason Diocletian caused the whole city to be burned because the citizens would not sacrifice to the gods. After having his eyes dug out, this Adauctus was made a martyr by decapitation.

Alexander, the powerful soldier of the legions of Thebes, at this time preached in the name of Christ. After practising numberless virtues he honorably attained martyrdom by decapitation. His body was buried by Grata, a pious widow, on her own soil. There a worthy temple was built, which is still to be seen there. [Alexander, according to one version of the , is said to have been a standard-bearer, according to another version, a head centurion, in the Theban legion. Known to be a Christian, he was brought before Maximian at Rome. A long and tedious discussion between them is given by the author of the , out of his own head. A soldier was ordered to cut off the head of Alexander, but became motionless. Alexander was then led back to prison. He escaped during the night and took refuge at the Bergamo, but was discovered and dragged before an idol and executed with the sword. A Christian matron named Grata took up his body and buried it on her farm].

Barbara, a very noble virgin, and a native of the city of Nicomedia, was, because of her great beauty, placed in a high tower by her father, who feared she might become a Christian. But through the instruction of the Holy Spirit, she prayed like a Christian to the God of Heaven. Her father decided to slay her, but she concealed herself. However, she was discovered, brought before him with feet upward and beaten with rods, burned with torches and had her breasts cut off. After suffering numberless tortures, she was beheaded by her father on the fourth day of the month of December. Fire, proceeding from heaven, burnt the father to dust. []

Anastasia, daughter of a very noble Roman and the wife of Publius, a very powerful man, became a Christian; and she practiced works of mercy toward the Christians. In this tumult she was imprisoned for a long time by Publius, her husband, and tortured for the sake of Christ. And she was comforted by Chrysogonus (Grisogono), who afterwards through the decapitation of his head earned the palm of martyrdom. Finally, together with men and many women she was lead to the Palmarian islands. After various prayers made by the Christians, Anastasia was tied to a stake by the prefect. And he cremated her with fire on the 8th day of the Kalends of January around the Year of the Lord 280. She was, moreover, very well versed in good literature, and concerning her persecution are extant letters she sent to Chrysogonus full of eloquence.

Concerning Anastasia, cf. The Catholic Encyclopedia (Kirsch, "St. Anastasia." Vol. 1. New York, 1907):

This martyr enjoys the distinction, unique in the Roman liturgy, of having a special commemoration in the second Mass on Christmas day. This Mass was originally celebrated not in honour of the birth of Christ, but in commemoration of this martyr, and towards the end of the fifth century her name was also inserted in the Roman canon of the Mass. Nevertheless, she is not a Roman saint, for she suffered martyrdom at Sirmium, and was not venerated at Rome until almost the end of the fifth century. It is true that a later legend, not earlier than the sixth century, makes Anastasia a Roman, though even in this legend she did not suffer martyrdom at Rome. The same legend connects her name with that of St. Chrysogonus, likewise not a Roman martyr, but put to death in Aquileia, though he had a church in Rome dedicated to his honour. According to this "Passio", Anastasia was the daughter of Praetextatus, a Roman vir illustris, and had Chrysogonus for a teacher. Early in the persecution of Diocletian the Emperor summoned Chrysogonus to Aquileia where he suffered martyrdom. Anastasia, having gone from Aquileia to Sirmium to visit the faithful of that place, was beheaded on the island of Palmaria, 25 December, and her body interred in the house of Apollonia, which had been converted into a basilica. The whole account is purely legendary, and rests on no historical foundations. All that is certain is that a martyr named Anastasia gave her life for the faith in Sirmium, and that her memory was kept sacred in that church. The so-called "Martyrologium Sieronymianum" (ed. De Rossi and Duchesne, Acta SS, 2 November) records her name on 25 December, not for Sirmium alone, but also for Constantinople, a circumstance based on a separate story. According to Theodorus Lector (Hist. Eccles, II, 65), during the patriarchate of Gennadius (458-471) the body of the martyr was transferred to Constantinople and interred in a church which had hitherto been known as "Anastasis" (Gr. Anastasis, 'Resurrection'); thenceforth the church took the name of Anastasia. Similarly the cultus of St. Anastasia was introduced into Roman from Sirmium by means of an already existing church. As this church was already quite famous, it brought the feast of the saint into especial prominence. There existed in Rome from the fourth century, at the foot of the Palatine and above the Circus Maximus, a church which had been adorned by Pope Damasus (366-384) with a large mosaic. It was known as "titulus Anastasix", and is mentioned as such in the Acts of the Roman Council of 499. There is some uncertainty as to the origin of this name; either the church owes its foundation to and was named after a Roman matron Anastasia, as in the case of several other titular churches of Rome (Duchesne), or it was originally an "Anastasis" church (dedicated to the Resurrection of Christ), such as existed already at Ravenna and Constantinople; from the word "Anastasis" came eventually the name "titulus Anastasix" (Grisar). Whatever way this happened, the church was an especially prominent one from the fourth to the sixth century, being the only titular church in the centre of ancient Rome, and surrounded by the monuments of the city's pagan past. Within its jurisdiction was the Palatine where the imperial court was located. Since the veneration of the Sirmian martyr, Anastasia, received a new impetus in Constantinople during the second half of the fifth century, we may easily infer that the intimate contemporary relations between Old and New Rome brought about an increase in devotion to St. Anastasia at the foot of the Palatine. At all events the insertion of her name into the Roman Canon of the Mass towards the end of the fifth century, show that she then occupied a unique position among the saints publicly venerated at Rome. Thenceforth the church on the Palatine is known as "titulus sanctus Anastasix", and the martyr of Sirmium became the titular saint of the old fourth-century basilica. Evidently because of its position as titular church of the district including the imperial dwellings on the Palatine this church long maintained an eminent rank among the churches of Rome; only two churches preceded it in honour: St. John Lateran, the mother-church of Rome, and St. Mary Major. This ancient sanctuary stands today quite isolated amid the ruins of Rome. The commemoration of St. Anastasia in the second Mass on Christmas day is the last remnant of the former prominence enjoyed by this saint and her church in the life of Christian Rome.

In the German edition of the Chronicle this mini-biography of Anastasia is very abbreviated:

Anastasia, daughter of a very noble Roman and the wife of a very powerful man, became a Christian; and she practiced works of mercy toward the Christians. In this tumult she was imprisoned for a long time by Publius, her husband, and was decapitated.

Claudius, Nicostratus, Symphorianus, and Simplicius, highly renowned men, suffered at this time in Rome. They were first imprisoned, then beaten with scorpions [Scorpions: Not only with smooth rods were the ancients accustomed to punish offenders, and the Christians among the rest, but likewise with knotty and prickly ones, which they appropriately named "scorpions."], and finally, upon the order of Diocletian, were thrown into the sea on the 28th day of October.

Crispinus and Crispinianus, celebrated men, were first taken prisoners in the city of Soissons (Suesionem) and cruelly tortured. Finally, beheaded on the 25th day of the month of October, they received the crown of martyrdom. [Crispinus and Crispinianus (aka, Crispin and Crispian; 285 CE) are said to have been brothers, natives of Rome, who exercised the trade of shoemakers at Soissons. In 284 Maximinus Hercules proceeded against the Bagaudae, and having punished them for their revolt, came to Soissons. Among the Bagaudae there had been, no doubt, Christians, and Maximinus was inflamed with anger against them. Crispin and Crispinian were denounced to him, and he ordered the prefect of the Gauls to punish them. The prefect ordered them executed by the sword, and their bodies thrown into the common sewers. But the add much apocryphal matter, such as that the judge ordered the brothers to have slivers of wood thrust under their finger-nails, but which promptly flew out and stabbed their tormentors, who were wounded and died shortly as the saints prayed. Then millstones were hung about their necks, and they were thrown into the river; but they swam across without the

slightest inconvenience. Boiling lead was poured over them, but it only refreshed them. They were plunged into a bubbling cauldron of oil, and this failed to injure them. The prefect, disgusted at his lack of success, pitched himself headmost into the fire under the cauldron, and stifled his dissatisfaction in the flames. Seeing their persecutor thus disposed of, the martyrs calmly placed their necks under the sword, and their heads were struck off without difficulty by the executioner. Crispin and Crispinian are regarded as the patron saints of shoemakers. In art they are represented with the symbols of their trade, but sometimes with millstones hung round their necks].

Folio CXXIII *recto*

Maurice (Mauricius), Exuperius, Candidus, and Victor, together with Innocentius, the most distinguished soldiers of the Theban Legion, at this time received the crown of martyrdom with six thousand six hundred sixty-six others, for the sake of Christ, at the instigation of the emperor Maximian in Gaul, near the city of Seduno. These martyrs were of the East, and out of the noble city of Egypt that lies on the river Nile; and they were baptized by the bishop of Jerusalem. Being greatly experienced in military affairs, noble in virtue, and still nobler in the faith, they were called upon by Maximian to assist him in Gaul. However, when he sent them against the Christians, and he commanded them to worship the idolatrous gods, they refused to do so; and he punished them in various places with various forms of martyrdom, beheading those who proved stubborn. He beheaded every tenth man; but Maurice, the leader of the legion, confirmed the members in their faith; and they laid down their arms and willingly sacrificed themselves. The bodies of these men were revealed after many years of suffering to the holy bishop Theodotus, who built a basilica in their honor. Their feast day is celebrated on the 10th Kalends of October.

The legends surrounding Maurice and the Theban Legion are among the most interesting in the Christian martyrology. The stories recount that among the legions of the Roman army in the time of Diocletian and Maximian, one was styled the "Theban Legion" because originally levied from area in and around Thebes, in Egypt. Much of what is said about this legion in medieval tradition is probably legendary. That said, those very legends record that the number composing this corps was 6666, and all were Christians, as remarkable for their valor and discipline as for their piety and fidelity. It was commanded by an excellent Christian officer of illustrious birth, Maurice (in Latin Mauritius). Around the year 286 Maximian summoned this legion from the East to reinforce the army with which he was about to march into Gaul. The Alps having been passed, some of the legion was dispatched to the Rhine, the rest of the army halting on the banks of the Lake of Geneva, where Maximian ordered a general sacrifice to the gods, accompanied by games and ceremonies usual on such occasions. But Maurice and his Christian soldiers withdrew from the idolatrous rites, and retiring to a distance of about three leagues, they pitched their tents at a place called Aganum (now St. Maurice). Maximian insisted on obedience to his commands, at the same time making it known that the service for which he required their aid was to extirpate the Christians, whose destruction he had sworn. The legion having with one voice refused to make the sacrifice, or to be led against their fellow-Christians, the emperor ordered the soldiers decimated. Their officers encouraged them to perish rather than yield; and when summoned for the third time, Maurice, in the name of his soldiers, again refused compliance, pleading that they were not only the soldiers of the emperor, but also of Jesus Christ, receiving pay from the former, and eternal life from the latter. Unmoved, the cruel tyrant ordered the rest of the army to surround the devoted legion for a general massacre. And they obeyed; nor did the Christian soldiers, on the other hand, resist, but throwing away their weapons, they submitted themselves to the slaughter like sheep. Some were trampled down by the cavalry; some were hung on threes and shot with arrows; some were killed with the sword. As Maurice and his officers knelt down in an attitude of prayer, they were beheaded; and so perished the Theban Legion.

The last two sentences in this paragraph are not in the German edition of the chronicle.

Vincent (Vincentius), the deacon, a very invincible and pious man from Spain, disciple of St. Sixtus, the pope, and very much resembling the martyr Lawrence (Laurentii) in skill and virtue, and of noble birth and highly learned, together with Valerius, the pious bishop of the city of Caesar Augusta, suffered very bitter martyrdom at the hands of Dacianus, the proconsul. After severe punishment and imprisonment, being put in chains and starved, Vincent suffered deadly tortures in every limb. He was stretched on a gallows, and while hanging there was lacerated with many wounds. Then he was taken down and laid on a gridiron over glowing coals, and while still on that was torn to pieces with iron forks, and had salt poured over him. After that he was imprisoned with his feet locked in the stocks; and there he was left alone without anyone to console him. But he was released from his bonds by an angel of God, surrounded with a great light. For that reason Dacianus said, We are defeated. And in order to further torture him, he caused him to be healed; but he soon died of starvation and gave up his Spirit to heaven. After his persecution Christians placed his body under the altar of a certain church outside the walls of Valencia (Valentie). Prudentius [Prudentius (348-after 405), a celebrated Christian poet born in northern Spain, wrote a series of lyric poems entitled ('Crowns of Martyrdom'), on Spanish and Roman martyrs, including Vincent. Prudentius describes how Vincent was brought to trial along with his bishop Valerius, and that since Valerius had a speech impediment, Vincent spoke for both, but that his outspoken fearless manner so angered the governor that Vincent was tortured and martyred, though his aged bishop was only exiled]. expressed his suffering and noble triumph in verse. Augustine also very richly displays praise for this very holy martyr.

The legends regarding Vincent state that he was born in Saragossa, in the kingdom of Aragon. During the persecution under Diocletian, the cruel proconsul Dacian, infamous in the annals of Spanish martyrdom, caused all the Christians of Saragossa, whom he collected together by a promise of immunity, to be massacred. And at this time lived Vincent, early instructed in the Christian faith, and with all the ardor of youth devoted to the service of Christ. At 20 he was already a deacon. He encouraged and sustained many of his brethren in the torments inflicted upon them, and was himself called upon to receive the crown of martyrdom. Being brought before the tribunal of Dacian, together with his bishop Galerius, they were accused of being Christians. Confessing their faith, the old bishop was ordered banished, but for the brave Vincent, who had defied him, a severer fate was reserved as an example to the rest. His body was lacerated with iron forks, and flames were administered; and they laid him bleeding, and half consumed by fire, on the ground strewn with

potsherds and left him there. But when the guards looked into the dungeon, they saw it filled with light and fragrance; and they fell upon their knees and acknowledged the true God. Vincent died of his tortures, and the proconsul ordered his body thrown to the wild beasts. But God sent a raven to guard his remains. Then Dacian ordered the body sewn up in an ox-hide and thrown into the sea.

The last three sentences in this paragraph are not in the German edition of the chronicle.

Agnes, the highly renowned virgin of exalted memory, was at the time of this persecution (according to the testimony of Ambrose) born in Rome of Roman citizens. She was a young girl of thirteen with a beautiful face and, when she returned from school was loved by the son of the prefect. But she said, I already love the one whose mother was a virgin. For that reason she was imprisoned and given the choice of sacrificing to the goddess Vesta, or to join the company courtesans. But she disregarded both, and was therefore sent naked into a house of prostitution by the prefect. But the Lord covered her with thick tresses as though she were covered with raiment. And when they came in, she had been clad in a white dress by an angel of the Lord. And at this many wondered; and the son of the prefect was frightened to death. But Agnes prayed for him, and he came to life again. After that she was threatened, frightened, and beaten, and then thrown into the fire. Yet she remained uninjured. At length her neck was pierced by a sword; and so she was brought to martyrdom on the 21st day of January. In the night she appeared to her parents, with a host of virgins; and she said, Dearest parents, you should not mourn for me as one who is dead, but rejoice with me; for I am espoused to that one in Heaven, who, while on earth, I loved with complete understanding. [The legend of Agnes (containing many elements that remind one of the folktales collected by the Brothers Grimm) is as follows: There lived in Rome a maiden named Agnes (whether this name was her own, or given to her because of her lamb-like meekness and innocence does not seem clear). She was only 13, yet filled with all good gifts of the Holy Spirit, having loved and followed Christ from her infancy. She was of surpassing beauty. The son of the prefect of Rome desired her for wife, and he asked her in marriage of her parents; but she repelled all his advances and rejected his gifts of gold and gems, saying: "I am the betrothed of a lover who is greater and fairer than any earthly suitor." The son of the prefect was seized with jealousy and rage; and he fell ill, almost to the point of death. The prefect went to Agnes and to her parents to intercede for his son, but Agnes remained firm. Learning that she was a Christian, he ordered her to enter the service of the goddess Vesta. Being still further resisted, he threatened her with death; and he loaded her with chains, and ordered her to be dragged before the altars of the pagan gods; but to no avail. He ordered her carried to a place of prostitution, and exposed to the most degrading outrages. The soldiers stripped her, and when she saw herself exposed, she bent her head and prayed. Immediately her hair, already long, became like a veil, covering her whole person. And those who looked on were seized with awe and averted their eyes. And they shut her up in a chamber; and she saw before her a shining garment; and the whole place was filled with a glorious light. The son of the prefect entered the chamber, was struck blind and fell into convulsions, and was carried off as dead. But Agnes prayed for him, and her prayers were granted. The young man was eager to save Agnes, but the people demanded her death as a sorceress. So the prefect sent one of his deputies to judge her. And he ordered her to be burned; but the flames were suddenly extinguished. The executioners then ascended the pile and killed her with a sword. The parents and relatives took away her body and buried it in a cemetery outside the city. And when they assembled at her grave at night to offer devotions, she appeared before them, and said, "Weep not, dry your tears, and rejoice with exceeding joy; for me a throne is prepared by the side of Him whom on earth I preferred to all others, and to whom I am united forever in heaven." And the Christian mourners wiped away their tears, and returned to their homes with joy and thanksgiving].

Cyriacus (Ciriacus), the deacon, together with Largus and Smaragdus and twenty others, suffered in these times. He released from the Devil, Artemia, the daughter of Diocletian; also Jobia, daughter of Sapor the king of the Persians. Then, after forty-five days, they returned, having received from Diocletian much honor. After his (i.e. Diocletian's) death, his son, Maxiamian (Maximianus), ordered those three, together with other Christians, to be placed in prison. Then, by the judgment of Carpasius, he (i.e. Cyriacus) was brought forth and hot pitch was poured over his head. And afterwards, the son of Diocletian ordered that Cyriacus, together with Smaragdus and twenty others, be beheaded. And there were led away with him (i.e. Cyriacus) those of both sexes. And they were decapitated at Rome on the Salarian Road (Via Salaria). Pope Marcellus with Lucina buried the bodies of the martyrs on a farm on the Hostiensian Road (Via Hostiense) at the seventh mile-stone from the city (i.e. Rome) on the sixth of the Ides of August.

Cyriacus, a deacon of Rome, Smaragdus, and Largus were martyred by the sword under Maximian. Tradition (very unhistorical) asserts that Cyriacus converted and baptized Artemia, daughter of Diocletian, and that he was sent by Diocletian to King Sapor, of Persia, to heal his daughter Jobia, possessed with a devil. This he did, and also baptized Jobia, Sapor, and four hundred and thirty of the Persian court.

The last two thirds of this paragraph are not in the German edition of the chronicle.

Gervasius and Protasius (Prothasius), brothers, of Milan, sons of the holy martyr Vitalus, and born at the same time, suffered martyrdom at Milan at this time. Before this, upon the death of their parents, they gave their entire inheritance to the poor. For many years they devoted themselves to good works. Artesius, the governor of the city, was about to go to war. Then the priests of the pagan gods asked him why he did not compel Gervasius and Protasius to worship the idols; so he could not refuse. Therefore Gervasius was beaten to death with scourges loaded with lead; and Protasius was beaten with clubs. At length they were beheaded. Their bodies, still intact, were found many years later by St. Ambrose (Ambrosius) pursuant to a divine revelation, in the same condition as though they had died that very day. These very blessed martyrs were martyred on the 13th day of the Kalends of January.

Gervasius and Protasius, twin brothers, apparently were martyred sometime in the first (Nero is the villain in this account) or second century. Having been sent to Milan, together with Nazarus and Celsus, they were brought before Artesius, who, sharing in the enmity of his master against the Christians, commanded them to sacrifice to his idols. On refusal, he condemned Gervasius to be beaten to death

with scourges loaded with lead, and ordered Protasius to be beheaded. A good man, named Philip, carried home their bodies and buried them honorably in his own garden; and they remained undiscovered until Ambrose, in response to a dream, caused them to be dug up. On the second day after their discovery they were borne in solemn procession to the Basilica. They are the patron saints of Milan and of haymakers, and are invoked for the discovery of thieves.

The last sentence is not in the German edition of the chronicle.

Folio CXXIII *verso*

St. George (Georgius) of Cappodocia (Capadocus), was a tribune and a true soldier of Christ. In these times he went from Cappadocia to the city of Diospolis in Persida [Diospolis = Lydda in ancient Palestine (modern day Lod, a mixed Arab-Jewish city ten miles southeast of Tel Aviv). Persida is, perhaps, a misspelling for Persia]. to relieve his fatherland of a dragon at the risk of his own life, and to suffer martyrdom. After slaying the dragon, he was stretched out on a rack, and all his limbs were pulled and his vitals torn. After enduring many tortures he was finally beheaded, as is recorded in history and other writings. Although his very brilliant martyrdom is honored by the Church of God in various ways. And very justly so, for (as Ambrose writes) although acknowledgment and affirmation of the Christian faith remained hidden, this holy martyr alone affirmed the name of the Son of God, and endured torture and martyrdom with the support of divine grace. His sacred head was brought to Venice, and there a church and cloister were erected in his honor. His banner is exhibited with the greatest solemnity in the episcopal city of Bamberg, in Germany. All Christians commemorate his feast day on the 24th of April.

George is, perhaps, the martyr around whom more legends accrued than any other. A sampling of the more famous ones follows.

George was a native of Cappadocia, living in the time of the Emperor Diocletian. He was born of noble parents and was a tribune in the army. In traveling to join his legion he came to a certain city in Libya called Selene. The inhabitants were in great trouble in consequence of the ravages of a monstrous dragon which issued from a neighboring marsh or lake, and devoured the flocks and herds of the people who had taken refuge within the walls; and to prevent him from approaching the city, the air of which was poisoned by its pestiferous breath, they offered him daily two sheep; and when the sheep were exhausted, they were bound to sacrifice two children daily, to save the rest. One day the lot fell upon the king's daughter and she was led forth to the sacrifice, and the gates were shut against her. George was passing by on his steed and he met the maiden in tears. And he engaged to deliver her. After a terrible and prolonged battle he pinned the dragon to the earth with his lance; and he slew the dragon, cutting off its head. All the rewards bestowed upon the victor, George gave to the poor; and he went on his way, and came to Palestine. At this time Diocletian issued his edict against the Christians, and when George saw it posted in public, he was filled with indignation; and he tore it down and trampled it under foot. He was seized and carried before Dacian, the proconsul, and condemned to suffer for eight days the cruelest tortures. He was bound to a wooden cross and his body torn with sharp iron nails. He was burned with torches and salt rubbed into the wounds. He was compelled to drink poison, but it did not affect him. He was bound to a wheel full of sharp blades, but angels broke the wheel. They flung him into a cauldron of boiling lead; and when his executioners believed him subdued, they brought him to the temple to assist in the sacrifice. But he knelt and prayed, and thunder and lightning destroyed the temple and its idols. Then Dacian caused George to be beheaded.

Erasmus, the Campanian bishop, and a brilliant and pious man, left Antioch in fear of the despotism of Diocletian, who ordered that all who would not sacrifice to the idolatrous gods should be subjected to many tortures. And he lived in the wilderness for seven years in prayer and contemplation, receiving his food from the Lord through a raven. Afterwards, in obedience to an angelic voice, he went to the city and relieved many from demons, and with his teachings converted many to Christ. Therefore he was brought before Diocletian, and tortured with leaden scourges and with cudgels; later resin, sulphur, pitch, and oil were poured over him. But Erasmus remained unconsumed. By such a miracle many people were converted from idolatry to Christian faith. Later he was placed in a hard cell and covered with heavy iron weights; but at length was led forth by an angel. Afterwards he was taken by the Emperor Maximian and submerged in a caldron of seething lead, pitch and resin; but he remained unharmed. Through the guardianship of an angel he was taken out of the city at night to the seacoast, and by divine providence he was carried away in a small boat to Formia in Campania. At length he saw the apparition of a crown descending upon him, and he said: Lord, receive my spirit. And so he went to his holy end on the 3rd day of the month of June. His body is said to rest at Gaeta (Caiete) where his head is on display.

Erasmus, according to the Acts of the Martyrs, was a bishop who, on the breaking out of the persecution, retired to Mt. Lebanon, where he lived in a cave, and was fed by a raven which brought him daily a loaf of bread. He was arrested by order of Diocletian, and subjected to various ways. He was then conducted to Gaeta, where he expired peacefully. According to popular belief Erasmus died by having his bowels unwound and coiled upon a windlass, and thus he is represented in some works of art. In Naples he is regarded as the patron of sailors, with his name corrupted into Elmo.

The last sentence in this paragraph is not in the German edition of the chronicle.

Christopher (Cristoferus), the martyr, a man of erect stature and of unmatched size and strength, suffered death at this time, in the name of Christ, in the city of Samos, in the state of Lycia, in the province of Asia. He was first beaten with iron rods, then burned with flames; and yet remained firm through divine strength. Finally he was slain with arrows, and was beheaded on the 25th day of the month of July. As they say, he carried the Lord Jesus, in the person of an infant, on his shoulders across the water. [The legends surrounding Christopher rival those in number that surround George. Christopher was of the land of Canaan, where he was known as Offero. He was

a man of colossal stature, and of terrible aspect. He was proud of his vast bulk and strength, and would serve none other than the greatest king. He traveled far and wide, and finding him, was engaged. And there came a minstrel who sang before the king, and in the course of his story made frequent mention of the Devil. Noting that the king crossed himself every time Satan was mentioned, Christopher inquired the reason. The king told him that he made the sign to preserve him from the power of Satan, fearing he might be overcome and slain by him. And so the great king confessed that there was a greater one than himself. So Christopher in disgust left the king's service to seek the more powerful potentate. Finding him, he entered Satan's service. As he journeyed along with his new master, they came upon a cross by the wayside. And the Evil One trembled and made a great circuit to avoid it. "Upon that cross died Jesus Christ, and when I behold it I must tremble and fly, for I fear him." So Christopher left the Devil, seeking Christ. From a hermit he learned that this Christ was the great king of heaven and earth, and that if he would serve him, he must fast and submit to other hard duties. Refusing to fast for fear of losing his strength, the hermit directed him to a certain river, stony and wide and deep, and often swelled by rains, and in which many people perished in attempting to pass over. "Since you will neither fast nor pray, go to that river, and use your strength to aid and save those who struggle with the stream, and those who are about to perish." This service pleased the giant; and having rooted up a palm tree from the forest, he used it for a staff to support his steps. He went to the stream, and on his shoulders he carried the weak across it, and he never wearied of his task. And the Lord was pleased. "Behold this strong man, who knows not yet the way to worship me, yet has found the way to serve me!" And Christopher built a rude hut beside the stream. One night he heard the plaintive voice of a child, which asked to be carried over the stream. And he found the child. He lifted it on his strong shoulders, and took his staff and entered the stream. The waters rose higher and higher, and the waves roared, and the wind blew; and the infant on his shoulders became heavier, until it seemed to him he must sink under the weight; and he began to fear; but at length he reached shore. And he asked the child, "Who are you? Had I carried the whole world on my shoulders, the burden could not have been heavier!" And the child replied: "Wonder not, for you have not only borne the world, but him who made the world . . . I accept your service. Plant your staff in the ground, and it shall put forth leaves and fruit." As Christopher did so, the dry staff flourished as a palm-tree in season. But the child vanished, and Christopher fell on his face, and confessed and worshipped Christ. Leaving that place he came to Samos, a city of Lycia, where he found many Christians who were tortured and persecuted; and he encouraged them and cheered them. For this he was seized and brought before the king, who ordered him to prison for confessing Christ. At length he was tortured, and finally beheaded].

Cosmo (Cosmas) and Damian (Damianus), the Christians, noted physicians, were imprisoned at this time. They were submerged in the sea, burned, stoned, shot, and at length beheaded. The blessed Cosmo, Damian, Antimus, Leontius, and Euprepus were martyred on the 27th day of September. [According to legend, Cosmo and Damian were brothers, and Arabians by birth, who dwelt in Aegae, a city in Cilicia. Their father died during their infancy, and their pious mother Theodora, brought them up with all diligence, and in the practice of every Christian virtue. They lived in the greatest abstinence, distributing their goods to the poor. They studied medicine and surgery, that they might prescribe for the sick, and relieve the sufferings of the wounded and infirm. They became noted physicians. They ministered to rich and poor alike, and even to animals. At length Diocletian and Maximian came to the throne. Those physicians, professing themselves Christians, were seized by Lycias, the proconsul of Arabia, and cast in prison. At first they were thrown into the sea, but an angel saved them; then into the fire, but the fire refused to consume them. They were then bound on two crosses and stoned, but the stones never reached them. Finally, they were beheaded. They are the patron saints of pharmacists, doctors, surgeons, dentists, barbers and hairstylists].

Methodius, bishop first of the city of Olympus and afterwards of Tyre, in these times in the state of Calchis at the Negropontus (as the divine Jerome writes) was crowned with martyrdom. He was a highly learned man, and left many writings behind, especially his text *On the Creation of the World*, revealed to him in prison. He died on the 14th day of the Kalends in October. He also composed a brilliant speech against Porphyry as well as books such as his *Symposium of Ten Virgins*.

Methodius (d. 311 CE), bishop of Olympus in Lycia, and perhaps afterwards of Tyre (though no other account besides Jerome mentions this), wrote a treatise on the Resurrection against Origen, another against Porphyry, and several other works. His only surviving work is his *Symposium of Ten Virgins*, written in imitation of Plato's *Symposium*. Unlike Plato's speakers, who each describe and praise love, Methodius' ten young ladies proclaim the glories and excellence of virginity.

The German edition of the Chronicle streamlines its entry for Methodius thus: "Methodius, bishop of the cities of Olympus and Tyre, was slain in these times at Negropontus. He was a highly learned man, and left many learned writings behind."

Gorgonius, a Roman soldier, was in these times living in Nicomedia. And he was strongly denouncing the persecution under Diocletian that was especially being brought against Christians. Captured by the emperor himself, he was ordered to be hanged, torn to pieces, and most cruelly roasted on a grill—but still he survived. On the Ides of September they killed him with a rope. Then his body was buried at Rome on the Via Latina.

Gorgonius: Diocletian having discovered that Peter, one of his officers, was a Christian, ordered him tortured. When Gorgonius and Dorotheus, two other officers, remonstrated with the emperor, he ordered them executed. Eusebius says that Peter was scourged, and as he bore this without showing anguish, Diocletian ordered him broiled on a gridiron. Gorgonius and Dorotheus were finally hung.

The German edition of the Chronicle streamlines its entry for Gorgonius thus: "Gorgonius, a Roman soldier, was in these times imprisoned by Diocletian at Nicomedia, and hanged, torn to pieces, roasted on a grill, and at length strangled with a rope."

Marcus and Marcellianus, brothers and Roman citizens, were arrested by a certain Duke Fabianus under this madness of persecution,

and were immediately tied to a tree trunk, and sharp pegs were driven into their feet. And when, at length, they would not renounce the name of Jesus Christ, they were pierced with lances. Through these wounds they migrated to the heavens on the 14th of the Kalends of July.

Legend states that Marcus and Marcellinus (286 CE), twin brothers of a noble Roman family, had been converted and baptized in their youth and were married. When Diocletian ascended the throne, and before he issued his edict of persecution, the Christians in the capital and elsewhere suffered from popular tumults, or the ill will of cruel magistrates. Marcus and Marcellinus were imprisoned and condemned. Their friends obtained a respite to prevail upon them to submit to the state religion. For this purpose they were removed from prison to the house of Nicostratus, the registrar. However, through the efforts of Sebastian, who visited them and encouraged them, they remained steadfast, and their parents as well as Nicostratus and Chromatius were converted to Christianity. They were afterwards betrayed, ordered to be tied up and their feet to be nailed to a wooden post, and run through with lances.

The German edition of the Chronicle streamlines its entry for Marcus and Marcellianus thus: "Marcus and Marcellianus, brothers and Roman citizens, were imprisoned because of their Christian faith, tied to a tree trunk, and sharp pegs were driven into their feet. And when, at length, they would not renounce the name of Christ Jesus Christ, they were pierced with lances."

Maximus and Claudius, very illustrious men, were at this time, together with the noble wife and two sons of the former, in the city of Hostia, taken in hand by the people of the court of Diocletian and sent into exile; and at length were burned in the name of Christ on the 12th day of the Kalends of March. And thus by that burning they offered to God the sacrifice of their martyrdom.

Legend states that Maximus and Claudius were brothers, the former, count of the privy purse to Diocletian, while the latter held a post of distinction about the person of the emperor. They were of noble family, and when Galerius Maximianus, the Caesar, had lost his wife, Valeria, daughter of Diocletian, the emperor resolved on finding another wife for his son-in-law. Haring of the beauty and modesty of Susanna, daughter of Gabinus, he sent Claudius to the father to ask her hand. But Susanna had dedicated herself to Jesus Christ. Claudius and his brother Maximus calmly informed the emperor that the maiden preferred a heavenly crown to an earthly one. Diocletian, in fury, caused the brothers and their families to be hurried to Cumae, where they were burnt alive, and their ashes cast into the river. Gabinus and his daughter Susanna were kept in prison to suffer later.

The German edition of the Chronicle streamlines its entry for Maximus and Claudius thus: "Maximus and Claudius, the illustrious men, were at this time, together with the wife and two sons of the former, in the city of Hostia, taken in hand by the people of the court of Diocletian and sent into exile; and at length were burned in the name of Christ on the 18th day of February."

ILLUSTRATIONS

(A) GEORGE

George (Georgius) is represented by a new and ornate woodcut portraying the saint in an elaborate coat of mail. However, instead of a helmet he wears a chaplet over his flowing tresses, and from the chaplet proceeds a plume. In his right hand he carries a spear with the banner of the resurrection. Before him lies the dragon, across which he has extended his left arm and hand, as though the ferocious creature were a pet dog. From under his left arm proceeds upward what would appear to be the dragon's tail, twisting into a shape reminiscent of the number 8.

(B) ERASMUS

Erasmus is portrayed as a bishop. In his left hand he holds the crozier, and in his right, a windlass symbolism of his martyrdom, brought about by having his bowels unwound and coiled upon a windlass.

(C) CHRISTOPHER

Christopher (Cristoferus) is portrayed as a sturdy character in flowing garb. The little Christ child, also in voluminous habit, confidently sits on his shoulder, with a finger of his right hand extended over the saint in blessing. St. Christopher, although portrayed only to the waist, is proceeding forward, firmly holding his rugged staff, a small tree trunk, with both hands. The garments of men and Child are fluttering in a strong wind, and the expression on the saint's face is that of one sustaining a heavy burden. The Christ-child wears a floriated nimbus; the saint none at all.

(D) COSMO AND DAMIAN

Cosmo (Cosmas) and Damian (Damianus), brothers, and both physicians, are in dual portrait, each clad in medieval cloaks and headgear. As symbols, one carries an apothecary's mortar, the other the usual bottle used by medieval physicians for examination of the patient's urine.

(E) METHIDIUS

Methodius, the bishop, holds the palm-branch of martyrdom (in the German edition he is portrayed in the raiment of a medieval doctor, and wears a fez-shaped cap).

(F) MARCUS AND MARCELLIANUS

Marcus and Marcellianus are represented by a single portrait (in the German edition they are represented by a dual portrait).

(G) MAXIMUS AND CLAUDIUS

Maximus and Claudius are represented by a dual portrait (in the German edition they are represented by a single portrait).

Folio CXXV *recto*

Sebastian (Sebastianus), a very illustrious man, was an officer of the highest rank under Diocletian, and the soldiers honored him as a father. He was a true lover of God, and at this time, with his learning sustained many martyrs, particularly Marcus and Marcellianus, the brothers, and their parents, and comforted them in their fears. Without fear he acknowledged himself a Christian. He brought speech to the dumb wife of Nicostratus, and converted them both to the Lord. When Diocletian heard this he caused Sebastian to be bound in the middle of the field, and the soldiers to shoot at him as at a target. And so they filled him with arrows until he looked as rough as a hedgehog; and they left him for dead. But in a short time he came back to health, and to the emperors he made declaration of their unjust persecutions. They caused him to be beaten with clubs at Rome until he died. The people of Diocletian's court threw him into a secret chamber. Through a vision he was disclosed to the blessed Lucina, and buried in an honorable place. This Sebastian, beside his Christian faith, was a man of complete foresight, truthful speech, righteousness, wise counsel, and faithful dealings, and renowned for his sound morals. The divine Sebastian suffered martyrdom at Rome on the 13th of the Kalends of February. [Sebastian was a native of Narbonne, in Gaul, and the son of noble parents, who had held high offices in the empire. At an early age he was promoted to the command of a company in the Praetorian Guard, so that he was always near the person of the emperor, and held in special favor. Secretly he was a Christian, but his faith rendered him more loyal to his masters; more faithful in his engagements; more mild, more charitable, while his favor with his princes, and his popularity with the troops, enabled him to protect those who were persecuted for Christ's sake, and to convert many to the truth. Among his friends were two young men of noble family, soldiers like himself, Marcus and Marcellinus. Being Christians, they were condemned to undergo torture, which they endured with unshaken firmness, and were afterward led forth to death. Sebastian, neglecting his own safety, strengthened and confirmed them in their faith; and although they were saved at this time, were denounced a few months later, and together with the whole Christian community were put to death. At length it was Sebastian's turn. Diocletian ordered him bound to a stake and shot to death with arrows. The archers left him for dead. In the middle of the night, Irene, the widow of one of his martyred friends, took away his body to bury it honorably; but it was found that none of the arrows had pierced him in a vital part, and that he yet breathed. They carried him to her house and dressed his wounds; and he recovered. He was counseled to flee from Rome, but instead he went to the palace and reproached the emperor for his intolerance and cruelty. In a rage Diocletian had him seized and clubbed to death, and his body thrown into the Cloaca Maxima ('Biggest Sewer'), Rome's (and one of the world's earliest) sewage systems (the earlier emperor Elagabalus also suffered a similar fate). But a Christian lady, named Lucina, found means to recover his body, and interred it secretly in the catacombs].

Lucia, a maiden of Sicily, among other virgins of the same island the most prominent, was at this time betrothed by her mother to a renowned youth. But when Lucia had seen the miracles of Saint Agatha, she asked her mother to no longer call her the spouse of the youth, and in haste she gave her inheritance to the widows and the poor. For this reason her husband denounced her before the court as a Christian and accused her of dealings contrary to the law. And the judge advised her to sacrifice to the idolatrous gods, saying, If you will not do this, I will cause you to be put into a public house with prostitutes; and he arranged to have this done. Shortly after that she said, The body cannot be defiled without the consent of the mind; and if against my will you cause me to be violated, chastity will be a double crown. But through the help of the Holy Spirit she became so heavy that she could not be removed from the spot. The judge caused a great fire to be made beside her, but the judge became so frightened that his friend drove a sword through her neck. And thus on the Ides of December she gave up her spirit. And through her suffering and holiness the city of Syracuse was especially adorned. [Legend recounts that Lucia (in English 'Lucy'), a noble and virtuous young girl, lived with her widowed mother in the city of Syracuse. She had been early instructed in Christianity, and secretly dedicated her virginity to Christ; but her mother did not know it. At fourteen she was betrothed by her relatives to a youth of the same city, noble and wealthy, but a pagan. Suffering from a grievous disorder, her mother made a pilgrimage to the tomb of St. Agatha, and Lucy accompanied her. There Lucy saw St. Agatha in a vision, and the vision addressed her as "my sister-handmaid of Christ." And the mother was healed. After this Lucy secured her mother's consent to remain a virgin, and entreated that her dowry might be given to the poor. So Lucy sold all their possessions and gave them to the sick, the widows and orphans. And her betrothed became enraged when he learned this, and denounced her to the governor as being a Christian. When she refused to sacrifice to the gods, the governor ordered her to be carried to a brothel and treated with indignity and humbled to his will. And she said, "My body is in your power; but know that there can be neither sin nor shame to which the mind does not consent."]

Vitus, a child out of Sicily, together with Modestus, his tutor, and Crescentia his nurse, suffered martyrdom in the island of Sicily. As a Christian believer, at the age of twelve years, he gave his estate to the needy. He would not follow his pagan father in the worship of idols, and for this reason suffered severe punishment at the hands of Valerianus the judge. Then, by means of an angelic warning, he, together with Modestus and Crescentia, shipped to the land of Tonagritarus; and there they remained for some time, unknown and in prayer. They released the son of Diocletian from demons. By him Vitus was asked to worship the idols, and refusing to do so, he was

placed in irons and imprisoned. And afterwards, because they remained steadfast in their faith, they were laid upon a mass of seething resin and pitch; but they remained uninjured. Later they were hung upon a gallows, and so stretched that, with the bones separated, their inner organs could be seen. There was a great earthquake, and an angel of God released them, and led them to the river Siler (Syler). There, while praying, they made their way to the Lord. He collected their flowering bodies and buried them with spices. They suffered their prophesied martyrdoms on the 17th day of the Kalends of July. [The legends concerning Vitus or Vito claim that he was the son of a noble Sicilian. And although his parents were pagans, his nurse Crescentia, and his foster-father Modestus, were secretly Christians. And it was the latter two who brought him up in the faith, and caused him to be baptized. At the age of 12 he openly professed himself a Christian to the great indignation of his father, and the cruel governor Valerian, who attempted to subdue his constancy by the usual terror and tortures. He was beaten and shut up in a dungeon; but his father, looking through the keyhole, beheld him dancing with seven beautiful angels; and he was so amazed and dazzled by their celestial radiance, that he became blind in the same moment, and only recovered his sight by the intercession of his son. But his heart being hardened, he again persecuted Vitus, and treated him cruelly; therefore the youth fled with his nurse and Modestus, and crossed the sea to Italy in a little boat, an angel steering at the helm. But soon after their arrival they were accused before the court of the Emperor Diocletian, plunged into a caldron of boiling oil, and thus received the crown of martyrdom. Vitus became the patron saint of dancers and actors, and was invoked against the nervous affection commonly called St. Vitus' Dance].

Afra (Affra) was a daughter of the king of Cyprus. He was defeated in a battle. For that reason, while still young, she went with her mother Hilaria from their home to Rome. And Hilaria, her mother, gave her up to the goddess Venus for the attainment of her favors. Sine this Venus was a woman of Cyprus. On account of her beauty it was said that she was a goddess and a temple was built for her on Cyprus. Afterwards they came to Augsburg (Augustum), and there Afra gave herself up to vile uses and carnal business. During the time of the Diocletian persecution the bishop Narcissus came into her house, having no knowledge of her way of life, for purposes of prayer, as was his custom. Afra wondered about this unusual guest. But when she recognized him as a Christian bishop, she confessed herself a vile woman. And she was drawn away from her vile mode of life and was baptized. Dionysius, the brother of Hilarius, there himself was made a bishop. Afterwards she was seized by Gaius, the judge, and given her choice to sacrifice to the gods or endure great punishment. And as she refused to sacrifice, she was led to an island in the river Lech (Lici), not far from Augusta, and there she was tied to a tree, and burned. And as the fire was lighted she gave praise and thanks to God. Afterwards Hilaria, Digna, Eunomia and Eutropia were also burned because of their constancy in the faith. And the blessed Afra suffered (her martyrdom) on the seventh of the Ides of August.

Afra is another interesting, though somewhat perplexing, martyr. First, there may be two of her, for the Brescians honor, as their patroness, a Saint Afra. With regard to the identity of the saint, there is some inexplicable confusion. We are here concerned, not with the patron saint of the Brescians, but with the patroness of Augsburg (Augusta). She was a woman of that city who had for a long time followed the profession of courtesan; and it happened that a certain holy man whose name was Narcissus, flying from the persecution which affected the Christians in the reign of Aurelian, took refuge in the home of Afra without knowing that she was abandoned to sin. When she found out that he was a Christian priest, she was overcome with fear and respect, and by a feeling of shame for her profession. He took the opportunity to exhort her to repentance. She listened to him, weeping, and fell at his feet, entreating to be baptized. He, knowing that Christ had never rejected a repentant sinner, administered baptism, and assured her of forgiveness.

And Afra had three handmaidens, who like herself, had led a dissolute life. She brought them to the feet of the Christian priest, and begged him to instruct them also in the way of salvation. Meanwhile those who were in pursuit of the priest came to search for him in the dwelling of Afra; but she concealed him, first in her own house, and then in that of her mother Hilaria; and by her help he afterward escaped to his own country, which was Spain.

But the idolators seized upon Afra, and accused her of having assisted in the escape of a Christian, and of being a Christian herself. The judge, whose name was Gaius, and who had known her former profession, was astonished at the modesty and dignity with which she replied to his questions, and acknowledged herself to be a follower of Christ. And continuing further in her faith, she was condemned to be burned alive. So they tied her to a stake, and heaped round her a pile of vine-branches. Then she lifted up her eyes to heaven and prayed. Her spirit departed, and she was carried to heaven by angels. A few days afterward her mother Hilaria, and her three maidens, Digna, Eunomia and Eutropia, also perished for their faith.

Pantaleon, an illustrious man and one who was quite learned in the art of medicine, was himself crucified for the sake of Christ at this time in the city of Nicomedia. He was the son of a senator, and while still a boy learning about medicine. Taken to the palace by his teacher, he was praised for his beauty. To him Hermolaus the priest was promising that if he would believe in the Christ, he would be able to heal without medicine. He (i.e., Pantaleon) was afterwards baptized by him (i.e., Hermolaus). In the presence of his father he made a blind man to see; and he converted both to the faith. Maximianus ordered him to be brought before him, and there he healed a man of the gout. Afterwards, for the sake of Christ he was put on a rack and lamentably burned. Then he was set in a cauldron of seething lead. But the Lord appeared and the lead cooled. At length he was thrown to wild beasts; yet they did not harm him. Seeing this, many were converted to the Christian faith, and these the emperor ordered beheaded. Finally Pantaleon himself, with his master Hermolaus and others completed their martyrdom by the blow of the sword on the 5th of the Kalends of August. [According to legend Pantaleon (Panthaleon) was born at Nicomedia in Bithynia, the son of a pagan father and a Christian mother, and having made himself master of all the learning and science of the Greeks, he attached himself particularly to the study of medicine. He became the favorite of the Emperor Maximian. At court he was in danger of forgetting all his Christian precepts that he had learned from his mother. But a venerable Christian priest named Hermolaus undertook to instruct him, and Pantaleon became an ardent Christian. When the persecution of the Christians broke out, knowing he could not conceal himself, Pantaleon prepared for his doom. In the midst of his work of healing the sick and the blind, and restoring the dead, he was accused before the emperor, and was beheaded with his aged master Hermolaus. But

Pantaleon they first bound to an olive tree, and according to legend, no sooner had his blood bathed in the roots of the tree than it burst forth into leaves and fruit].

ILLUSTRATIONS

(A) SEBASTIAN

Sebastian (Sebianus) is represented in fur cap and medieval robes. He holds a group of arrows, symbolic of his martyrdom.

(B) LUCIA

Lucia (Lucia Martyr) is represented with a nimbus and crown of martyrdom. A sword pierces her throat from left to right, as she (somewhat disturbingly) maintains her attitude of prayer.

(C) VITUS

Vitus, patron saint of dancers and stage-players, had a palm branch in his right hand. In his left reposes a book upon which a cock struts. The origin of this bird as one of his attributes is a disputed point. It appears that from very ancient times it was the custom to offer up a cock to him; and so late as the beginning of the 18th century this was done by the common people of Prague.

(D) AFRA

Afra (Affra and Hilaria) is a single portrait of Afra alone. She appears bound to a narrow pillar. It is symbolic of her martyrdom at the stake.

(E) PANTALEON

Pantaleon, physician and martyr, is portrayed with his hands above his head. Through his hands a huge nail has been driven, which would seem to pierce his head also, although the legend is that his hands were nailed to the tree at which he suffered martyrdom.

Folio CXXV verso

Dorothea, a glorious virgin, of the city of Caesarea, in the province of Cappadocia, was seized at this time for Christ's sake, hung on a gallows, beaten severely with fists, and finally beheaded. Upon her passing out, she was laughed at by Theophilus the scholar, who said to her, Ha! You bride of the Lord, send us roses from the paradise of your bridegroom. Dorothea appeared to him as a child carrying a small basket containing three apples and three roses. These he soon received, and he was amazed at this, for it was cold in the month of February; and he was converted, and after severe tortures he was beheaded. [Legend recounts that Dorothea was a noble virgin who dwelt in the province of Cappadocia, and in the city of Caesarea. None in the city compared to her in beauty and grace of person. She was a Christian, serving God day and night with prayers and fasting. Sapritius (or Fabricius), the governor of the city, was a severe persecutor of the Christians, and hearing of the maiden and of her beauty, he ordered her brought before him. Being ordered to serve the pagan gods or die, she answered mildly, "Be it so; the sooner shall I stand in the presence of Him whom I most desire to behold." Then the presence of Him whom I most desire to behold." Then the governor asked whom she meant, and she replied "I mean the Son of God, my espoused! His dwelling is Paradise; by his side are joys eternal; and in his garden grow celestial fruits and roses that never fade." The governor ordered her back to her dungeon, sending two women to convert her to idolatry; but they were converted to Christianity instead. Then the governor, furious, ordered these two other maidens to be burned, compelling Dorothea to witness their torments. But Dorothea stood by, bravely encouraging the victims in their faith. Then she herself was condemned to cruel torture; and she was finally beheaded. When being led forth to her death, Theophilus, a young lawyer of the city, called to her "Ha! fair maiden, are you going to join your bridegroom? Send me, I pray you, of the fruits and flowers of that same garden of which you have spoken: I am eager to taste of them!" And she promised to grant his request. Coming to the place of execution, she knelt down and prayed; and suddenly there stood up beside her a beautiful boy, holding a basket containing three apples and three fresh-gathered roses, and these she asked the lad to carry to Theophilus. And so the angel (for such the boy was) carried them to Theophilus, with the result that he became a Christian, following Dorothea in martyrdom].

Eleutherius, a certain very illustrious soldier, was martyred in this persecution, with numberless persons, at Nicomedia. Of these some were burned, some beheaded, and some thrown into the sea. After this Eleutherius had been tortured in every limb, and yet became stronger and stronger; he was at length, like gold, proven by fire, and with the crown of martyrdom entered Paradise on the sixth of the Nones of October. [Legend recounts that when the palace of Domitian at Nicomedia having caught fire, Eleutherius, a soldier, and some other Christians were blamed. Of these some were decapitated, some drowned, and others burned alive].

Sergius and Bachus, very noble men, distinguished at the court of Maximian (Maximianum), were accused in this persecution; and they were taken to the temple of Jupiter to worship the idolatrous gods. When they refused to do so, they were stripped of their military uniform, and Bachus was beaten with rawhides until his blood flowed and his abdomen was torn and his vitals exposed. His corpse was protected against the wild animals by birds, until he was buried. And as Sergius would not permit himself to be drawn away (from his

faith) he was shod with shoes with nails driven into them, and in these he was compelled to run before a wagon for many miles. At last, still firm in the Christian faith, he was beheaded on the Nones of October. [Sergius and Bachus were, according to the martyrologies, officers in the household of the emperor, Maximian. One day, when the emperor went into the temple of Jupiter to offer sacrifice, he noticed that these officers had remained outside. Suspecting the reason, he ordered them to join him in adoring the god. They refused, and Maximian sent them to Antiochus, governor of the province of Augusta Euphratorum, and there Bachus was scourged until he died; and Sergius, after having been made to walk in boots with nails in the soles so as to tear his feet, was executed by the sword. Rome has a church dedicated to Sergius and Bachus].

The four crowned ones, namely, Severinus, Severianus, Carpophorus (Carpoferus) and Victorinus, refused to sacrifice to the idolatrous god Aesculapius at the command of Diocletian, and therefore they were beaten to death with scourges containing leaden balls, and their bodies were thrown to the dogs in the streets. They were buried at night by St. Sebastian and Pope Melchiades. And since it was not possible to discover their names, thus on the seventh of the Ides of November they are thus honored. Afterwards their names were revealed. [The Four Crowned Martyrs, who died on November 8, 303, were famous wood- and stone-carvers, who would not take pagan commissions, and in consequence were flogged to death, along with five of their pupils or converts. They watch over the work of masons and sculptors].

Fides, a very holy virgin, in the city of Agenus, was urged by Dacianus, the judge, by flattery and threats, to sacrifice to the pagan gods. Declining to do so she was stretched upon an iron grill over a coal fire; still she remained constant in her martyrdom, and in consequence many people were converted to the Christian faith. When Saint Caprasius (who through fear had concealed himself) saw the martyrdom of this virgin, he prayed God to give her victory; and he saw a snow-white dove descend from heaven and place a brilliant crown of gold and precious gems on her head; and the fire was extinguished. And so he offered himself up as a Christian, and he, together with Primus and Felicianus, and with the virgin Fides, were all beheaded.

Euphemia, a very noble virgin, together with 70 others, was arrested in the city of Chalcedon in Asia by a proconsul whose name was Priscus, because they would not worship the pagan god Mars. And so they were threatened with every form of torture, all of which for the sake of Christ they steadfastly endured. Their tortures included: imprisonment, beatings, the wheel, fires, the weights of sharp stones, wild beasts, lashings, hot-irons. And, torn apart by a wild beast, she gave back her immaculate spirit to God. Her mother Theodora and her father buried her body on the sixth of the Kalends of October.

Euphemia, whom the stories say was famed for her beauty and fortitude, is one of those whom the Eastern Orthodox Church has distinguished with the epitaph Great. All that is known of her rests on the description of a picture, in which she is portrayed as a person of beauty, grace, modesty and gravity, and attired in a plain brown mantle, worn in Greece by philosophers and expressing a renunciation of worldly pleasures and vanities. She appears before the judge, Priscus, between two soldiers, one dragging her forward, the other pushing her from behind. In another part of the picture she is being tortured by two executioners, one seizing her long hair and pulling back her head, the other striking her on the mouth with a mallet. In the background is the interior of the dungeon. Euphemia, seated on the earth, raises her hands to heaven and prays for mercy and strength to bear her sufferings. Near the prison is a pile of burning sticks, in the midst of which she stands extending her arms to heaven.

The German edition of the Chronicle streamlines its entry for Euphemia thus: "Euphemia, a noble virgin, together with 70 others, was taken in the city of Chalcedon, and because they would not worship the heathen god Mars, they were threatened with every form of torture; but they remained firm unto death."

Felix, bishop in Apulia, together with Adauctus and Januarius the priests, and Fortunatus and Septimus the lectors, after having been long imprisoned during this period, traveled through all Africa and Sicily, risking many dangers, and finally, on the ninth day of the Kalends of November, they completed (their martyrdom) by being put to death by the sword. []

Also another Felix and Fortunatus, brothers, during this persecution at Aquileia, were set up on a gallows, and executioners held hot stones against their sides; but by divine power those were extinguished. At length seething oil was poured over them, but they remained unharmed. After their judgment had been given, on the third day of the Ides of June they were beheaded. [With Felix and Fortunatus we are on somewhat shakier ground than normal. One account is the following. In 295 CE the Emperor Diocletian issued his edict of Persecution against the Church of Christ, and not long afterwards the prefect, Euphemius, came to Aquileia to examine and punish the Christians there. And when he entered the city he went to the temple of Jupiter and there offered sacrifices, and then sent a herald to call all the citizens together there. One of the magistrates of the town informed the prefect that two brothers, Christians, had come there. The brothers were arrested and brought before Euphemius. Having confessed their faith and refused to worship idols, they were tortured and finally killed with the sword].

Folio CXXVI *recto*

Margaret (Margaretha), a very beautiful virgin of Antioch, born of pagan parents, and consigned to the care of a nurse, voluntarily permitted herself to be baptized. When, after the death of her mother, she was attending the sheep of her nurse, and now being fifteen years of age and had become quite beautiful, Olybrius (Olibrius) became enamored of her. But when he learned that she was a Christian, he imprisoned her. And as she was opposed to worshipping the pagan gods, she was hung up, beaten with rods, and her flesh torn with iron claws. Then she was thrown back into prison. There the Devil appeared to her in the form of a dragon, as though he wished to

swallow her. But she made the sign of the cross, and he disappeared. Afterwards the judge ordered her to be beheaded [The German edition of the adds to this sentence the phrase "on the 12th day of July."]; and she prayed for mankind and for her persecutors, and for the pregnant women who call upon her in the time of childbirth. She completed her martyrdom on the 13th day of the Ides of July. [Legend says that Margaret was the daughter of a pagan priest of Antioch, named Theodosius; and in her infancy, being of poor health, she was sent to a nurse in the country. This woman, who was secretly a Christian, brought up Margaret in her faith. The maid, while employed in keeping the few sheep of her nurse, meditated on the mysteries of the gospels, and devoted herself to the service of Christ. One day the governor of Antioch, whose name was Olybrius, saw her and was captivated by her beauty. He commanded her to be taken to his palace, and decided that, if she were of free birth, to make her his wife. But Margaret scorned his offer, declaring herself the servant of Christ. Her father and all her relatives were struck with horror at this revelation. They fled, leaving her in the power of the governor, who endeavored to subdue her constancy by the most painful torments. They were so terrible that the tyrant himself, unable to endure the sight, covered his face with his robe; but Margaret did not flinch beneath them. They then dragged her to a dungeon, where Satan in the form of a terrible dragon, came upon her with his inflamed and hideous mouth wide open, and sought to terrify and confound her; but she held up a cross, and he fled before it. Or, according to the more popular version, he swallowed her up alive, but immediately burst; and she emerged unhurt. He returned in the form of a man to tempt her further, but she overcame him, and placing her foot on his head, forced him to confess his foul wickedness. She was again brought before the tyrant, and again refusing to abjure her faith, she was further tortured. Finally she was beheaded. And as they led her forth to death, she thanked and glorified God that her suffering was ended; and she prayed that those who invoked her in the pains of childbirth should find help through the merit of her sufferings, and in memory of her deliverance from the womb of the great dragon].

Maximilian (Maximilianus), of the city of Ceyla, born of noble and devout parents, a highly learned and virtuous man, was upon the death of St. Quirinus, the Laurian bishop, elected bishop by common consent. This was in the time of the two emperors, Carus and Numerianus. He was taken to the Temple of Mars, where he refused to worship the idolatrous gods, and was therefore martyred by the people of the court at Ceyla, outside the walls, in the Year of Christ 289, on the fourth day of the Ides of October. The Duke of Bavaria brought him to Passau, where he is commemorated.

Blasius, who flourished at this time in all piety and mildness, was elected bishop by the Christians in Sebaste, a city of Cappadocia. To escape the cruel persecutions, Blasius fled into a cave in the mountains, frequented by wild animals. These he healed, and the ravens brought him food. Hearing of this the judge ordered him to be brought before him. On his way Blasius performed miracles. He was placed in a dungeon, and because he scorned the gods, he was hung on a timber and his body was torn with an iron comb. Seven Christian women gathered up his blood. Blasius and two little children of these women were beheaded. [Blasius (also Blasé, Blyse, or Blaise), was bishop of Sebaste, a city of Cappadocia, in Asia Minor. He spent a great part of his time in retirement on a hill not far from the city, where he withdrew, after the duties of his office were finished, to be alone with God. During the Diocletian persecution of the Christians he lay concealed in his retreat for some time; but he was finally brought before Agricolaus, governor of the province, and confessing himself a Christian, was thrown into prison. After enduring many tortures, he was killed in the beginning of the fourth century. Some historians refer this event to the year 316, under the reign of Licinius].

Juliana, a very illustrious virgin of Como, a city of Gaul, suffered many cruel tortures and punishments there at this time. Afterwards she publicly fought with the Devil, overcoming him most gloriously. Then, overcoming fiery flames, burning oil, and the iron wheel with its sharp blades, she at last carried off the palm of martyrdom by having her head lopped off on the 14th day of the Kalends of March.

Primus and Felician (Felicanus), Roman spiritual men, having refused to sacrifice to idolatrous gods, were beheaded in this persecution after enduring many tortures. They attained the crown of martyrdom on the 5th day of the Ides of June. [Primus and Felician, were Roman citizens who lived as pagans until converted to Christianity. In the persecution of Diocletian and Maximian they were brought before the emperor, who invited them to offer incense to the gods; but they refused, and Primus was sent to prison, while the governor, Promotus, made every attempt to break the constancy of Felician by promises. Failing in this, the magistrate ordered his hands and feet transfixed with nails like those of the God whom he adored. He then told Primus that Felician had obeyed the emperors and had sacrificed. Disbelieving him, Primus remained firm and the governor ordered him to be beaten and his sides burned with torches. Wearying of torturing the brothers, he ordered their heads struck off].

Pamphilius (Pamphilus), a Greek priest, and a relative of Eusebius of Caesarea, was a distinguished teacher of the Holy Scriptures. In these times, on the first day of June, he was martyred in the city of Caesarea, in Palestine. [Pamphilius, a native of Berytus (Beirut), and of rich and honorable family, studied in the famous schools of his native town, and attained great proficiency in every branch of learning then taught. Later he moved to Alexandria, and spent large sums in forming an extensive library, which he bestowed on the Church of Caesarea in Palestine where he took up his abode and established a school of sacred literature. To his labors the church was indebted for a correct edition of the Bible, which he transcribed himself. He held Origen in high esteem, and during his imprisonment wrote an apology for him in five books. He also wrote an abridgement or exposition of Acts. He was remarkable for his charity, humility, and austere life. His eloquence made him especially obnoxious to the pagans. In 307 the governor of Palestine had him apprehended, tortured and imprisoned for nearly two years. The governor's successor ordered him racked and executed on February 16, 309. Eusebius of Caesarea, the historian, who has written the life of Pamphilius, and who had been his fellow-prisoner, out of respect for his memory took the surname Pamphili].

Quintin (Quintinus), a soldier of Gaul, suffered martyrdom at the hands of the emperor Maximian (Maximianus) on the last day of October. Through angelic revelation his body was discovered intact fifty-five years later. [Quintin (Quintinus), son of Zeno, a Roman senator, held a high command in the Roman army, but was converted to the Christian faith. According to legend he was imprisoned and

cruelly tortured. An angel broke his chains, and he went into the market place and began to preach, converting many people. He was again arrested and tortured, but the torturers left him uninjured. Two iron spits were then run through him from his head to his feet, and finally his head was struck off. His body was thrown into the Somme, where it remained for fifty years under water. A lady named Eusebia recovered it, built an oratory for it, and this formed the nucleus of the church and town of Saint Quintin].

Rufus (Ruffus), highly renowned Roman soldier, was subjected to much oppression with his entire household by the emperor Diocletian, and became a martyr of Christ. Although many other Christians were slain at this time, we have fixed upon only the most renowned and distinguished.

ILLUSTRATIONS

1. Margaret (Margaretha), in ornate dress and wearing the crown of martyrdom. From under her right arm emerges a dragon, her symbol, to whom she is holding up the cross by which he was subdued.
2. Blasius, bishop and martyr, represented in Episcopal robes and mitre. In one hand he holds a crozier, in the other a taper, typical of his being "a burning and shining light."
3. Quintin (Quintinus), soldier of Gaul, in full armor, and carrying a pennant.

Folio CXXVI verso

Year of the World 5483 | Year of Christ 284

Marcellinus [Marcellinus' name is spelled 'Arcellinus' in the Beloit College copy of the since space was left for the initial letter 'M' to be painted in later], a Roman, succeeded Pope Caius in the time of Diocletian and Maximian. He was taken prisoner in the sixth year of his pontificate, during the Diocletian persecution, and by threats was moved to worship strange gods. But before long he took account of himself, assembled a council of 180 bishops at Sinuessa in Campania, and there he appeared in dusty and hairy raiment, requesting punishment for his inconstancy. But in the entire council no one was found to condemn him; for all said that Peter had sinned in such a situation, and in tears had endured the penalty of his sin. Marcellinus returned to Rome and angrily upbraided Diocletian who had urged him to sacrifice to the pagan gods. And for that reason Marcellinus, with Claudius, Cyrinus, and Antoninus, all Christians, were led to martyrdom by order of Diocletian. On the way Marcellinus reminded Marcellus, the priest, not to obey the commands of Diocletian in matters of the faith, and not to bury his (Marcellinus's) body, because it was not worthy of burial, inasmuch as he had denied the Savior of the World. However, the bodies of all of them were buried after thirty-six days. Marcellinus sat (in office) 9 years, 2 months and 16 days; and the chair rested twenty-five days. [Marcellinus succeeded Caius as bishop of Rome in 296. It is said that during the Diocletian persecution Marcellinus under threats offered incense to pagan idols, but repented. For his own condemnation he called a council at Sinuessa, which however, refused to condemn him. After a considerable interregnum he was succeeded by Marcellus].

Year of the World 5493 | Year of Christ 294

Marcellus [Marcellus' name is spelled 'Arcellus' in the Beloit College copy of the since space was left for the initial letter 'M' to be painted in later], a Roman, was pope from the time of Constantine and Galerius, the emperors, to that of Maxentius. He ordained that no public council should be held without the authority of the papal see. He designated twenty-five places in the city of Rome as bishoprics for baptism and to meet the requirements of those who daily deserted paganism to come into the faith. He also established certain places for the burial of martyrs. When Maxentius learned that the noble woman, Lucina, had given her estate to the church, he became angry and exiled her for a time. While Marcellus was a prisoner, Maxentius urged him to resign the pontificate and the faith; and when he refused, Maxentius sent him away to herd animals. In the meantime, however, Marcellus did not neglect his prayers and fasting. Although relieved of his priestly office, Maxentius sent him to a foul-smelling region where he died of the stench, after having sat five years six months and twenty-one days. On his death the Roman See was vacant 20 days. [Marcellus I succeeded to the pontificate in 308, in the time of Maxentius, who put him to work in the imperial stables, of which labors he is said to have died].

Eusebius, a Greek, became pontiff in the reigns of Constantine and Maxentius. He decreed that no layman should cause a bishop to be summoned into court. During his ministry, on the 3rd day of May, the cross of the Lord was found. This pope allowed heretics to be reconciled by laying on of hands alone. He died at Rome and was buried in the cemetery of Calixtus on the Appian Way on the sixth Nones of October. He sat six years one month and three days, although some historians are doubtful as to his term. The papal chair was vacant one day at this time. [Eusebius was bishop of Rome for four months under the emperor Maxentius (309-10). The Christians in Rome were divided on the question of the reconciliation of apostates. The mild views of Eusebius brought forward a competitor, Heraclius; but both were expelled by the emperor].

Melchiades (Melciades [Melciades' name is spelled 'Elciades' in the Beloit College copy of the since space was left for the initial letter 'M' to be painted in later].), a pope, by birth an African, lived in the times of Maxentius, Licinius and Maximinus, and was distinguished for his piety and skill. He decreed that no man be condemned or judged through enmity or without credible evidence; also that no one fast on Sunday or Thursday, as the pagans held these days holy. He also made laws regulating the sacrifice. At this time the Manichean

heresy gained the upper hand at Rome. After these events this pope was crowned with martyrdom at the instigation of Maximinus; likewise also Peter, the Alexandrian bishop, and Lucianus of Antioch, a Roman priest, and many others. Melchiades sat four years seven months and 19 days, and the chair rested 17 days. [Melchiades was pope from July 2, 310 to January 11, 314. The toleration edicts of Galerius and of Constantine and Licinius were published during his pontificate, which was also marked by the Lateran Synod in Rome (313), at which Caecilianus, bishop of Carthage, was acquitted of charges brought against him, while Donatus was condemned].

ILLUSTRATION

COUNCIL OF SINUESSA

The first council was depicted at folio CXVIII *verso*, and here the design is similar. Marcellinus, who called the council for his own condemnation, appears in the center of the group, though not in sackcloth and ashes. The Holy Spirit, symbolized by a dove, hovers over the gathering. Sinuessa was situated on the seacoast and on the Via Appia in the midst of the fertile country of Campania.

Folio CXXVII *recto*

Constantius and Galerius received the government upon the abdication of Diocletian and Maximian from the sovereignty of the empire; and they divided the country and its provinces between them. Galerius took Greece, Asia and the East, while Constantius was content with only Gaul and Spain; but Italy also fell to his lot. This Constantius was an extraordinary man of excellent morals, zealous about the wealth of the country and its people, though not favorable to the establishment of a common fund, and he said it was better to employ riches and possessions through various persons than to lock them up in the treasury. He was moderate in his desire for money, and when on occasion he was about to hold a feast with numerous persons, it became necessary to collect revenues and contributions from house to house for the purpose. This Constantius was not only loved by the Gauls, but held in veneration by them, for it was through his rule that they escaped the craftiness of Diocletian and the bloodthirstiness of Maximian. Constantius was the grandson of Claudius the Second, and to him was espoused Theodora, stepdaughter of Maximian. She bore him six children. He divorced her and took Helena, captured daughter of the King of England. Constantius died in Britain in the thirteenth year of his reign. By reason of his gentleness and mildness he was reckoned among the gods. [Constantius I, who was surnamed Chlorus, "the pale," Roman emperor from 305 to 306, was the son of Eutropius, a noble of Dardania, and of Claudia, daughter of Crispus, who was a brother of Claudius II. He was one of the two Caesars appointed by Maximian and Diocletian in the year 292, and received the government of Gaul, Spain, and Britain. At the same time he married Theodora, the daughter of Maximian, for that purpose divorcing his wife (or concubine) Helena, by whom he had already had a son, Constantius (later known as Constantine the Great). As Caesar he rendered the empire important services. He extended his rule over Britain, and defeated the Alamanni with great loss. Upon the abdication of Diocletian and Maximian in the year 305, Constantius and Galerius became the Augusti. Constantius died fifteen months later in an expedition against the Picts, in which he was accompanied by his son Constantius, who succeeded him in his share of the government].

Galerius, a proficient man in the practice of arms, created two rulers, namely, Maximian (Maximianum) and Severus. To the first he assigned the East; to the second, Italy. And he lived in Greece (Ilirico), which country he retained, having learned that the barbarian enemies of the Romans planned to go there. But Maximian, hoping to recover the empire he involuntarily lost, came out of retirement from Lucania to Rome; and by letters he informed Diocletian that he would again take unto himself the sovereignty he had abdicated. Against this revolt Galerius sent Severus to Rome with an army; but through treachery of the soldiery who were in league with Maxentius, he was circumvented, and fleeing to Ravenna, he was finally slain. And Maximian would have been slain by his own son had he not fled to Constantine, his son-in-law in Gaul. There he pretended that he had been driven out by his son, and for that reason attempted to assassinate Constantine. Now when the Franks and Alamanni [The Alamanni were an alliance of west Germanic tribes]. were defeated and their king taken prisoner, and his treachery was exposed by Fausta, the daughter of Maximian, to her husband, Maximian fled to Massilia (Marseilles), where he finally suffered the penalty for his misconduct. [Galerius, born near Sardica in Dacia, was the son of a shepherd. He rose from the ranks to the highest commands. He was appointed Caesar by Diocletian, along with Constantius Chlorus, in 292. As the same time he was adopted by Diocletian, receiving his daughter Valeria in marriage, and being entrusted with the command of Illyria and Thrace. In 297 he conducted an expedition against the Persian monarch Narses, whom he compelled to conclude a peace. On the abdication of Diocletian and Maximian, in 305, Galerius became Augustus or emperor. In 307 he made an unsuccessful attempt to recover Italy. He died in 311. He was a persecutor of the Christians. It was, perhaps, at his instigation that Diocletian issued the decree "Edict Against the Christians" (303) that ordered the destruction of Christian scriptures and places of worship across the Empire, while prohibiting Christians from assembling for worship].

Licinius, the emperor, a native of Dacia, by reason of his proficiency in the practice of arms and his acquaintanceship with Galerius, was elevated to a share in the government. But Constantine (Consantinus), a great man, being ambitious to rule all the world, made war against Licinius, first engaging him in Pannonia, secondly at Cibalis. And he conquered Dardania, Moesia, Macedonia, and countless other countries. Licinius was finally defeated on land and sea and slain in the fifteenth year of his reign at the age of sixty years. He was an avaricious and dissolute man and an enemy of the arts; and being ignorant, he called these a poison and a public affliction. [Licinius, Roman emperor (307-324), was by birth a Dacian peasant, and the early friend and companion of Galerius who raised him to the rank of Augustus. On the death of Galerius in 311, he concluded a peaceful arrangement with Maximinus II by which the Hellespont and the Bosphorus were to form the boundaries of the two empires. In 313 he married Constantia, sister of Constantine, and set out to encounter Maximinus who had invaded his dominions. He defeated him, and Maximinus died a few months later. Licinius and Constantine were now the only emperors and each was anxious to obtain the undivided rule. Licinius was defeated and compelled to purchase peace by ceding to Constantine, Greece, Macedonia and Illyria. After nine years hostilities were resumed. The great battle of Adrianople (323) followed by the reduction of Byzantium and a second great victory at Chalcedon placed Licinius at the mercy of Constantine, who put

him to death in 324].

Maxentius was named emperor at Rome at the same time when Constantine on the death of his father Constantius was crowned emperor in Britain; for the senators at Rome called to office as an augments of the empire this Maxentius (son of Herculus [Herculus is Maximian (Maximianus) Herculus, who was Caesar (i.e., junior Roman Emperor) from July 285 and Augustus (i.e., senior Roman Emperor) from April 1, 286 to May 1, 305. He shared the latter title with his co-emperor and superior, Diocletian].), who lived in an open village not far from Rome. Maxentius was a very cruel man and a grim persecutor of the Christians, although he loved literature. Among other things he was addicted to the black arts. In the fifth year of the reign of Constantine, the latter made war against Maxentius, killed many of his people, and finally defeated him at Rome at the Milvian Bridge. Although Maxentius built a bridge across the Tiber at Rome as a trap to deceive the enemy, in a moment of forgetfulness he himself ventured on the bridge and was drowned with many of his followers. [Maxentius, Roman emperor (306-312), was the son of Maximian and Eutropia, and received in marriage the daughter of Galerius. He was passed over in the division of the empire, which followed the abdication of his father and Diocletian in 305. However, he did not acquiesce, and being supported by the praetorian troops, he was proclaimed emperor in 306. He summoned his father Maximian (Maximianus) from retirement, who again assumed the purple. The military abilities of Maximian were of great service to his son, who was of indolent and dissolute habits. Maximian compelled the Caesar Severus who had marched upon Rome to retreat in haste to Ravenna, and soon afterward put the latter to death when he treacherously got him into his power (307). The emperor Galerius now marched against Rome in person, but Maximian compelled him to retreat also. Maxentius, relieved of these imminent dangers, proceeded to disentangle himself from the control of his father and succeeded in driving him from the court. Maxentius now crossed to Africa, which he ravaged with fire and sword because it had submitted to the independent authority of one Alexander. Upon his return to Rome Maxentius openly aspired to dominion over all the western provinces, and soon afterward he declared war against Constantine on the pretext that the latter had put to death his father, Maximian. Maxentius was defeated near Rome in 312. He attempted to escape over the Milvian Bridge into Rome, but perished in the river. He is represented by all historians as rapacious, cruel and lustful. The only favored class was the military, upon which he depended for safety. All his other subjects were made the victims of licentiousness and ruined by the most grinding exactions].

Folio CXXVII verso

Then the aforesaid emperors realized that Emperor Constantine was held in great respect by all mankind, they relented against the Christians for some time. Yet Maxentius secretly sent forth his soldiers to slay all the Christians they might meet. He also found such zeal and pleasure in the black arts that he caused pregnant Christian women to be cut open to secure the fruits of their wombs, and the powder of these he used in the black arts. With the same folly and cruelty Maximian (Maximianus) also practised in the East, he even compensated the masters of the black arts for instruction in the evil arts. He gave credence to the cries of birds and soothsaying, and the Christians who disdained such matters he persecuted more than the rest. He ordered the old temples to be restored, and the gods to be worshipped according to ancient custom. Through divine vengeance this Maxentius was so bloated and ulcered in every limb and in his innards that there was no difference between him and a lazy ass. At length worms crawled forth from him in such a stench that no one could endure it; and so he died of a serious sickness, a gruesome and unstable being. He proceeded against the Christians as though they were to blame for his ills. Then Galerius sent Maximinus to govern the East in the place of Maximian, the latter employing the same cruelty, persecuting and slaying the Christians.

Christina (Cristina), a very famous virgin, suffered at Tyre in the aforesaid persecution of Maximian. She was born of very noble parents, and was so beautiful that many men sought her in marriage. Therefore her parents placed her in a tower, there to serve the gods as a virgin. But through the instruction of the Holy Spirit she scorned the idolatrous gods. Then her father learned of this and, since he could not divert her by threats, caused her to be stripped naked, flogged, and placed in a dungeon, where her tender limbs were torn. Then Christina took off her own flesh and threw it into her father's face, saying, Take it, you savage, and eat your own flesh. The enraged father fixed her to a wheel, placing fire and oil beneath her. Flames burst from the fire, which killed fifteen hundred people. The father attributed this to the black arts, and caused a large stone to be tied to her neck, and thus Christina was thrown into the sea by night. The angels received her, and Christ baptized her, and she returned to land. At length, after many tortures and the amputation of her breasts, Julian (Julianus) shot her with arrows, one through the heart, and one into her side. And thus with the palm of martyrdom she gloriously ascended to heaven. [Christina: The legend of this saint is one of those rejected by the Roman Catholic Church. The little town of Tyre, on Lake Bolsena, according to tradition her birthplace, has since been swallowed up by the waters of the lake. Christina is, however, celebrated all over Northern and Central Italy. Legend says she was the daughter of Urbanus, Roman patrician, and governor of the city. He was a pagan, but his daughter was early converted to the Christian faith, therefore she called herself Christina. One day she saw from her window many poor and sick, who begged alms; but having nothing to give them, she took the false gods of silver and gold, belonging to her father, and broke them up and divided them among the poor. For this her father caused her to be seized, beaten, and imprisoned. But angels healed her wounds. Torments proving unavailing, she was thrown into a lake, a millstone about her neck; but angels sustained the stone and she was carried to land. There her father caused her to be thrown into a fiery furnace, and for five days she remained in it singing the praises of the Lord. Then he ordered her shaved and dragged to the Temple of Apollo to sacrifice; but the idol fell before her. Next her tongue was ordered cut out, but she sang more sweetly. She was finally shot to death with arrows, and angels carried her to heaven].

Menas (Menna), an Egyptian soldier of noble parentage, suffered at this time in the capital city of the country of Phrygia. After having accepted the King of Heaven, and having wandered in solitude, he stepped forth into the world and confessed himself a Christian. When Pyrrhus the duke heard of this, he spoke to him, saying, If you will worship the gods, all that you have done through your ignorance will be forgiven. But as Menas refused to obey his wishes, he caused him to be beaten with rawhide, and subjected to other tortures until the

ground flowed with blood. He was then placed on a rack and burned with torches, and after being taken down, was tied hand and foot and dragged over iron spikes. At length, while singing the praises of the Lord, he was beheaded and his body thrown into a fire, from which the Christians took it and gave it honorable burial. The body was later carried to Constantinople, and there held in great veneration. [Menas, an Egyptian, but a soldier in the Roman army, professed Christianity. He abandoned the service and retired into a solitary place with some other Christians to escape the edicts of persecution published by Diocletian and Maximian in 298. There he remained until the general persecution in 303, when, burning with Christian enthusiasm, he returned, and entering the theater at Cotyaeus, in Phrygia, where the people were seeing a martyrs' exhibition, he cried at the top of his voice, "I was ready to be found by those that did not seek me." (Isaiah 65:1). All eyes were turned on him, and to Pyrrhus, the president, who questioned him. After confessing himself a Christian, he was immediately scourged until the soil was red with his blood. But Menas refused to sacrifice to the pagan gods. The judge then ordered his sides to be torn with iron hooks, and the wounds to be fretted with horsehair cloth. Finally wearied with tormenting him, the judge ordered him burned alive. Timothy, patriarch of Alexandria (380-385), relates some of the miracles alleged to have been wrought by this saint, some grotesque, and some marvelous].

Julian (Iulianus), born in Antioch, a very Christian man, at this time suffered a most cruel martyrdom at Rome with the virgin Basillisa (Basilissa). He, together with a great number of priests and servants, sought refuge against cruel persecution; but they and many others suffered death on the 5th day of Ides of January. [Legend states that Julian was born at Antinoe, in Egypt, of noble parents. The love of God filled his heart from earliest childhood. At the age of eighteen his parents required him to marry; but this troubled him much in view of Paul's saying, "He that is unmarried cares for the things that belong to the Lord, how he may please the Lord; but he that is married cares for the things that are of the world, how he may please his wife." (I Cor. 7:32-33). However, in a vision, Christ told him to obey his parents; and he married Basillisa. After the merriment attending the marriage, bride and groom entered their nuptial chamber; and they became aware of a Presence; and they saw Jesus and Mary, who congratulated them for seeking the glory that is eternal. And in that vision they saw their names inscribed in the Book of Life. The vision passed; but Julian and Basillisa spent the night in prayer, and singing praises to the Lord. When his parents died, Julian divided his house and made it into a hospital, and he spent his substance in relieving the sick. He ruled over the portion devoted to the men, and Basillisa governed the women's department. It is from this circumstance of Julian having been the first to establish a hospital, that he was been called Julian the Hospitaller. After many years Basillisa died in peace; but Julian was seized and subjected to cruel tortures in the Diocletian persecution, in which he finally suffered death]. After those ones Antonius, a priest, and Anastasius and Celsus, a child, together with his mother and very many others also all died on the 5th of the Ides of January. [This sentence is not in the German edition of the chronicle].

Victor, a citizen of Milan, and since youth a Christian, and now in the military service of Maximinus, was brought before him as a Christian and asked to worship the pagan idols. Scorning these, he was flogged, but by divine intervention he was rendered immune to pain. Molten lead poured over him left him unharmed, and so, at the command of Maximian, he was beheaded on the eighth day of the Ides of May. [Victor was a Christian officer in the army of the emperor Maximian, to whom he was denounced for his new faith. Unable to dissuade him, he caused Victor to be degraded from his rank, his hands and feet to be bound, and as an object of derision dragged through the streets. He was brought back bruised and bloody to the tribunal of the prefects and again entreated to abandon his infatuation, and to worship the gods of the state; but again he refused. He was hung up by his wrists, beaten and torn with iron combs, and his head was finally cut off by the executioner's sword. In art Victor is usually represented as a Roman soldier bearing a palm and a sword].

Saturninus, the priest, and Sisinus, the deacon, after having been arrested in Rome were imprisoned for a long time for confessing the Christian faith. They were placed on a rack, beaten with clubs and scorpions [A 'scorpion' is a whip or scourge that has spikes attached], and were finally beheaded. Their bodies were buried on the Salarian Way.

Susanna, a very holy virgin, born of noble parents in Dalmatia, and a friend of Pope Caius, in this persecution at Rome, on the 3rd day of the Ides of August, being beheaded for the sake of the Christian faith, completed her martyrdom. [It is related that Susanna was of illustrious birth, the daughter of Gabinius (also spelled Gabinus), who was the brother of Pope Caius, and also nearly related to the emperor Diocletian. She was very fair, and remarkable for her learning and penetrating intellect. Diocletian wished to marry her to his adopted son Maximus, but she refused. Enraged by her firmness, he sent an executioner, who put her to death in her own house].

ILLUSTRATION

Christina, with flowing tresses, and in voluminous robes, holds in her hands a millstone, symbol of her martyrdom.

Folio CXXVIII recto

Catherine (Catherina), a very highly renowned Egyptian virgin, flourished at this time (as her history informs us); and she suffered martyrdom after Diocletian, under Maxentius. This most pious virgin was of noble blood. Her father was named Costus. He was a king of the city of Alexandria. And although she was deprived of her father in her younger days, and from him as a king received a great paternal inheritance, we read of her that under the influence of riches, she was not idle nor inclined to feminine weakness, but was so gifted in extraordinary matters that it is to be marveled that in her tender years she undertook the contest of disputation with the highly wise of the world. This most divine virgin was instructed by a hermit of Christian faith and wisdom, and she was a spouse of Christ. While the Diocletian persecution still raged, and continued under the Emperor Maxentius at Alexandria, she saw a number of Christians crying because they were compelled to worship the idolatrous gods. And she stepped into the presence of Maxentius and upbraided him

because of his idle worship of the gods and for his cruelty. Maxentius ordered her taken to the palace and guarded with all care. But when he heard her after the sacrifice, he marveled at her eloquence and wisdom; and he sent for fifty world-wise men. In his presence they were won over and confirmed the Christian faith, and therefore burned. Maxentius ordered Catherine placed in a dark dungeon and starved for twelve days. Then the angel of the Lord appeared to her, saying: You favored maiden of the Lord, be firm, for the Lord is with you. Many will be converted to Christ through you, and will enter glory with the sign of victory. After that she converted to the faith the soldier Porphyrius (Porphirium) with two hundred soldiers, and also the wife of the emperor, and many others, and sent them to heaven before her. A wheel with blades, prepared for her martyrdom, was soon broken and many people injured by it. Finally she was beheaded. At the place of her suffering she gave assurance of her assistance to all who preserved the memory of her suffering. After her decapitation milk flowed from her body. Her most holy body was carried by angels from there up to Mount Sinai, and so buried with honor in the 310th year of the Lord, on the 8th day of the Kalends of December.

Catherine: Many legends surround this saint. The one that follows is, perhaps, the most common. Constantius Chlorus, father of Constantine the Great, had a first wife before he married the Empress Helena. She died in giving birth to a son, whose name was Costis (Costus or Constus), and whom his father married to the only daughter and heiress of the King of Egypt, a virgin princess, whose name was Sabinella. With her he lived and reigned in great prosperity and happiness for several years, but in accordance with pagan law. One day Queen Sabinella had a prophetic dream in which was pre-figured the glory of the first-born. She gave birth to Catherine. From her earliest infancy she was the wonder of all who beheld her for grace of mind and person. At fifteen there was none comparable to her in the learning and philosophy. Her father ordained for her a tower in his palace furnished with all kinds of mathematical instruments, in which she might study with pleasure. When Catherine was about fifteen, her father, King Costis, died, and left her heiress to his kingdom. But when she became queen, she showed the same contempt for all worldly care and royal splendor that she had previously exhibited, for she shut herself up in her palace, and devoted herself to the study of philosophy. The people therefore asked her to take a husband who should assist her in the government and lead them forth to war. And she had a great battle to keep her virginity. And there was a certain holy hermit who dwelt in a desert about two days' journey from Alexandria. To him the Virgin Mary appeared, and she sent him to Catherine with a message of comfort, telling her that the husband whom she was to espouse was her Son, who was greater than any monarch of this world, and Lord of all power and might. And the hermit gave her a picture of the Virgin Mary and her divine Son. Catherine forgot all her books, her spheres and her philosophers, and placing the picture in her study, had a dream that night. She dreamed that by the side of an old hermit she was taken to heaven, presented to the Virgin Mary, and offered to her son; but that the Lord considered her neither fair nor beautiful. She awoke in a passion of grief, and wept until it was morning. She called the hermit to her and declared her vision, and seeing she was still in pagan darkness, he fully instructed her in the Christian faith, and baptized her with her mother. And again the Virgin appeared to her, accompanied by her Son and a host of angels. And learning that Catherine had been baptized, He put a ring on her finger in evidence of their betrothal. When she awoke, the ring was on her finger, and from that point on, regarding herself as the betrothed of Christ, she despised the world, thinking only of the day when she should be reunited with her Lord. She dwelt in the palace until her mother died.

At this time Maxentius came to Alexandria, and gathering together all the Christians, ordered them to sacrifice to the pagan gods. Catherine heard the cries of the people, confronted the tyrant, pleading for her fellow Christians, demonstrating the truth of the Christian and the falsehood of the pagan religion. Being confounded by her arguments and eloquence, Maxentius ordered fifty of the most eloquent philosophers and rhetoricians collected from all parts of the empire, and promised to reward them if they would overcome the Christian princess in argument. But they confessed themselves vanquished after hearing Catherine's arguments, and the emperor consigned them to the flames.

Then Maxentius ordered Catherine dragged to his palace. He tried to corrupt her, but failed. Being obliged to leave on a warlike expedition, he ordered his second-in-charge, Porphyry, to cast her into a dungeon and starve her to death; but the angels ministered to her. When Maxentius returned, he was seized with fury. He condemned his wife, the empress, and Porphyry, whom Catherine had converted to Christianity in the meantime, to be put to a cruel death; and again he tempted Catherine, offering to make her his empress. But she scorned him. He now ordered four wheels to be constructed, with sharp points and blades on it, two revolving in one direction, two in another, so that between them Catherine would be torn to pieces. But as soon as she was bound between them the wheels broke into pieces, and the fragments flew about so that the executioners and 3000 persons perished that day. Finally Maxentius ordered her to be beheaded, and this was done. The angels carried her body over the desert and the Red Sea, and deposited it on Mount Sinai.

Sophronia also was condemned for loss of her virginity by Maxentius, and as she could not avoid the danger, she killed herself in the manner of Lucretia.

Arnobius Africanus, a very celebrated philosopher and a well informed rhetorician (though very old) was held in great veneration at this time. He taught rhetoric in Africa, and wrote many books against the pagans. [Arnobius the elder, a native of Africa, lived about 300 CE, in the reign of Diocletian. He was at first a teacher of rhetoric in Sicca in Africa, but afterwards embraced Christianity; and to remove all doubts as to the reality of his conversion, he wrote, while yet a catechumen, his celebrated work (also known as [i.e., Pagans]) in seven books]. Lucian (Lucianus), the orator, and a priest of the Nicomedian church, in this period wrote many books and letters at Heliopolis, a city of Bithynia. He suffered martyrdom for Christ's sake. Likewise Jacob (Jacobus), nicknamed the Wise, a priest at Nisibina, a city of the Persias, at this time also wrote many letters against the heretics, and others for our faith. He at last died (according to Jerome) in the time of the ruler Constantius. [This last sentences is not in the German edition of the chronicle. Constantius II was Roman emperor from 337-361].

Lactantius Firmianus, a very distinguished orator and philosopher, disciple of the aforesaid Arnobius, was of great name and fame at this

time. While teaching the art of eloquence at Nicomedia, he was, by reason of his virtue and greatness, ordered to Rome, together with Flavius, the grammarian. After he had taught there for some time, he became indigent because of the lack of students. Therefore he occupied himself in writing books, and at this he was very able; for after the time of Cicero, he was the second foremost in this art. In his last years he was instructor of the emperor Crispis, the son of Constantine, in Gaul. He wrote praiseworthy books and also various letters and epistles to many persons. [Lactantius was a celebrated Christian Father, but his exact name, date of birth, and place of nativity are not known. In modern works he is called Lucius Coelius Firmianus Lactantius. Since he is spoken of as far advanced in years about 315 CE, he must have been born not later than the middle of the third century, probably in Italy, possibly at Firmum, on the Adriatic, and certainly studied in Africa, where he became the pupil of Arnobius, who taught rhetoric at Sicca. His fame became so widely extended that about 301 he was invited by Diocletian to settle at Nicomedia, where he practised his art. At this period he appears to have become a Christian. He was summoned to Gaul about 312-318, when now an old man, to superintend the education of Crispus, son of Constantine, and he probably died at Treves some ten or twelve years afterward. A number of his works are still extant. The style of Lactantius, formed upon the model of the great orator of Rome, gained him the appellation of the Christian Cicero].

Eusebius, a bishop of the city of Caesarea, in Palestine, who, on account of his friendship with the martyr Pamphilus, took the name of Pamphilus. And with this same Pamphilus, a very diligent searcher of the books of the Scriptures. He was a man worthy of remembrance, was at this time esteemed by the distinguished and the noble, not only among the pagans, but also the Christians, and not only for his experience in many things, but also by reason of his wonderful knowledge of the arts. And although this Eusebius was attached to the Arian heresy, when he came to the Nicaean Council, he was so enlightened by the Holy Spirit that he came into accord with the fathers of the church, and from that point on piously lived in the Christian faith up to the time of his death. Being a well informed and highly learned man, he was, with Pamphilus, the martyr, a very diligent searcher of the books of the Scriptures. He wrote many books at this time, especially the books of Evangelical Preparation; the Ecclesiastical History against Porphyry, that most vehement enemy of the Christians; he composed six books known as the Defenses in defense of Origen; three books On the Life of Pamphilus (Pomphili) the Martyr, from whom, out of love, he took his surname; in addition very learned commentaries on one hundred and fifty Psalms; and twenty books of the life and suffering of the martyrs and of virgins, especially, his Evangelical Preparation; and also a history of chronicles from the time of Abraham to the Year of the Lord 300, which the pious Jerome completed. This Eusebius, after the conversion of the Emperor Constantine, was on good terms with the latter while he lived.

Eusebius of Caesarea (Eusebius Pamphili) lived about 260-340 CE. He was bishop of Caesarea in Palestine, and an ecclesiastical historian. He was born probably in Palestine and died as bishop of Caesarea. In early youth he became acquainted with Pamphilus, presbyter of the Church of Caesarea, and founder of a theological school there. After the death of his friend, Eusebius withdrew to Tyre, and later, while the Diocletian persecution was still raging, to Egypt, where he seems to have been imprisoned, but soon released. He became bishop of Caesarea between 313 and 315, and in 331 declined the patriarchate of Antioch. Eusebius was one of the most learned men of his age, and stood high in the favor of Constantine. At the Council of Nicaea (325) he held the large middle party of Moderates and submitted the first draft of the creed afterwards adopted with important changes. Later he yielded to the Alexandrian party, and voted for a creed that repudiated the Arian position, with which he had previously sympathized. He seems to have discovered during the Council that the Alexandrians were right in claiming that Arius was carrying his subordinationism so far as to deny all real divinity to Christ. With the extreme views of the Athanasian party, however, he was not in complete sympathy, for they seemed to savor of Sabellianism, which always remained his chief dread.

Eusebius's reputation rests on his vast erudition and his sound judgment. He is best known for his Ecclesiastical History, completed about 324 or 325. It is the most important ecclesiastical history of ancient times, and is written in the belief that the old order of things was passing away, and with the apologetic purpose of exhibiting the history of Christianity as a proof of its divine origin. Many prominent figures of the first three centuries are known to us only from its pages.

The paragraph devoted to Eusebius in the Latin edition of the Chronicle is, perhaps, the most in need of a strong editorial hand in the entire text for it is rife with repetitions, non sequiturs, etc. The German edition of the Chronicle corrects nearly all of these problems, but also removes most of the titles of the works composed by Eusebius.

ILLUSTRATION

Catherine, portrayed with the symbols of her martyrdom, the broken wheel and the sword.

Folio CXXVIII verso

Year of the World 5513 | Year of Christ 314

Silvester the pope, a Roman, whose father was Rufinus (Ruffino), succeeded Melchiades (Melciadem) in the time of Constantine in the one thousand ninety-first year from the founding of the city (i.e, Rome). He was a pious man of angelic countenance, fine physique, clear address, holy works, good counsel, Christian faith, and patient hope, and was immersed in every affection. God endowed him with such grace that not only the Christians were remarkably loyal to him, but the pagans as well. Now when Constantine had been baptized and peace restored to the Church, Silvester initiated many laws pertaining to the divine service: Firstly, that the Chrism should be blessed only by a bishop; that a baptized person should be identified by a bishop; and that a priest should anoint a baptized person with the Chrism in the emergency of death. No layman should bail a consecrated person to court, and no consecrated person should discuss

matters or transact business before a temporal judge. A priest holding mass should use white linen, since the body of Christ was buried in it. This most holy pope, among others of his miracles, relieved Rome of the plague of a dragon. He died and was buried in the cemetery of Priscilla on the Sallarian Way at the third mile-stone from the city (i.e, Rome) on the day before the Kalends of January after having sat 23 years, ten months and eleven days. Then the seat was vacant for 15 days. [Silvester I (January 314 to December 335) is said to have baptized Constantine, but evidence, almost contemporary, shows that the emperor received this rite near Nicomedia at the hands of Eusebius, bishop of that city. The so-called Donation of Constantine is shown to have been spurious; yet it must have been of considerable antiquity. It was certainly known to Pope Adrian in 778, and was inserted in the false decretals toward the middle of the next century. This Donation is a supposed grant by the emperor in gratitude for his conversion by Silvester, not only of spiritual supremacy, but also of temporal dominion over Rome, Italy, and "the provinces, places and cities of the western regions."]

Year of the World 5533 | Year of Christ 334

Mark (Marcus) the pope, a Roman, succeeded Silvester in the time of Constantine. He was a good man and a lover of the Christian faith. He ordained that the Hostian bishop, by whom the Roman bishop is consecrated, should employ choral vestments, and that on holy days, immediately after the gospel, the (confession of) faith should be sung with great voice by the priests and the people, as had already been ordained by the Nicene Council. He built two churches at Rome. He died and was buried in the cemetery of Balbina on the Ardeatine Way on the third of the Nones of October. He sat for two years eight months and 20 days; then the chair was vacant for 20 days. [Mark (Marcus), succeeded Silvester I as pope at Rome in the year 336. The records indicate that nothing noteworthy occurred during the time that he occupied the papal see].

Year of the World 5535 | Year of Christ 336

Julius (Iulius) the pope, a Roman, lived in the time of Emperor Constantius, and was a man of wonderful piety and learning, and, during the time the Arian heresy gained the upper hand, he was troubled with much disorder. Constantius, the son of Constantine, sent him into exile. After ten months he returned to Rome and punished the Arian bishops who had undertaken to hold a council at Antioch, which could not be held without the consent or authority of a Roman bishop. At Rome he built two churches and three cemeteries. He ordained that a priest should speak only before a spiritual judge; but if he mistrusted a judge, he could appeal to the Roman See; also, that all things belonging to the churches should be inventoried by a public scrivener or protonotary. He ordained 18 priests, three deacons, and nine bishops. He died and was buried on the Aurelian Way in the cemetery of Calopodius three miles from the city of Rome. He sat 15 years, two months and six days; and then the chair was vacant for twenty-five days. [Julius I, pope from 337 to 352, succeeded Marcus after an interval of four months. He is chiefly known for his action in the Arian controversy. After Eusebius, at a synod held in Antioch, had renewed with his party their disposition of Athanasius, they resolved to send delegates to Constans, emperor of the West, and to Julius, setting forth the grounds of their procedure. Julius, after expressing an opinion favorable to Athanasius, invited both parties to lay the case before a synod to be presided over by himself. This the eastern bishops declined. On his second banishment from Alexandria, Athanasius came to Rome. In 342 Julius declared him innocent, and his doctrine orthodox, and a little later summoned the Council of Sardica, attended by 76 bishops, who quickly withdrew to Philippopolis and deposed Julius, along with Athanasius and others. The Western bishops who remained confirmed the previous decisions of the Roman synod. Julius, after his death in April 352, was succeeded by Liberius].

Year of the World 5543 | Year of Christ 344

Liberius the pope, a Roman, lived in the time of Constantius and of Constantus. In their times, when a Council was hold at Milan, all of his people who were attached to Athanasius were sent into exile. In this assembly the eastern priests, cunning and crafty men, overcame the priests of the West boldly, brazenly and with guile. They denied that Christ is a person co-existent with God. This doctrine Liberius openly attacked, and because he would not condemn Athanasius as the emperor commanded, he was driven into exile by the Arian heretics; and for three years he lived away from Rome. However, the priests assembled and put Felix, a very distinguished man, in the place of Liberius, and they removed the two priests, Visacus and Valentus, from the church. By their petitions they influenced Constantius to recall Pope Liberius from exile, and to restore him to office. And although the pope was attached to the Arians, he graced the church of God with zeal. At length he died and was buried on the Salarian Way in the cemetery of Priscilla on the 9th day of the Kalends of May. He sat six years (although some say 16), 3 months, and 4 days. And then the chair was vacant six days. [Liberius, pope from 352 to 366, successor to Julius I, was consecrated on May 22nd. His first recorded act occurred after a synod had been held at Rome, and consisted in writing to Constantius, asking that a council be called at Aquileia with reference to the affairs of Athanasius; but his messenger was compelled by the emperor to subscribe a condemnation of the orthodox patriarch of Alexandria. Liberius later was one of the few, who along with Eusebius of Vercelli, Dionysius of Milan, and Lucifer of Cagliari, refused to sign the condemnation of Athanasius, which had anew been imposed at Milan by Imperial command upon all the Western bishops. The consequence was his relegation to Beroea, in Thrace; Felix II (antipope) being consecrated his successor. On his agreeing to abandon Athanasius, and to accept the communion of his adversaries, the emperor recalled him from exile; but as the Roman see was officially occupied by Felix, a year passed before Liberius was sent to Rome. It was the emperor's intention that Liberius and Felix govern the church jointly, but when Liberius arrived, the Roman people expelled Felix. Liberius died September 24, 366].

Folio CXXIX *recto*

Constantine (Constantinus) the Great, born of a humble marriage, son of Constantius (Constancii) the Augustus, was elected king in

Britain. And although at this time the common people of Rome were ruled by four emperors, Constantine and Maxentius, sons of the Augusti, and Licinius, and Maximian, new men; yet this Constantine, as a great and mighty man who understood how to succeed in all things he undertook, possessed an ambition to rule the entire world, and he overcame all opponents. The beginning of his reign was comparable with the best and in the end with those ranked in the middle. He was gifted with unlimited strength of mind and body, possessed great military skill and zeal, and was victorious over the Goths. He was devoted to the liberal arts and loved justice. In the 339th Year of the Lord, the Christians, previously oppressed by tyrants, began to take on new life under this emperor. He who loved peace was secure by his grace, and by his mildness Constantine secured the good will and devotion of all mankind. He made decrees annulling superfluous laws and repealing those which were too severe. This all-powerful emperor was so concerned with the preservation of the integrity of Christian life that when he went to war he used no other banner than that which was inscribed with the sign of the cross which he had seen in the heavens and worshipped when he marched his army against Maxentius. And he heard the angels saying, Constantine, by this sign you shall conquer. And this he did, dispersing all the tyrants of the Romans and of all Christian people. This Constantine was influenced by Pope Silvester to prosper and multiply the churches of God with great speed. He offered the popes a diadem set with precious stones; but this was declined by Silvester as unsuited to a spiritual head, for which a white headdress should be sufficient. This Constantine and his son Crispus were baptized by Silvester. While making war against the Parthians he died in a village near Nicomedia in the thirty-first year of his reign at the age of sixty-six. His death was announced by a hairy star of unusual size that appeared for some time, a thing which the Greeks call a comet. And he has earned the right to be spoken of as one among the saints. [Constantine, surnamed "the Great," was Roman emperor from 306-337. He was the eldest son of Constantius Chlorus and Helena, and was born in 272 in upper Moesia. He received training in military matters at an early age, and served with great distinction under Galerius in the Persian war. Galerius, however, became jealous of him and retained him for some time in the East; but Constantine contrived at last to join his father in Gaul just in time to accompany him to Britain on his expedition against the Picts in 306. His father died at York in the same year and Constantine laid claim to his share of the Empire. Galerius, who dreaded a struggle with the legions of the West, acknowledged Constantine as master of the countries beyond the Alps, but with the title of Caesar only. The commencement of Constantine's reign is placed, however, in this year, so he did not receive the title of Augustus until 308. He took up his residence at Treves and governed with justice, beloved by his subjects and feared by the barbarian neighbors. It was not long, however, before he became involved in war with his rivals in the empire. In the same year in which he was acknowledged Caesar (306), Maxentius, son of Maximian, had seized the imperial power at Rome. Constantine entered into a close alliance with Maxentius by marrying his sister Fausta. In 310 Maximian formed a plot against Constantine and was put to death by his son-in-law at Massilia. Maxentius resented the death of his father and prepared to attack Constantine in Gaul. Constantine anticipated his movements and invaded Italy at the head of a large army. Maxentius was defeated at Saxa Rubra, near Rome, in 312. He tried to escape but perished. It was in this campaign that Constantine is said by later Christian apologists to have been converted to Christianity. He is supposed to have seen in the sky a luminous cross with the inscription: "By this sign you conquer" (In hoc signo vinces is the rendition in Latin of a Greek phrase); and on the night before the decisive battle with Maxentius, a vision is said to have appeared to Constantine in his sleep, bidding him to inscribe the shields of his soldiers with the sacred monogram of Christ, the chi-rho. The tale of the cross seems to have grown out of that vision but the latter is not entitled to credit. It was to his interest to gain the affections of his numerous Christian subjects in his struggle with his rivals; and it was self-interest that probably led him to adopt Christianity. By his victory he became sole master of the West. Meanwhile, in 311 Licinius and Maximinus had divided the East between them; but in 313 a war broke out between them; Maximinus was defeated. This left only two emperors, Licinius in the East, Constantine in the West, and between these war broke out in 314. Licinius was defeated and put to death, leaving Constantine sole ruler. He moved the seat of the empire to Byzantium, which he called Constantinople, or the city of Constantine. He reigned in peace the rest of his life. He died in 337, and was baptized by Eusebius shortly before he died. His three sons, Constantine, Constantius and Constans succeeded him in the empire].

Constantius, together with his brothers Constantine and Constans, secured the sovereignty from their father Constantine the Great. At this time, but at no other, Rome was under the rule of one Augustus and three Caesars; for Constantine left three sons; and there was Dalmaticus, his brother's son, not unlike his uncle. He was not long afterwards killed by the soldiers, rather through circumstances than at the instigation of Constantius. Constantine was killed at Aquileia by officers of Constantius in a war against his brother, which was ill advised. So the sovereignty passed to the two (i.e., Constantius and Constans). [Constantius II, Roman emperor, 337-361, third son of Constantine the Great by his second wife Fausta, received the East as his share of the empire on the death of his father. Upon his accession he became involved in war with the Persians, which was carried on with few interruptions during the greater part of his reign. This prevented him from taking any part in the struggle between his brothers, Constantine and Constans, which ended in the defeat and death of the former, and in the accession of the latter to the sole empire of the West in 340. After the death of Constans in 350, Constantine marched into the West to oppose Magnentius and Vetricio, both of whom had usurped the purple. Vetricio submitted, and Magnentius was finally crushed in 353, the empire thus becoming subject to one ruler. In 355 Constantius made Julian, the brother of Gallus, Caesar, and sent him into Gaul to oppose the barbarians. In 360 Julian was proclaimed Augustus by the soldiers at Paris. Constantius marched against him, but died on the way in Cilicia in 361. He was succeeded by Julian].

Constans acquired the empire. For some time he was strict and righteous; but through unfortunate circumstances and evil friends, he was turned to licentiousness, becoming unbearable to the provinces and unacceptable to the army. At the instigation of Magnentius he was slain not far from Spain, in a castle called Helena, in the seventeenth year of his reign and the thirtieth year of his age. [Constans, youngest son of Constantine the Great, upon his father's death, received Illyria, Italy and Africa, as his share. After successfully resisting his brother Constantius, who was slain in invading his territory, Constans became master of the entire West. His weak and profligate character made him an object of contempt. He was slain in 350 by the soldiers of the usurper Magnentius]. After his death Magnentius held Italy, Africa and Gaul. [Magnentius, Roman emperor in the West (350-353), was a German by birth, and after serving as a common soldier, Constans eventually entrusted him with the Jovian and Herculean battalions, who had replaced the old praetorian guards when the empire was remodeled by Diocletian. Availing himself of his position, he organized a conspiracy against the profligate Constans, who was put to death by his emissaries. He was then acknowledged emperor in nearly all the Western provinces. The armies of

Magnentius and Constantius met in the Battle of Mursa Major in 351; Magnentius led his troops into battle, while Constantius spent the day of battle praying in a nearby church. Despite Magnentius' heroism, his troops were defeated and forced to retreat back to Gaul. As a result of Magnentius' defeat, Italy ejected his garrisons and rejoined the loyalist cause. Magnentius made a final stand in 353 in the Battle of Mons Seleucus, after which he committed suicide by falling on his sword]. He attacked Greece anew, and Vetrano, with the consent of the army, was elected to rule and to protect Greece. He was a pious man, of good morals, and beloved by all throughout his long and successful military career; but he was deposed by Constantine, who made war to avenge his brother's death. [Vetrano commanded the legions in Illyria and Pannonia when Constans was slain and his throne seized by Magnentius. The troops proclaimed Vetrano emperor, but he soon resigned in favor of Constantius and retired to Bithynia, where he passed the remainder of his life]. Nepotianus (Nepociano) caused a revolt at Rome in order to seize the government but was slain in retribution for his evil conduct. [Nepotianus, son of a half sister of Constantine the Great, was proclaimed emperor at Rome in 350, but was slain by Marcellinus, general of the usurper Magnentius, after a reign of only 28 days]. And so Gallus became emperor in the West. Magnentius ended his own life at Lyons in the third year and seventh month of his reign. Gallus was later slain in the wars. He was a cruel man and a ready tyrant, whenever he could make his will prevail. [Gallus was a son of Julius Constantius, grandson of Constantius Chlorus, nephew of Constantine the Great, and elder brother by a different mother, of Julian the Apostate. In 351 he was named Caesar by Constantius II, and was left in command of the East, where he conducted himself with great haughtiness and cruelty. In 354 he went to the West to meet Constantius at Milan, but was arrested at Petovio in Pannonia and sent to Pola in Istria where he was finally beheaded in prison]. Silvanus also, after stirring up revolution in Gaul, was killed in less than a month. Constantius was the sole Augustus in the empire. Quickly he sent Julian, his cousin, the brother of Gallus, who (i.e, Julian) was born from Constantius, the brother of his (i.e, Constantius II's) father Constantine, when his (i.e, Constantius II's) sister had been given in matrimony (to Julian), as Caesar against the Gauls. [Julian, born in 331 in Constantinople, was the son of Julius Constantius, half brother of Emperor Constantine I, and his second wife, Basilina. His paternal grandparents were Western Roman Emperor Constantius Chlorus and his second wife, Flavia Maximiana Theodora. His maternal grandfather was Caeionius Iulianus Camenius. Shortly afterwards Gallus, who had imposed a rule of terror during his brief reign, was executed (354), and Julian himself briefly imprisoned. However, Constantius still had to deal with the Sassanid (Persian) threat in the East, and so he turned to his last remaining male relative, Julian. He was summoned to the emperor in Mediolanum (Milan) and, on November 6th, 355, made Caesar of the West and married to Constantius II's sister Helena]. When the barbarians had attacked many towns he quickly, through his own excellence, held in check the movements of the Gauls and the Germans. Constantius, while occupied with civil wars, died on the road between Cilicia and Cappadocia in the thirty-eighth year of his rule and the forty-fifth of his life. He was a man of extraordinary tranquility, calm and too trusting of his friends and servants. [The section in this paragraph beginning with Silvanus and going to the end of this paragraph is not in the German edition of the chronicle].

Folio CXXIX verso

Constantinople, the imperial and highly renowned city was called Byzantium while it was still small, and afterwards Constantinople. When Constantine the Great, for greater security of the imperial throne against the Parthians, decided to proceed from Rome to the East, he (as some historians state) went to Troy, where once upon a time Agamemnon and other Greek princes pitched their tents against Priam; and there he undertook to lay the foundations of a royal city. But as our Savior in a dream pointed out to him another place, he left the work unfinished; and of this indications remained for a long time. And from Thrace he sailed to Byzantium. That city he soon enlarged, building new fortifications and high towers and improving the city with beautiful public and other buildings, so that it was very deservedly called a second Rome. The ancient historians who saw the city in its flower treasured it as the home of the gods on earth, rather than that of emperors. This emperor called the city New Rome; but according to common opinion the city retained the name Constantinople, after its founder. This city was from time to time improved with public and other fine tall buildings to such an extent that strangers coming there were so astonished at its appearance that they regarded it not merely as the home of mortal sinners but of the celestials as well. The walls of this city were celebrated the world over for their height and thickness, and its defense was skillfully provided for. They write that the city was triangular. On two sides it was touched by the sea, and by its walls it was secured against naval attack. The land side was surrounded by a moat outside the fortifications. This city had twelve gates through which its beauty might be observed. In addition to other very magnificent buildings the church of Sophia was built there by Justinian, the emperor, and it is worthy of universal admiration. It was provided with nine hundred priests, and was built with wonderful skill and of costly materials. The city was visited by all the peoples of the East and was the home of some of the learned men of Greece. There three great councils were held. Due to its renown and prosperity this city aroused the envy of the Turks and suffered under their cruelties. In the Year of our Salvation 1093 it was besieged by a great force and was taken. Afterwards the Gauls, together with the Venetians, occupied this city for fifty-five years. Next the noble race of Genoese, called Paleologi, took the city from the Gauls and incorporated it in their dominions, retaining it until 1453, when

Folio CXXX recto

it was ravaged by the Turkish Sultan, Mohammed (Machometes) Ottoman (Ottommanus). And so this most noble city fell into the hands of the infidels about 1130 years after it was built; and it had stood longer than Rome. Athalaricus ravaged Rome in the year from the founding of the city (i.e, Rome) 1164; yet he forbade the destruction of the churches of the saints; but the rage and beastly ignorance of the Turks left nothing holy or pure intact within this city, and they subjected the temples to foul abuses. We read of the wonderful celebrated and mighty deeds of the Thebans, Lacedaemonians, Athenians and Corinthians, and many venerable countries that have left no trace of their location on earth; but this city alone excels all others by reason of its great age, its wonderful buildings, its weapons, its literature, its glory and honors, to such an extent that its loss is equal to that of all the other cities. And although when the empire fell into the hands of the French, this city passed to the enemy, yet the churches of the holy ones were never destroyed, nor the library burned, nor the monasteries entirely plundered; for the ancient wisdom remained at Constantinople up to this year. No Latin was looked

upon as sufficiently learned unless he had studied at Constantinople for some time. From this city Plato was given us, and from this city came to us the writings and teachings of Aristotle, Demosthenes, Xenophon, Thucidydes, Basilius, Dionysius, Origen, and many others up to our own times. But now it is otherwise under the empire of the Turks, that most savage people, the enemies of good morals and teachings. Now the rivers of learning are dammed up and its spring of wisdom sealed. I admit that there are universities among the Latins in many places, as at Rome, Paris, Bologna, Padua, Siena, Paris, Cologne, Vienna, Salamanca, Oxford, Pavia, Leipzig, Erfurt [The universities of Salamanca, Oxford, and Pavia are not listed in the German edition]. , and excellent universities elsewhere; but these are mere brooks flowing from the springs of Greece. How this city fell into the power of the Turkish sultan through war and siege, which occurred later under the emperor Frederick the Third, will be told later.

Constantinople: Ancient Byzantium was situated on the first of the seven hills, upon which, rising one above another, the modern city of Istanbul (a corruption of the Greek phrase 'to the city') stands. Upon this gently sloping promontory, which serves as a connecting link between the Eastern and Western world, Constantine, after determining to remove the seat of empire from the banks of the Tiber, decided to fix the city that bore his name as its founder. Like the ancient mistress of the world, its foundations were laid on seven hills, and the emperor called it the New Rome. However, it never acquired the title of the Eternal City. The foundations were laid according to an imperial edict in obedience to the commands of heaven, as it is said. On foot, a lance in his hand, the emperor headed the stately procession to mark the boundaries of Constantinople. At the later period the honor of having inspired the choice of a founder was attributed to the Virgin Mother, who became the tutelary guardian of the city. The dedication of the city exhibited that strange compound of religions of which Constantine himself was a type. After a splendid exhibition of chariot games, the emperor, in a magnificent chariot was carried through the public part of the city, surrounded by guards in the attire of some religious ceremonial, with torches in their hands. The emperor bore a golden statue of the Fortune of the city in his hands. The rites lasted 40 days, though the 11th day of May is considered the birthday of the city.

The walls of Constantinople, across the enlarged breadth of the triangle, stretched from the port to the Propontis and enclosed five of the seven hills; but these were not finished before the reign of Constantius. The wall was flanked at short intervals by towers, mostly rectangular. Until 1204 CE Constantinople remained the capital of the Eastern Roman Empire. In that year it was captured by the "blind old Dandolo" (Doge of the city-state of Venice) and the French. From 1204 to 1261 it became the seat of the Latin Empire, and on July 25, 1261, it reverted to the undisputed possession of the Greeks. On Ma 29, 1453, Constantius XIII, the last of the Palaeologi, fell upon the walls of his capital. Since then it has been looked upon by the people of the East as the seat of the supreme temporal and spiritual power, and the Sultan has become the heir of the Caesars. It was in 1453 that the city fell before the conquering sword of Mohammed II.

Folio CXXIX *verso* and CXXX *recto*

ILLUSTRATION

CITY OF CONSTANTINOPLE

The city is represented by a special woodcut extending over **Folio** CXXIX *verso* and CXXX *recto*. It is completely surrounded by high massive walls, flanked with square towers at frequent intervals, and a number of gates of which at least three are apparent. Over each gateway is a crown, and a coat of arms inscribed with a double eagle—the imperial symbol of the Byzantine Empire. The towers on either side of each gate also bear coats of arms, quartered by a cross, a crescent in each quarter.

The city fronts the water on two sides, while the landward side rises into the distant hills. The most prominent structure within the walls, and the only one designated by a name, is the church of St. Sophia, erected by Justinian the Great, and one of the most impressive buildings in the world. It was founded in 532 and dedicated on Christmas Day 538. Also within the walls, to the left, are three windmills. A small vessel, sails furled, with a few passengers on board, appears before the walls as the left. Before us is the Sea of Marmora, out of which the Bosphorus flows at the right, headed for the Black Sea.

Folio CXXX *verso*

Helena, mother of Constantine the emperor, was a woman of great faith and spiritual mind, and was distinguished for her acts of magnanimity. When, after the baptism of her son she saw miracles performed by Silvester before her son and against the Jews, nightly visions moved her to go to Jerusalem to search for the wood of the cross. But that was a difficult task; for the image of Venus was in the same place, put there by the old persecutors for the Christian people to worship in the place of the Savior. But with great secrecy she searched the city everywhere, and found three crosses. On one something was written in three tongues 'Jesus of Nazareth, King of the Jews.' Beside it stood Macherius, a bishop of that same city. He said that the first was the true cross; that the third one was laid on a dead woman, and the woman was soon restored to life. And so the cross of the Lord was found on the third day of May by Helena, and was adorned by her; and it was held in great veneration. Judas, the finder of the cross, was baptized, and was afterwards called Ciriacus. Later Helena built a temple on the site where the cross was found; and she departed from the place, bringing to her son the nails with which the body of Christ was fastened to the cross. One of these he put in his horse's bridle, to use in battle. But Constantine was persuaded that in the future no one should make such base use of it. Eager for the spread of Christianity, Constantine erected many churches in Rome. Helena died well loved by God and by mankind at Rome on the 18th day of August. [Helena, according to the best authorities, was born in either York or Colchester, England, and is inseparably connected with the discovery, or the "invention," as it is not improperly termed, of the Holy Cross at Jerusalem. Some say she was the daughter of a mighty British prince, King Coilus or Coel, and that in marrying Constantius Chlorus she brought him a kingdom for her dowry. In her old age she became a Christian, and her zeal

for her new religion, and the influence she exercised over the mind of her son, no doubt contributed to the spread of Christianity throughout the empire. None of the old legends have been more universally diffused than the "History of the Cross." She is particularly connected with Benedictines, for it was believed that her remains had been carried off from Rome about the year 863, and were deposited in a Benedictine Abbey in Champagne].

Arius (Arrius), a priest at Alexandria, and a man more distinguished by looks and form than by virtue, began to sow discord in the Christian faith. He undertook to separate the Son from the substance of the Eternal and unspeakable God, saying there was a time when he was not. He did not understand that the Son was coeval with the Father, and of the same substance, or an independent element in the Trinity. As it was said, I and the Father are one. With such cunning he pressed forward as if to poison the whole world with his error. In the second year of Constantine a council was assembled, and to it came the Christians and the Arians. But when Arius could not accomplish certain things as he wished, he attempted to humiliate the Christians by accusing Athanasius of the black arts. But God did not permit this devilish man to go unpunished, for before long, when Arius was surrounded by many bishops and people, and sought to relieve himself in a secret chamber, his innards fell into it; and thus he suffered a death utterly worthy of his shameful life.

Arius is a name celebrated in ecclesiastical history, not so much on account of the personality of its bearer, as of the "Arian" controversy or heresy that it provoked. Nothing is known of the birth of its author. We first hear of him as a deacon in Alexandria. After some controversy he was ordained presbyter in 311, and discharged his duties with industry and faithfulness. The cause of the controversy was a fundamental difference of doctrine, which had far-reaching religious and philosophical implications. "Is the Divine which appeared on earth and made its presence actively felt, identical with the supremely Divine that rules heaven and earth? Did the Divine which appeared on earth enter into a close and permanent union with human nature, so that it has actually transfigured it and raised it to the plane of the Eternal?"

Arius had received his theological education in the school of the presbyter Lucian of Antioch. The latter was a follower of Paul of Samosata, bishop of Antioch, who had been excommunicated in 269; but his theology differed from that of his master in a fundamental point. Paul, starting with the conviction that the One God cannot appear substantially on earth, and consequently that he cannot have become man in Jesus, had taught that God had filled the man Jesus with his Logos or Power. Lucian, on the other hand, persisted in holding that the Logos became man in Christ. But since he shared the above mentioned belief of his master, nothing remained but for him to see in the Logos a second essence, created by God before the world, which came down to earth and took upon himself a human body. In this body the Logos filled the place of the intellectual or spiritual principle. Lucian's Christ, then, was not "perfect man," for that which constituted in him the personal element was a divine essence; nor was he "perfect God," for the divine essence was a created thing. It is this idea that Arius took up and interpreted. The principle that he had in view was firmly to establish the unity and simplicity of the eternal God. However far the Son may surpass other created things, he remains himself a created being, to whom the Father before all time gave an existence formed "out of nothing." Arius was perhaps quite unconscious that his own monotheism was hardly to be distinguished from that of the pagan philosophers, and that his Christ was a demi-god.

For years this controversy went on until it reached the ears of Constantine. Now sole emperor, he saw in the one Catholic Church the best means of counteracting the movement tending to the disintegration of the Roman empire; and he at once realized how dangerous dogmatic strife might prove to its unity. He summoned a general or ecumenical council, which was convened in Nicaea in 325, where the question was finally decided against Arius, that the Son was "of the same substance" with the Father, and all thought of his being created or even subordinate had to be excluded. Constantine accepted the decision of the council, and resolved to uphold it. Alexander the Bishop, returned to his see triumphant, but he died soon after, and was succeeded by Athanasius, his deacon, with whose fortitude and strange vicissitudes the further course of the controversy is bound up.

Although defeated in the council, the Arians were by no means subdued. Constantine was won over to a conciliatory policy by the influence of Eusebius of Caesarea, and Eusebius of Nicomedia, the latter of whom returned from exile in 328 and won the ear of the emperor, whom he baptized on his deathbed. Athanasius was banished in 335. During his absence Arius returned to Alexandria, but was suddenly taken ill while walking in the streets, and almost immediately died.

The Nicene Council, the first of all such councils, was called in the sixteenth year of Constantine at his command and pursuant to his efforts against the heretical teachings of the benighted Arius. It was attended by 318 bishops. For sometime the council transacted business and carried on disputations. Some, clever in questioning, and crafty, attached themselves to Arius, opposing the monism of our belief. However, one of their number, a highly educated philosopher, who previously had attacked our faith, being moved by God's spirit, entirely accepted our belief as holy. At length, after industrious investigation of the matter in council, it was concluded to record and acknowledge that the Son and the Father were a single substance. Those who held with Arius, seventeen in number, said that the Son of God was created separately, and was not born of the Godhead. But when the truth concerning their dissension became known, Constantine, with threats, ordered that the conclusions of the council be observed, those gainsaying it to be sent into exile. But only six, together with Arius, accepted the penalty and exiled themselves, while the remainder confessed the established truth. In this council the Sabellian heretics who held the Father and the Holy Spirit to be a single person, were also condemned. In the council the bishops lodged with Constantine accusations against one another, asking his judgment concerning them. These, Constantine caused to be burned, saying that they should await the judgment of God alone, and not of men. And there it was also ordained that those addicted to carnality should not be accepted into the priesthood in the future.

Nicene Council: 'Council' (the Greek term is 'synodos'; the Latin transliteration, used in the Chronicle, is synodus) is a general term for assembly. The term is here limited to ecclesiastical councils summoned to adjust matters in dispute with the civil authority, or for the

settlement of doctrinal and other internal disputes. From a very early period in Church history, such councils or synods have been held on matters of doctrine or discipline, and they were evolved from smaller or more local gatherings. Before the form became absolutely fixed, there arose in the 4th century the ecumenical council, (ecumenical is Greek, signifying 'the inhabited world'). The ecumenical synods were not the logical outgrowth of the network of provincial synods, but the creations of imperial power. Constantine laid the foundations when, in response to a petition of the Donatists, he referred their case to a committee of bishops convened at Rome, summoned the council of Arles to settle the matter. For both of these councils it was the emperor that decided who should be summoned, paid the traveling expenses of the bishops, determined the meeting place, and the topics to be discussed. He regarded them as temporary advisory bodies, to whose recommendations the imperial power might give the force of law.

In the same manner he fixed time and place for the Council of Nicaea, used his influence to bring about the adoption of the creed, and punished those who refused to subscribe. The Council of Nicaea, on which subsequent ecumenical synods of the undivided church were modeled, commanded great veneration, for it was the first attempt to assemble the entire episcopate; but no more than the synods of Rome and Arles was it an organ of ecclesiastical self-government, but rather a means whereby the church is ruled by the secular power.

The numbering of ecumenical synods is not fixed, but the list below is the one most used in the Roman church today:

	CE
1. Nicaea I	325
2. Constantinople I	381
3. Ephesus	431
4. Chalcedon	451
5. Constantinople II	553
6. Constantinople III	680
7. Nicaea II	787
8. Constantinople IV	869
9. Lateran I	1123
10. Lateran II	1139
11. Lateran III	1179
12. Lateran IV	1215
13. Lyons I	1245
14. Lyons II	1274
15. Vienne	1311
16. Constance (in part)	1414-1418
17a. Basel (in part)	1431ff
17b. Ferrara-Florence (a continuation of Basel)	1438-1442
18. Lateran V	1512-1517
19. Trent	1545-1563
20. Vatican	1869-1870
21. Vatican II	1962-1965

By including Pisa (1409) and by treating Florence as a separate synod, certain writers have brought the number of ecumenical councils up to 23.

The council of Nicaea is an event of highest importance in Christian history. Constantine, from his accession, showed himself the friend of the Christians. He recognized Christianity as the power of the future, and directed his energies toward the establishment of the positive relationship between it and the Roman state. But the church could only maintain its great value for the politician by remaining the same compact organism that it had proved itself to be under the stormy reign of Diocletian. But scarcely was the church at peace with the state when violent feuds broke out in its midst. Donatism in the West was followed by the Arian struggle in the East. The conflict kindled by the Alexandrian presbyter Arius with regard to the relation of Christ to God assumed a formidable character. Constantine therefore had recourse to an institution previously evolved by the Christian Church – the convocation of a synod to pronounce on the burning questions of the day. He convened a council, designed to represent the whole Church of the empire, at Nicaea, in Bithynia.

The deliberations on the Arian question passed through several stages before the final condemnation of Arius and his doctrines was reached. Some accepted and others rejected it. The majority of the council followed a neutral tendency, rejecting the formulae of Arius, and declining to accept those of his opponents. An Arian confession of faith was first brought forward and read; but it aroused such a storm of indignation that obviously, in the interests of a restoration of ecclesiastical peace, there could be no question of its acceptance. On this, Eusebius of Caesarea submitted the baptismal creed of his community. Since the creed dated from a period anterior to the Arian

struggle, its reception would have been equivalent to a declaration on the part of the council that it declined to define its position with reference to the controversy of the hour. But the emperor saw that if the difficulties were eluded in any such way, they would arise again to an accentuated form, and that consequently no pacification could be expected from this policy.

Accordingly Constantine proposed that the Caesarean creed should be modified by the insertion of the Alexandrian pass words, "identical in nature," as if for the purpose of more accurate definition, and by the deletion of certain portions. The creed thus evolved by an artificial unity was no ratification of peace; in fact, it paved the way for a struggle that convulsed the whole empire. For it was the proclamation of the Nicene Creed that first opened the eyes of many bishops to the significance of the problem there treated; and its explanation led the church to force herself by an arduous path of theological work, into compliance with those principles, enunciated at Nicaea, to which, in the year 325, she had pledged herself without genuine assent.

ILLUSTRATIONS

1. Helena; represented as a queen with crown and scepter, and holding a T-shaped wooden cross, which according to legend, she was instrumental in discovering.

2. Nicene Council; a variation on the illustration depicting the Council of Sinuessa at Folio CXXVI verso. This time around the Holy Spirit, as a dove, has rays of light emitted from the lower part of its body. Also, the central figure holds an open book in one hand and a crozier in the other.

Folio CXXXI recto

Paul, the first hermit, died in the wilderness in Lower Thebes on the 10th day of January in his one hundred thirteenth year. As Jerome writes, St. Anthony (Antonius) saw his soul soon afterwards, flying among the choir of apostles and prophets. After the death of his parents, Paul became very rich by inheritance. At the age of sixteen he was well versed in the Greek and Egyptian languages. He was of a mild disposition, and a great lover of God. During the violent persecutions of Decius and Valerian, he wandered to a village, at last finding a rocky mountain, and within it a large cave, closed with a stone, and containing a wide passage open to the sky. It was covered with the spreading branches of an old palm-tree, and contained a very clear spring. He loved the place as though it had been given him by God; and there he spent his life in prayer and solitude. From the palm-tree he obtained sustenance and clothing. And St. Anthony visited him, and while they dined together a raven brought them a whole loaf of bread. Paul said that the Lord had sent him this food; that for the past sixty years the Lord had fed him with half a loaf, but he now doubled the bread. After Anthony's farewell, Paul slept softly, his neck upright and his hands raised; and his soul left his body. He was buried by Anthony at a place indicated by lions.

Paul and Anthony the hermits: In the persecution under the Emperor Decius, legend relates that Paul of Thebes, a Christian youth of noble family, terrified not so much by the tortures which were threatened, as by the allurements with which he was tempted to deny the faith, fled to the desert east of the Nile; and wandering there alone, he found a cavern, near which was a date-tree and a fountain of clear water. He chose this for his dwelling place, eating of the fruit of the tree, drinking the water of the stream, and clothing himself with palm-leaves woven together. Thus he lived for 98 years, having only occasional communication with other people. But it was the divine will that his long penance and virtue should be made known for the edification of men through another saint of even more renown, Anthony.

Anthony, born in Alexandria, Egypt, was 18 when his parents died and left him great riches. From childhood he had been of a melancholy, contemplative disposition. He was troubled by the temptations of the world and the responsibilities which riches imposed. He gave his wealth to the poor and joined a company of hermits, with whom he lived in great sanctity and self-denial. But still being subjected to many temptations by the Devil, he wandered forth alone and shut himself up in a cavern for 20 years. And when he had reached 90, his heart was uplifted by the thought that no one had lived in solitude so long as he. But in a vision, a voice said to him, "There is one holier than you, for Paul the hermit has served God in solitude and penance for 90 years." He resolved to go and seek Paul. Journeying across the desert he finally came upon him in his cave, and while they talked, a raven brought them a loaf of bread. And Paul lifted up his eyes, blessed the goodness of God, and said, "For sixty years, every day, this raven has brought me half a loaf, but because you have come, the portion is doubled, and we are fed as Elijah was in the wilderness." At length Paul died, and looking up, Anthony beheld his spirit carried to heaven by the prophets and apostles and a company of angels. Anthony laid the body of Paul in a grave, returning to his monastery and relating all to his disciples. Anthony lived another 14 years. According to tradition, he died at the age of 105.

Anthony (Antonius) the abbot, an Egyptian, a holy man, strong in words and works, flourished at this time. He was not only endowed with such wisdom in divine matters and with such knowledge of morals, as may be acquired by human industry, but was also divinely gifted. The emperor Constantine received from him various writings, executed with great skill. As Jerome writes, Anthony wrote seven epistles in the Egyptian tongue, and sent them to the Egyptian churches. And those, in these times (like the epistles of St. Paul with us) were read in the churches. Afterwards, because of the courage manifested in them, they were translated into the Greek tongue. In his time he was an exhorter of mankind in the faith. Through letters and messengers he was often consulted by Helena for herself and her son. Bread alone was his food, and water his drink. He ate only at sunset. He was entirely devoted to contemplation. He died in the Year of the Lord 360, at the age of 105 years. After having been long concealed, his body, through divine revelation, was discovered in the time of the emperor, Justinian the Great. It was first brought from Thebes to Alexandria, and then to Gaul, where it rested in veneration.

The day of his commemoration is the 17th day of January.

Hilarius, the very illustrious bishop of Poitiers (Pictaviensis) was highly learned in all the Scriptures, and always a good Christian. When the people of Poitiers saw that he successfully fought the heretics with all his might, they elected him a bishop. He not only protected this province, but all France against the heretics. For this reason he was accused before the emperor Constantius, and was exiled to the island of Gallinaria, which was infested with snakes that disappeared on his arrival. Afterwards, when called home by the emperor, he awakened a dead son who had passed away without baptism. At the instigation of Saturninus, bishop of Arles (Arelatensis), he was sent to Phrygia (Phrigiam), because of his Christian faith. From there he returned to his own city after many temptations. He journeyed to the Lord in the Year of Our Salvation 371. He published these books described as follows: 12 books on the Trinity, On the Council, Response to Constantius, Against the Arrian Example of Growing Blasphemy. First among Catholics, he published hymns and songs.

Hilary, though properly a French saint, for he was bishop of Poitiers in the fourth century, is considered one of the lights of the Italian Church. He distinguished himself in Lombardy by opposing the Arians. He left writings that have been quoted with admiration by Erasmus, Locke, and Gibbon.

The last two sentences ("He published . . . songs.") are not in the German edition of the chronicle.

Athanasius, bishop of Alexandria, celebrated for his piety and skill, during these times suffered severe persecution at the hands of the Arian heretics; for in years past, he had stood up against the same heretics in the council at Laodicea and had overcome them with clear and evident reasoning, and upon strong and highly sensible grounds and arguments that the Son was coeval with the Father. But when Arius and his associates could no longer contest this, they undertook to disgrace him. From a corpse they cut an arm, and this they showed to the emperor, stating that Athanasius had cut the arm off of Arsenius to employ it in sorcery. But having been warned, he at length exhibited the arm and exposed their fraud; he was nevertheless severely condemned by Constantius; and he fled, and for six consecutive years was hidden in the vault of a cistern, near the water, where he never saw the sun. Afterwards he was reported by a maiden, but, in accordance with divine warning he went into the region of Constans the emperor, who by threats compelled his brother Constantius to again accept Athanasius. Finally, on the second day of May, in the Year of the Lord 379, after many temptations, and having earned the crown of patience, he passed away in blessedness in the time of the emperors Valentinian and Valens. He wrote books (such as) Against the Pagans (Gentiles) and many others with (his?) symbol. Whoever wishes to be saved, etc.

Athanasius, whose famous creed remains a stumbling block in Christendom, was born at Alexandria about 298. He was the eldest of the Greek Fathers, and began his career by the study of profane literature, science and eloquence; but seized by the religious spirit of the age, he too fled to the desert, and became for a time the pupil of Anthony. He returned to Alexandria, and was ordained deacon. His first appearance as a public character was at the celebrated Council of Nicaea (325 CE), when he opposed Arius and his partisans with so much zeal and eloquence, that he was forever after regarded as the great pillar of orthodoxy. He became bishop of Alexandria, and the rest of his life was a perpetual contest with Arius, over whom he finally gained the victory. He died in 372, having been bishop of Alexandria for 46 years, of which 20 were spent in exile and tribulation.

The last two sentences are not in the German edition. The last sentence, "Whoever wishes to be saved, etc." (Latin = *Quicumque vult salvus esse et cetera*) is the beginning of the famous creed credited to him by later ages, but most likely not composed by him.

Juvencus (Iuvencus), a Spaniard, poet and cardinal, of noble parentage, and yet more noble in virtue and learning, was highly renowned at this time. He composed four books in which he translated nearly word for word into hexameter verse the four gospels. He also wrote in that meter certain works pertaining to the order of the mysteries.

Little is known of Iuvencus, an intriguing individual to say the least, who is among the first Christian poets. Here is a snippet of his adaptive-poetic technique from his epic poem *Evangeliorum liber* ('Book of the Gospels'; also called *Evangeliorum libri quattuor* ["Four Books of the Gospels"]), which uses the Gospel of Matthew as its primary source. First the Vulgate of Matthew 20:28:

Et qui voluerit inter vos primus esse, erit vester servus. Sicut filius hominis non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis.

And now 3.608-611 of Iuvencus' Matthew:

*Nec primus quisquam, nisi cunctis serviat, unus
Esse potest. Hominis natus sic vestra minister
Obsequio solus proprio pia munera gestat,
Pro multisque animam pretioso sanguine ponit.*

Jerome also mentions another poetic work by him, *The Order of the Mysteries*, which is now lost.

The people of Hibernia were instructed in the Christian faith by a woman prisoner. And so also the Armenians in the East received the faith. And thus the Christian faith spread to the surrounding regions.

The second schism of the Arians occurred between Liberius and Felix, the popes; for when the Council of Milan was held, all those who adhered to Athanasius were sent into exile; and therefore Liberius was away from the city of Rome for three years, and they elected Felix in his place. He was afterwards driven out by Constantius, and Liberius was reinstated. Out of this arose a violent persecution in which the priests and clerics in the churches were slain everywhere.

Year of the World 5553 | Year of Christ 354

Felix the Second, a pope, and a Roman, was elected pope by the heretics after Liberius was driven out, or by the Christians in the place of Liberius; although Jerome states that this was done by the heretics. Now when he came into the pontificate he pronounced Constantius a heretic, and not properly baptized. And a great schism arose between Felix and Liberius, as just mentioned, but Felix could in no manner be diverted from the correct faith. He was taken prisoner by his adversaries, and was slain with many of his adherents. And he was buried in a church that he himself had built on the Aurelian Way at the second mile-stone from the city (i.e, Rome) on the 20th day of November. And he had sat only one year, four months and two days because of the uproar instigated by Liberius. [Felix II, antipope, was in 356 raised from the archdeaconate of Rome to the papal chair, when Liberius was banished by the emperor Constantius for refusing to condemn Athanasius. In 357 Constantius agreed to release Liberius if he would sign that semi-Arian creed. Constantius also issued an edict that the two bishops should rule conjointly, but Liberius was received with such enthusiasm that Felix was obliged to retire. He retired to Porto, where he died in 365].

Year of the World 5563 | Year of Christ 364

Damasus the pope, a Spaniard, whose father was Antony, followed Liberius in the time of Julian, the emperor. He was a good man and the very best guide. He ordained that no one should be condemned in court before a hearing had taken place. He commanded also, under pain of excommunication, that no one through reckless greed should attempt to exercise any powers granted by the Roman see. After the promulgation of these laws and the establishment of peace in the churches, Damasus took pleasure in his literary free time to write the lives of all the popes who had preceded him. He also increased the houses of worship and the divine services, and described the pious bodies buried in them for commemoration by posterity. He likewise ordered that the psalms should be sung interchangeably in the churches, and at the end of each psalm, the Gloria Patri, etc. He was the first to give credence to the writings of Jerome, for up to that time the writings of the Seventy alone were held in esteem. Finally, when he had created many priests and 62 bishops, he died and was buried on the Ardeantine Way with his sister and mother in the church that he himself had founded, on the 11th day of December, after having sat for 19 years, 3 months and 11 days. At that time the chair was vacant for 21 days.

Damasus was pope from 366-384 CE. As a deacon he protested against the banishment of Pope Liberius (355); but when the emperor Constantius sent to Rome the anti-pope Felix II, Damasus with the other clergy rallied to his cause. When Liberius returned from exile and Felix was expelled, Damasus again supported Liberius. On the death of Liberius (366), he was nominated successor; but the irreconcilables of the party of Liberius set up against him another deacon, Ursinus. A serious conflict ensued which quickly led to rioting. The prefect of Rome recognized the claims of Damasus, and Ursinus and his supporters were expelled. The new pope also secured the sympathy of the people by his zeal in discovering the tombs of martyrs, and in adorning them with precious marbles and monumental inscriptions. The inscriptions he composed himself, in mediæval verse, full of Virgilian reminiscences. In Rome he erected or embellished the church that still bears his name (S. Lorenzo in Damaso).

The West was gradually recovering from the effects of the Arian crisis, and Damasus endeavored to eliminate from Italy and Illyria the last champion of the Council of Rimini. The bishops of the East, however, under the direction of Basil, were involved in a struggle with the emperor Valens, whose policy was favorable to the council of Rimini. Damasus, to whom they appealed for help, was unable to be of much service because that Episcopal group, viewed askance by Athanasius and his successor Peter, was incessantly combated at the papal court by the hatred of Alexandria. The Eastern bishops triumphed in the end under Theodosius, at the council of Constantinople in 381, in which the Western church took no part. They were invited to a council at Rome in 382, but only a few attended. This council had brought to Rome the learned monk Jerome, for whom Damasus showed great esteem, entrusting to him the revision of the Latin text of the Bible. Damasus died December 11, 384.

The third schism was between Damasus and Ursinus (Ursicinum), in consequence of which there was a resort to force and arms. But before long Damasus was confirmed by the common consent of the priests and the people; while Ursinus was relegated to the Neapolitan church. Damasus also, once upon a time, was accused of adultery. But upon his acquittal before a public council, he was absolved of guilt, and his false accusers condemned and cast out of the church; and it was decreed that whosoever should falsely accuse anyone should themselves suffer the pains and penalties provided for the crime.

Year of the World 5583 | Year of Christ 384

Siricius the pope, a Roman, whose father was Tyburtius (Tyburcio), lived in the time of Valentinian. He ordained that the monk whose life was such as to be worthy of consecration from the beginning might attain the honor of bishop. He also ordained that the consecrations should be given from time to time. He forbade the Manichean heretics at Rome to hold communion with the faithful. However, those who desired to return and did penance were to be again accepted if they wished to come back to the cloister to improve

their days with fasting and prayer. He ordered that a priest should be ordained only by a bishop, and that he who took on a widow or other housewife should be deprived of his office; also that heretics were to be taken back by laying on of the hand. As the affairs of the church were now brought to a state of peace, and this Siricius had consecrated twenty-six priests, sixteen deacons, and thirty-two bishops, he died and was buried in the cemetery of Priscilla on the Salarian Way on the 22nd day of March, and was buried. He sat (in office) 15 years 11 months and 25 days. At that time the chair was vacant for 20 days. [Siricius, pope from 384 to 399, succeeded Damasus. The disfavor that he showed to the monks led to the departure of Jerome from Rome to Bethlehem. Several of the decretal letters of Siricius are extant, setting forth the rules of ecclesiastical discipline. During his pontificate the last attempt to revive paganism in Rome was made by Nicomachus Flavianus. Siricius died November 26, 399].

Folio CXXXII recto

Julian (Julianus) was a brother of Gallus the emperor. When Constantius became sole emperor, he made of this Julian, his uncle, a Caesar against the Gauls, who had revolted; and to him he espoused his sister. At that time a great number of Germans (Alamanni) at Strasbourg (Argentianum) were slain by him with but a few men. And when not long afterwards the German army was driven back with the assistance of the Gauls, Julian, with the sanction of the army, was raised to imperial honors. Hearing this, Constantius was afflicted with the dropsy, so that he died of pain and depression; for he learned that Julian was antagonistic. Now this Julian was an excellent man, and versed in the liberal arts; but he was yet more learned in Greek letters. He was a strong and alert orator, had a powerful memory, was kind to his friends, upright to his countrymen, and zealous for honor and renown. But all these qualities he obscured and reversed when he turned against the Christians. He was a more cunning persecutor than others had been; for he did not invoke new punishments, but with rewards, honors, faunings, flattery and advice, he aroused the people, more so than if he had been otherwise more cruel. He forbade that Christians be taught by pagan masters, and ordered that the schools should not be open to those who would not acknowledge the gods and goddesses. Some say that he was consecrated a Christian, and afterward abandoned the faith. Afterwards he undertook several wars; but these he conducted so unwisely that he was slain on the 6th day of the Kalends of July in the seventh year of his reign and the 31st year of his life. [Julianus, usually called Julian, and surnamed the Apostate, was Roman emperor 361-363 CE. He was born at Constantinople, 331 CE, and was the son of Julius Constantius by his second wife, Basilina, and the nephew of Constantine the Great. Julian and his brother Gallus were the only members of the imperial family whose lives were spared by the sons of Constantine the Great, on the death of the latter in 337. The two brothers were educated with care and brought up in the Christian religion; but as they advanced to manhood they were watched with jealousy and suspicion by the emperor Constantius. After the execution of Gallus in 354, the life of Julian was in great peril; but he succeeded in pacifying the suspicions of the emperor, and was allowed to go to Athens, in 355, to pursue his studies. Here he devoted himself with ardor to the study of Greek literature and philosophy, and attracted universal attention by his attainments and ability. Julian had already abandoned Christianity in his heart and returned to the pagan faiths of his ancestors; but fear of Constantius prevented him from making an open declaration of his apostasy. He did not remain long at Athens. In 355 he received from Constantius the title of Caesar, and was sent into Gaul to oppose the Germans, who had crossed the Rhine and were ravaging some of the provinces of Gaul. During the next five years he carried on war against the two German confederacies of Alamanni and Franks with great success, and gained many victories. His internal administration was distinguished by justice and wisdom; and he gained the good will and affections of the provinces entrusted to him. This aroused the jealousy of Constantius, who ordered him to send some of his best troops to the East to serve against the Persians. His soldiers refused to leave their favorite general and proclaimed him emperor in Paris in 360. After several fruitless negotiations between Julian and Constantius, both parties prepared for war. In 361 Julian marched along the valley of the Danube toward Constantinople; but Constantius, who set out for Syria to oppose his rival, died on his march in Cilicia. His death left Julian master of the empire. Julian entered Constantinople on December 11th. He lost no time in avowing himself a pagan, but proclaimed that Christianity would be tolerated equally with paganism. He did not, however, act impartially toward the Christians. He preferred pagans as his military and civil officers, forbade the Christians to teach grammar and rhetoric in the schools, and, in order to annoy them, allowed the Jews to rebuild the temple of Jerusalem (or, he allowed this rebuilding because he was interested in promoting all non-Christian religions in his Empire). In 363 Julian set out against the Persians and boldly marched into the interior of the country in search of the Persian king. His army suffered much from heat, lack of water and provisions, and he was at length compelled to retreat. The Persians fearfully harassed his rear, and although the Romans remained victorious in many a bloody engagement, Julian was mortally wounded in the last battle on June 26, 363, and died the same day. Jovian, on the field of battle, was chosen emperor in his place. Julian was an extraordinary character. As a monarch he was attentive to business, upright, and broad in his views. As a man he was virtuous in the midst of a profligate age. In consequence of his apostasy he has been slandered by Christian writers, but for the same reason extolled by pagan authors. He wrote a large number of works. His style is remarkably pure and is a close imitation of classical Greek].

Jovian (Jovinianus), born in Pannonia, was physically attractive, of a happy disposition, and devoted to learning. He was elected to the sovereignty by the common consent of the army, not so much at his own instigation, as at the request of his father who was better acquainted with the soldiers. And although he was thus elected emperor, he did not wish to be acknowledged such until the people had acknowledged themselves Christians. When this occurred he took the government, and relieved the army of the barbarians. Afterwards things changed; he was twice defeated by the Persians due to his army's dissension and lack of supplies. And so he followed the dictates of necessity, making a peace by ceding territory previously taken—something that had not happened for many years. After that he marched to Greece; and he died in the vicinity of Galatia. He was otherwise not an unruly or unwise man. Some say he died of starvation; others, that he died of the odor of fresh plaster in his bedchamber, etc. He died in the seventh month of his reign on the fourteenth day of the Kalends of March in the thirty-third year of his life. [Jovian (Jovianus), was a Roman emperor (363-364 CE). As captain of the imperial bodyguard, he accompanied Julian in his Persian expedition, and on the latter's death was unexpectedly chosen emperor by the army. He at once continued the retreat begun by Julian, and continually harassed by the Persians, succeeded in reaching the banks of the Tigris, where he concluded a humiliating peace. Five provinces that had been conquered by Galerius in 298 were

surrendered, together with Nisibis and other cities. The Romans also gave up all interests in Armenia and abandoned its Christian prince Arsaces to the Persians. During his return to Constantinople Jovian was found dead in his bed half way between Ancyra and Nicaea. Under Jovian, Christianity was established as a State religion, although paganism was tolerated].

Valentinian (Valentinianus), born at Cibalia, in Pannonia, was a captain of the shield-bearers, and fully a Christian man. Julian the Apostate ordered him to sacrifice to the gods or stay out of the army. And although he willingly gave up military honors for the Christian faith, nevertheless, upon the slaying of Julian and the death of Jovian he was elected emperor as successor. He was an excellent emperor, of honest countenance, courageous disposition, prudent proposals, timely speech, and hateful of vice and avarice. He was sparing in his words, earnest and emphatic, etc.

Valentinian (Valentinianus), Roman emperor (364-375 CE), was the son of Gratianus. He was born in 321, at Cibalis, in Pannonia. He was the father of Gratianus, the emperor, and held important military commands under Julian and Jovian. On the death of Jovian he was elected emperor by the troops at Nicaea. A few weeks after his elevation he elected his brother Valens as co-emperor, assigning to him the East, while Valentinian himself governed the West. Valentinian was a Catholic, though his brother was an Arian. However, he did not persecute either Arians or pagans. He possessed ability, prudence, and vigor of character, had a capacity for military matters, and was a vigilant, impartial, and laborious administrator. However, he sometimes punished with excessive severity. The greater portion of his reign was taken up by the wars against the Alamanni, and the other barbarians along the Roman frontiers. His great qualities entitle him to a place among the most distinguished Romans.

The Latin edition of the Chronicle continues for several more sentences (not given in the translation), covering specific details concerning his brother Valens, his brother's Arianism, military campaigns, etc.

Valens held the Eastern Empire for four years after Valentinian's death, during which time Gratian (Graciano), Valentinian's son, ruled in the West. This Valens, rebaptized by Lucius of Constantinople, persecuted our people with enmity; nor did he spare those of our number who had gone to the desert, but commanded that these hermits should enter the military service; and if they refused, they were to be slain. Of these there were countless numbers in the wildernesses and hermitages of Egypt. At this time the Goths were driven out of their country and scattered all over Thrace. Valens armed against them; but later, at the instigation of the bishop and hermits, he was shot; and he was carried to a miserable hut, which was set on fire by the Goths. Valens was burned to death in the fourth year of his reign. This outbreak of the Goths resulted in disaster for the Roman Empire and all Italy.

Valens, emperor of Rome (364-378 CE), was born in 328, and was made emperor by his brother Valentinian. Much of his reign was occupied in wars with the Goths. At first he gained great advantages over the barbarians, concluding a peace in 370 that stipulated that they would not cross the Danube. But in 376 the Goths were driven out of their country by the Huns, and Valens allowed them to cross the Danube and settle in Thrace and the country on the borders of the Danube. Dissention soon arose between the Romans and these dangerous neighbors, and in 377 the Goths took up arms. Valens marched against them with a powerful army, but was defeated with great slaughter near Adrianople in 378. Valens was never seen after the battle. Some say he died on the field, others that he was burned to death in a peasant's home, to which he was carried, and which the barbarians set on fire without knowing who was in it. It was during the reign of Valens that the Goths were for the first time were admitted to the countries south of the Danube. The Battle of Adrianople is one of the great turning points in the late history of the Roman Empire. As part of a more extended series of campaigns known as the Gothic War (376–382), the Battle of Adrianople is often considered the start of the final collapse of the Western Roman Empire in the 5th century. Ironically, Adrianople actually was fought between the Goths and the Eastern Roman Empire, which ultimately withstood the Gothic invasions and developed into the Byzantine Empire.

The furious contests between Catholics and Arians also marked this reign.

Folio CXXXII verso

Nicholas (Nicolas), of illustrious parentage, was a citizen of the city of Panthera (Patere), in the country of Lycia (Licie). While still a child and nursed by his mother, he only suckled from his mother's breasts twice a week, on Wednesday and Friday. Now when he was a young man, after he had lost both his parents, among other acts of virtue he performed the following memorable acts. His neighbor, an upright man, was, because of his poverty, about to give up his three daughters of marriageable age to prostitution. When this came to the notice of this holy man, he, out of sympathy, at night secretly threw a small quantity of gold through the window of the poor man's house. And with this he married off his first daughter. He did likewise with the others. Afterwards he was elected bishop of Myra. He was humble, kind in admonition, earnest in punishment, and circumspect in his speech to women. At length he began to appear in miracles, so that those who invoked his name were helped—particularly mariners. Full of days, he died in blessedness, and many sick people were healed by the oil that flowed out of his grave. We celebrate his feast day on the eighth day of the Ides of December. [Nicholas was born at Panthera, a city of the province of Lycia, Asia Minor. On account of his popularity, more legends surround him than perhaps any other saint of this time. His parents were Christians. After they had been married many years, a son was granted them in recompense of the prayers and tears and the alms that they had offered up continually. He no sooner knew what it was to feed than he knew what it was to fast, and every Wednesday and Friday he would take the breast but once. His parents, seeing him full of holy thoughts, dedicated him to the service of God. After he was ordained a priest, he became still more remarkable for sobriety and humility, more modest in countenance, grave in speech, and rigorous in self-denial. While still a youth, his parents died of the plague, and he became sole heir to their vast riches. He gave liberally to the needy. There dwelt in the city a nobleman who had three daughters. He

became so poor that there remained no means of obtaining food for his daughters except by sacrificing them to a life of prostitution. Meanwhile the maidens wept continually, not knowing what to do. Hearing of their plight, Nicholas, one night when the maidens were asleep and their father sat watching and weeping, took a handful of gold, tied it in a handkerchief, and threw it into an open window, and it fell at the feet of the father. With this he dowered his eldest daughter. And so Nicholas did on a second and a third occasion. After some years he took a voyage to the Holy Land. A terrible storm came up, and the sailors begged him to save them. He rebuked the storm, and it ceased. Returning from Palestine he journeyed to Myra, where he lived in obscurity and humility for some time. But one day the bishop of the city died, and Nicholas was chosen his successor. As such he practiced every saintly virtue, particularly charity, and later performed many miracles. Nicholas was, after Jesus and the Virgin Mary, perhaps the most popular Christian religious figure in the Middle Ages. Indeed, Saint Nicholas eventually metamorphizes via political cartoonist Thomas Nast's drawings, a nineteenth-century poem ("Twas the Night Before Christmas"), and an early 20th-century advertising campaign by the Coca-Cola company) into the modern Santa Claus, a figure who has in some ways (at least in the United States) eclipsed Mary and Jesus—at least during the month of December].

Donatus, a heretic from Africa ['Africa' in Latin usually refers to North Africa, specifically the lands of Libya and Tunisia], wrote much against the Christians at this time, and with his poisoned teachings he misled almost all Africa and Judea. He erred, saying the Son was less than the Father, and the Holy Spirit less than the Son. Finally, in great distress, he was driven out of Carthage. He wrote many things, especially a book on the Holy Spirit containing the Arian doctrine. [Donatus, bishop of Casa Nigra, Numidia, originated the Donatist movement in the fourth century CE. The predisposing causes of the Donatist schism were the belief that the validity of all sacerdotal acts depended upon the personal character of the agent and the question, arising out of that belief, as to the eligibility for sacerdotal office of the traditores, or those who had delivered up their copies of the Scriptures under the compulsion of the Diocletian persecution; the exciting cause was the election of a successor to Mensurius, bishop of Carthage, who died in 311. He had held moderate views as to the treatment of the traditores, and a strong fanatical party, supported by Secundus, primate of Numidia, had formed in Carthage in opposition to him and secured the election of Caecilian, the archdeacon before the other party was ready for action. This election was confirmed by the Synod of Arles in 314 and at Milan by the emperor two years later. The Donatist position was that the church is a society of holy persons. The Catholic standpoint was that holiness is not destroyed by the presence of unworthy members. After varying fortunes the severest punishments were pronounced against the Donatists by Emperor Honorius should they fail to return to the Catholic faith. They were denied all civil rights and the holding of assemblies was forbidden them on pain of death. But they lived on, suffering with their orthodox brethren in the Vandal invasions of the fifth century, and like them, finally disappearing before the Muslim onslaught two centuries later].

Eunomius, another heretic of this time, was a leper in body and soul and not otherwise within nor without. He was afflicted with the royal disease [The 'royal disease' here is jaundice]. He at first was an adherent of the Arian faithlessness, but then added and disseminated another false belief. He was affirming that the Son was unlike the Father in all things and that the Holy Spirit had nothing in common with either the Son or the Father. [Eunomius was born at Dacora, in Cappadocia, early in the fourth century. He studied at Alexandria and held ecclesiastical office at various places. His sect held that Christ was created by God and was a wholly subordinate being. The Eunomian heresy was condemned by the Council of Constantinople in 381].

Macedonius (whom our people, before he erred, made a bishop at Constantinople) was driven out by the Arian heretics because he acknowledged the Son equal to the Father. He blasphemed the Holy Spirit and thus stirred up many controversies by those who were called Macedonian heretics. [Macedonius, bishop of Constantinople, in succession to Eusebius of Nicomedia, was elected by the Arian bishops in 341, while the orthodox party elected one Paul. In 342 Macedonius was recognized as patriarch and Paul was banished. The distinctive tenet of the Macedonians was that the Holy Spirit is but a being similar to the angels, subordinate to and in the service of the Father and the Son, the relation between whom did not admit of a third. Macedonius was expelled from his see by the Council of Constantinople in 360].

Donatus, a master of rhetoric, oratory and philosophy, was the teacher of the holy Jerome, and was held in great esteem at Rome. And, among other things, he wrote a commentary on Terence. And, as they say, this Donatus is the author of a little book that up to the present is read in schools by boys learning the first elements of grammar. [Donatus was a celebrated grammarian. He taught at Rome in the middle of the fourth century and was the teacher of Jerome. His most famous work is a system of Latin grammar that has formed the groundwork of most elementary treatises upon the subject from his own time to the present].

Julian (Julianus), the emperor, was vainly addicted to the black arts. To the distress of the Christians, he rebuilt the Temple at Jerusalem for the Jews, saying he did not care to worship elsewhere. For that reason the Jews were so inflated with vanity that they contributed more to the work than usual. But before long the Temple was destroyed by an earthquake and many Jews were crushed. On the second day fire came down from above and consumed the building's ironwork. Through fright caused by this miracle, many Jews turned to the Christian faith. Some write that Julian was shot through with an arrow, but no one knows from where; and that with upraised hands he cried to heaven, You have conquered, Galilean, you have conquered! for he called Christ a Galilean and a carpenter's son. [Julian, see Folio CXXXII *recto*, and note].

John and Paul, brothers, were very Christian men and very famous Romans. When Julian (Julianus) heard that they supported the poor from their estates they were taken prisoner; and at Rome, upon the command of Julian, they were beheaded on the 26th day of June after receiving numerous scourgings. [John and Paul were officers in the service of Constantia, whom the old legends persist in representing as a most virtuous Christian (though she was probably otherwise) and were put to death by Julian the Apostate].

Gordian (Gordianus) and Epimachus, highly renowned men, were crowned with martyrdom at Rome in the disturbances of these times. The first, because he acknowledged the Christian faith, was beaten with leaden scourges, and finally beheaded on the 10th day of May; and his corpse was thrown to the dogs. His body was buried at night by the members of his household. [Gordian and Epimachus. Gordian was a magistrate (vicarius) of Julian the Apostate, and was sent by the emperor to visit a Christian priest, named Janisarius, who was imprisoned for his faith, and to endeavor to make him abjure Christ. But the result of the interview was the conversion of Gordian, who was now degraded from office and cruelly martyred. His body was buried by a servant in the same tomb as Epimachus, a martyr of Alexandria, who had been brought to Rome in the previous reign].

Juliana and Demetria, the virgins, also attained the crown of martyrdom by order of Julian (Julianus), the tyrant in this persecution.

Cyriacus (Quiriacus), also called Judas, a bishop of Jerusalem, at this time, together with his mother, Anna, suffered martyrdom with fortitude for the Christian faith. This is the man who showed St. Helena the place where the cross lay buried; and because of the miracles that took place at the discovery of the cross, he determined to proclaim everywhere the glory and honor of the same. For that he was taken prisoner by the pagans, and was nailed to a cross. And therefore (as many say), the order of the Crusaders had its origin with him. [Cyriacus (also spelled Quiriacus, Quiricus, and Kyriakos) also called Judas (and most commonly Judas Cyriacus), was, according to Eusebius, the fifteenth bishop of Jerusalem. This Judas is venerated on April 10th, but is supposed to be the same person also called Quiriacus by the martyrologists commemorated on this day. That he was the true discoverer of the wood of the true cross is hardly possible; and the claim that he was a martyr in the reign of Julian is unsupported. He is said to have been a Jew, the nephew of Stephen the first martyr, and grandson of Zacharias. He is also said to have revealed to Helena the place where the cross of Christ was hidden, to have been converted by the miracles wrought on its discovery, and to have been baptized under the name of Quiriacus or Cyriacus, and to have become bishop of Jerusalem. But there was no patriarch of the name of Cyriacus, and Judas died in 133. Helena did not visit Jerusalem until 326].

Folio CXXXIII recto

At this time real wool, mixed with the clouds, fell in rain in the land of the Atrebates (Atrabatas). [The Atrebates were a people in Gallia Belgica, in the modern Artois, which is a corruption of their name. In Caesar's time (57 CE) they numbered 15,000 warriors; their capital was Nemetocenna. Part of them crossed over to Britain, where they dwelt in the upper valley of the Thames, Oxfordshire and Berkshire]. Marvelously large hailstones fell at Constantinople, killing a number of persons; and an earthquake occurred throughout the earth. In these turbulent times Athanaricus, king of the Goths, cruelly persecuted the Christians among his people, and elevated them to martyrdom. [Athanaricus was a king of the Visigoths during their stay in Dacia. In 367-369 CE he carried on war with the emperor Valens, with whom he finally concluded a peace. In 374 Athanaric was defeated by the Huns, and, after defending himself for some time in a stronghold in the mountains of Dacia, was compelled to fly in 380, and take refuge in the Roman territory. He died in 381]. Over 80,000 armed Burgundians settled down on the banks of the Rhine, and before long they accepted the Christian faith. At this time, while Valens reigned, the Huns lay concealed in the inaccessible mountain fastnesses for a long while. They came forth against the Goths with such swift vengeance and ferocity that they drove them out of the country. Fleeing over the Danube, the Goths were taken in by the emperor Valens without entering into a treaty or alliance. Afterwards they were subjected to such unendurable poverty by Maximus that starvation drove them to take up arms. They fought against the army of Valens, and invaded all of Thrace, ravaging everywhere with fire and death. Now, when the Goths asked him to send them a bishop to instruct them in the faith, he sent a teacher of the Arian heresy; and so this entire people became Arian. After the emperor was slain the Goths appeared before Constantinople; but Dominica, the august wife of Valens, gave them a large sum of money and thus ransomed the city, and preserved the loyalty of her subjects to the empire.

It is agreed that the people who are called Progethic(?) Gothic had their origin from the Scythians, and that the Scythians first were in Europe in the north and at the border of the Tanais. ['Tanais' is the ancient name for the River Don in Russia. Strabo (11.1) regarded it as the boundary between Europe and Asia]. They were a savage people who were very ready to die. Above them were the Ostrogoths, and below them the Visigoths. The first dwelling in that region of the west, the latter in that region of the east in which they lived, having the names they are called in their country. The Huns themselves are also Scythians. But the Goths are far more savage since they, dwelling nearer to the Riphean Mountains [The 'Riphean Mountains' is the ancient name for the Ural Mountains in Russia which, like the Tanais River, were regarded as the boundary between Europe and Asia], are exposed to the harsh and cold environment of the north. [This paragraph is not in the German edition of the chronicle. The translation offered here is, at points, highly speculative. Suggestions/corrections for improving it are eagerly sought].

Basil (Basilius) the Great, bishop of Caesarea, in Cappadocia, was illustrious for his great virtue and wisdom in these times. He was the father of many monks. Among the stories of his virtue and piety is one relating to a youth, who, for the love of a maiden, surrendered himself to the Devil; but Basil reconciled him to God, and commanded the Devil to return the document of surrender. Being a very celebrated teacher, Basil wrote excellent books against the heretic Eunomius; also a book concerning the Holy Spirit, and other short works. In Greece he founded the order of the isolated or monastic people. This holy father died on the first day of the month of January in the sixth year of the reign of Valentinian, and was illustrious for his numerous miracles. [Basil (Basilius) the Great, was born in 329 CE at Caesarea. He studied at Antioch or Constantinople under Linianus, subsequently continuing his studies at Athens, chiefly under the sophists Himerius and Proaeresius. Among his fellow students were the emperor Julian and Gregory of Nazianzus, the latter becoming his intimate friend. After acquiring the greatest reputation as a student for his knowledge of rhetoric, philosophy and science, he returned to Caesarea where he pleaded causes. However, he soon abandoned his profession, devoting himself to a religious life. For many years his life was that of an ascetic. He was elected bishop of Caesarea in 370 in the place of Eusebius. He died in 379].

Gregory (Gregorius) Nazianzus (Nazianzenzus), the bishop, who conducted Basil to a monastery, was a teacher of Jerome in the Holy Scriptures, and was held in great esteem at this time for his piety, knowledge of letters, and eloquence. He wrote many things, particularly in praise of Cyprian (Cipriani), Athanasius, and Maximus the Wise. He wrote two books against Eunomius, and one against the Emperor Julian. He also wrote of the obligations of marriage, and eulogized virginity in poetry. For legitimate reasons he relieved the people of Constantinople of heresy. When very old he elected a successor, and from that point on lived a secluded life in the country. Gregory died in the time of Theodosius, Basil and Gratian. [Gregory (Gregorius), surnamed Nazianzen, was born in a village near Nazianzus, in Cappadocia, about 329 CE. His father took the greatest pains with his education, and he afterward pursued his studies at Athens, where he earned the greatest reputation for his knowledge of rhetoric, philosophy, and mathematics. Among his fellow students were Julian, future emperor, and Basil, with whom he formed a most intimate friendship. He returned home from Athens after a sojourn of six years. Having received ordination, he continued to reside at Nazianzus, where he discharged his duties as a presbyter, and assisted his aged father, bishop of the town. After the latter's death he refused to continue as bishop, being averse to a public life, and fond of solitary meditation. After living some years in retirement, he was summoned to Constantinople to defend the orthodox faith against the Arians and other heretics. In 380 he was made bishop of Constantinople by the emperor Theodosius, but resigned the office in the following year, and withdrew altogether from public life. He lived in solitude at his paternal estate, and died there in 389 or 390. He wrote orations, sermons, letters and poems]. Epiphanius, a bishop of Salamis, in Cyprus, attacked all heretics with exceptional courage, and in his great age wrote various books. He died like a saint on the fourth day of the Ides of May.

At this time there lived in Syria two holy men of great faith, named the Macharii. They were disciples of St. Anthony. One lived in the upper desert, the other in the lower. Hilarion, a most pious abbot, lived in the island of Cyprus, not far from the city of Salamis. After he saw Anthony, he led a severe life and died on the 12th day of the Kalends of November. Arsenius, born of a Roman senator, became a hermit in response to a voice that spoke to him, saying, Arsenius, if you would be saved, flee mankind and be silent. From that point on he persevered in a holy life and performed miracles in the service of Christ. He died at the age of ninety-five, concluding a blessed life. [Arsenius (c. 354-450), an anchorite, is said to have been born of a noble Roman family. He was appointed by Theodosius the Great, tutor of the young princes Arcadius and Honorius; but at the age of forty he retired to Egypt, where for forty years he lived in monastic seclusion at Scetis in the Thebais, under the spiritual guidance of John the Dwarf. He died at the age of ninety-five, near Memphis. His biography by Simeon Metaphrastes is largely fiction]. Paphuntius, the abbot, converted Thais, a very shameless prostitute, to Christ at Thebes. And after he had written the life of St. Onuffrius, he was taken to heaven by the angels in the presence of the hermits. Agathon, the abbot, also lived at this time. For three years he carried a stone in his mouth in order to acquire the virtue of silence.

Mary (Maria) of Egypt, first known as a prostitute, became an example of piety, penitence and perseverance. She lived in the desert for forty-seven years, concluding a severe penance. She carried with her over the Jordan only two loaves of bread that soon became as hard as rock. By these she sustained herself for several years. On the 9th day of April she ascended to the Lord. Her body was buried by Zozimas, a very holy abbot.

Mary of Egypt, according to tradition, ran away from home to the pleasure-loving city of Alexandria, where she spent seventeen years of her life in prostitution. One day she joined a party on the way to Jerusalem by sea, to keep the solemn festival of the Exaltation of the Holy Cross to (first instituted by Constantine in 325), but with no religious purpose in her heart, only with a wicked desire to introduce disorder and vice among the pilgrims; and in her evil she went with the crowd on the feast day to the Church, but a mysterious power held her back. Filled with shame and fear, she fell upon the pavement and wept. Becoming penitent at the sight of an image of the Virgin Mother, she crept to the door, the angelic barrier was withdrawn, and the penitent entered. Then a voice came to her as from a mighty distance, "Pass over Jordan, and you will find rest." She hastened to put this command into execution, bathed her face and hands in the sacred water, and on the next day crossed the river, taking with her a few loaves, and praying the Virgin to be her guide. She spent 47 years in the wilderness, seeing no man, and living on herbs and wild dates. Her clothes wore out, and she suffered from alternate heat and cold, and often from hunger. She was discovered by Zozimus, a holy anchorite in Palestine, who gave her his mantle. And when they parted, the penitent made Zozimus promise to return next Lent and bring with him the most precious Body and Blood of our Lord, and to wait for her on the banks of the Jordan nearest to the desert in which she dwelt.

Next year, in Lent, when the brethren dispersed, Zozimus was detained at his monastery by sickness, but by the end of Lent he recovered and made his way to Jordan. Night drew on, and the holy woman did not come. But as the moon rose, he saw her on the other bank. She crossed the stream and received the sacred mysteries that Zozimus had brought with him. And again they parted.

Next Lent Zozimus again traversed the solitude; but when he came to the banks he found Mary lying there, wrapped in the shreds of his old mantle, quite dead. Stooping down, he saw traced on the sands these words, "Abbot Zozimus, bury here the body of the sinner Mary." But he had no spade. A lion came out of the desert, and with his feet dug a hole; and there the old man laid the penitent to await the resurrection of the just.

Folio CXXXIII *verso*

Year of the World 5593 | Year of Christ 394

Anastasius the pope, a Roman, successor to Siricius (Syricium), elected under the Emperor Gratian (Graciano), ordained that the priests should in no event sit, but stand with heads bowed while the Gospel was being read or sung in the churches of God; also that pilgrims, and most of all those who wandered overseas, should not be admitted to the clergy or to consecration, unless they could produce the

signatures of the five bishops. This came about (as they say) because of the Manichean heretics, who were in great veneration at that time in Africa, to the destruction of the faith because of the letters they sent forth. He also ordained that those who were physically weak [The Latin adjective *debilis* usually refers to physical weakness or frailty (including those who are crippled, lame, etc.), but can also refer to a general sense of helplessness or weakness], and those who lacked an arm, or any other member, should not be accepted in the number of the clergy or the consecrated. After he had made a number of priests, deacons and bishops, he died on the 5th day of the Kalends of May; and the chair was vacant 21 days at that time. [Anastasius I, pope from 399 to 401, condemned the writings of Origen shortly after their translation into Latin].

Year of the World 5603 | Year of Christ 404

Innocent (Innocentius), the first pope with this name, was born in Albano in the time of Theodosius the emperor. He was a holy man, who understood many good things pertaining to the Christian and spiritual being. He was esteemed during the peace of the Roman Empire, and was favored with the good will of the emperor. He ordained that one should fast on Saturday, because Christ was laid in his grave on that day, and his disciples fasted. He made certain rules concerning the Jews, the pagans, and monks. He desired that a church once consecrated should not be consecrated again. He drove the Cathaphrygian heretics out of home, and condemned Pelagius, the monk or hermit; also Celestinus, another heretic; because they denied the necessity of divine grace, and said that for the fulfillment of the divine commandments the will alone was sufficient. This pope also ordained that on all festive days observed by the churches, before partaking of the Holy Sacrament, peace was to be given to all believers in Christ. He died and was buried in the cemetery Ad Ursum Pileatum [Ad Ursum Pileatum is Latin for 'to the bear wearing a helmet.'] on the 5th Kalends of August. He sat 15 years, 2 months and five days. And the chair was vacant for 22 days.

Innocent I, son of Anastasius I, was pope from 402 to 417. During his papacy the siege of Rome by Alaric took place. He maintained and extended the authority of the Holy See as the ultimate resort for the settlement of all disputes. He took a decided view on the Pelagian controversy, confirming the decisions of the synod of the province of pro-consular Africa held in Carthage in 416 which had been sent to him. He wrote in a similar sense to the fathers of the Numidian synod of Mileve who, Augustine being one of their number, had addressed him. He died March 12, 417. His successor was Zosimus.

The text speaks of the controversies among the theologians on the question of grace and free will, but the Pelagian doctrine is rather vaguely stated. In one sense grace is described as inspiration, in another as favor, or as power, or as pity; but the fundamental feature of the experience is man's perception that he is in touch with a wider Self from which there flow into him streams of rich and full energy. Some of his greatest achievements seem to have come to him from external sources, and he feels that he could never have attained them without that external influence. In Christianity the conception of grace has developed proportionately to the richness of the experiences of the believers. The Christian believes himself in touch with a deity whose character and influence are equivalent to the historical Jesus.

The largest single contribution on this question was made by Augustine, the Bishop of Hippo in Africa. The experiences of his stormy youth and impressive conversion led him to stress the irresistible power of God, and he therefore undervalued the importance of the co-operation of the free human will. According to his own past wickedness, interpreted as evidence of the correctness of the meaning of the early chapters of Genesis describing the Fall, man is not only by nature inclined to evil, but is now in such condition that he cannot by his own natural strength and good works carry out the will of God. According to the Roman Catholic catechism, we can do no good works of our own accord, but need the help of God's grace.

But Pelagius, a native of Britain, a learned layman and monk, contemporary with Augustine, saw no safeguard for righteousness unless men recognized the complete freedom of the will and realized that they were accountable for their own actions. In 417 Augustine secured the condemnation of Pelagius by imperial decree, which was confirmed by the Council of Ephesus fourteen years later. In the sixteenth century Erasmus tended to the side of Pelagius, but Luther, and even to a greater extent Calvin, leaned to the side of Augustine. Calvin seemed to insist that God predestines some to blessedness, others to damnation, and that man himself is so helpless and corrupt that all he can do is to thankfully receive whatever grace and mercy may be dealt out to him. The teaching and experience of Luther, however, that faith alone was needed to receive grace, was a great simplification of life.

Modern psychology has led to a clearer apprehension of the reality of grace. The notion that behind consciousness lies a large realm has suggested to some that grace is the inflow into consciousness (as through a mental sluice) of spiritual power existing in the realm of the subconscious or superconscious. Extension of Protestant principles has led many to discard sacraments, services, and institutions as means of grace, and to assert that the individual can find the power he needs ready to hand at all points in ordinary daily life.

Zosimus the pope, a Greek, succeeded Innocent in the time of Arcadius and Honorius, the emperors. He was a holy and pious man, and not unmindful of the many perplexities which affected divine matters. He ordained that in celebrating (the mass), the deacons should use a covering of cloth woven from flax and wool; that on holy Easter Eve the Easter candles be blessed in the parishes; that the clergy and consecrated ones do not drink in public; although this was quite permissible in the homes of the faithful. He also ordained that serfs and servants shall not be admitted to the clergy. It is said that Zosimus sent Faustinus the bishop and two priests of the city of Rome to the Council held at Carthage, in order to indicate that nothing was to be done there without the acquiescence of the Roman Church. He died after having sat one year, three months and twelve days; and then the chair rested eleven days. [Zosimus, bishop of Rome from March 18, 417 to December 26, 418, succeeded Innocent I. He took a decided part in the protracted dispute in Gaul as to the jurisdiction of the see of Arles over that of Vienne, but without settling the controversy. Of his attitude in the Pelagian controversy we have already spoken

elsewhere].

Year of the World 5613 | Year of Christ 414

Boniface the First, a pope, and a Roman, whose father was Jucundus, lived in the time of Honorius. After he was chosen pope a schism occurred among the churchmen, for Boniface had been elected at one place, and Eulalius at another; and this is said to have been the fourth schism in the Church. When the emperor Honorius, then at Milan, became aware of this, both men were driven out of Rome. Seven months later, however, Boniface was recalled, and he alone was installed as pope, at Rome. And now having peacefully entered upon his pontificate, he made a number of laws for the benefit and honor of the clergy—particularly one to the effect that no one, during his absence, should under any circumstances be accused or condemned in court; also, that no man should be ordained as a priest until he had attained the age of thirty years. Boniface died and was buried on the Salarian Way with the body of Saint Felicity on the 8th of the Kalends of November. He sat three years, eight months and seven days. Immediately afterwards some chose Eulalius from the priesthood, and called him to Rome; but either because he was unwilling to act, or because he scorned worldly affairs, he ignored the summons. He died one year after Boniface. [Boniface I occupied the pontificate from 418 to 422. When his predecessor died, the clergy were divided, one faction electing Eulalius, the other Boniface. In the interest of public order the imperial government commanded the competitors to leave the town, the decision being reserved to a council. Eulalius having broken his ban, Honorius decided to recognize Boniface, and the council was countermanded].

Folio CXXXIII *recto*

Gratian (Gracianus [Gratian's name is spelled 'Racianus' in the Beloit College copy of the since space was left for the initial letter 'G' to be painted in later].), eldest son of Valentinian, held the sovereignty for six years after the death of Valens, although he had reigned a long time previously with Valens, his uncle, and Valentinian, the latter's brother. From youth he was stern in military affairs, and also a good Christian. Then, when a countless horde of the enemy overran the country of the Romans, he armed himself, and although but a youth, yet having faith in Christ, he raised a small army unequal to that of the enemy; and at Strasbourg he fought a fierce battle with incredible good fortune. Although the Roman losses were few, 30,000 Alamanni were routed. Thus Gratian was rewarded for his true love of the faith. When Ambrose (Ambrosius) was elected bishop all Italy returned to the true faith. He ordered all the ruined churches restored. Now when Gratian saw Thrace and Dacia in the hands of the Goths, and the Roman welfare in danger, he recalled from Spain Theodosius, then 33 years of age, and at Sirmium, with the unanimous consent of all, appointed him ruler of the East and of Thrace. This man, placing every faith in Christ's help, attacked the cruel and mighty Scythians, Alamanni, Huns, and Goths, and defeated them in many great battles. In the meantime Maximus ravished Britain, and then marched into Gaul; and at Lyons he slew Gratian, who was then 29 years of age. Nevertheless, Gratian was a learned and eloquent man, moderate in his meals and hours of sleep, and a victor over licentiousness. [Boniface I occupied the pontificate from 418 to 422. When his predecessor died, the clergy were divided, one faction electing Eulalius, the other Boniface. In the interest of public order the imperial government commanded the competitors to leave the town, the decision being reserved to a council. Eulalius having broken his ban, Honorius decided to recognize Boniface, and the council was countermanded].

Theodosius the Elder, a Spaniard, whose father was Theodosius and mother Termancia, after the death of Gratian (Graciano), was sole ruler of the Roman Empire for eleven years. At Aquileia he slew the tyrant Maximus, the murderer of Gratian. This was prophesied to that same tyrant by St. Martin. By divine assistance Theodosius suppressed many tyrants; for he was an augmenter and protector of the general welfare. Morally and physically he resembled Trajan. In addition to his military training he was very intelligent, and was devoted to a Christian life. Once upon a time when he wanted to attend church at Milan, a thing forbidden him because he had not done penance for a certain offense, and was refused admittance, he took this in good part, thanked Ambrose the bishop, and did penance. He married Flacilla, by whom he begot Arcadius and Honorius. He died at Milan in the fiftieth year of his life, leaving the sovereignty to his sons in peace. His body was taken to Constantinople and buried there. [Theodosius I, surnamed the Great, Roman emperor of the East (378-395 CE), was the son of the general Theodosius, who restored Britain to the empire and was beheaded at Carthage in the reign of Valens in 376. The future emperor was born in Spain in 346. He received a good education, and learned the art of war under his father, whom he accompanied in his British campaigns. After Valens fell in battle against the Goths, he was proclaimed emperor of the East by Gratian, who felt himself unable to sustain the burden of the empire. The Roman Empire in the East was then in a critical position; for the Romans were disheartened by the bloody defeat which they had sustained; and the Goths were insolent in their victory. Theodosius, however, gained two signal victories over them, and concluded a peace in 382. In 383 Maximus assumed the imperial purple in Britain, and invaded Gaul with a powerful army. In the war which followed Gratian was slain, and Theodosius, who did not consider it prudent to enter into a contest with Maximus, acknowledged him emperor of Spain, Gaul, and Britain, but he secured for Valentinian, the brother of Gratian, Italy, Africa, and western Illyricum. When Maximus expelled Valentinian from Italy, Theodosius espoused the latter's cause, and marched into the West at the head of a powerful army. After defeating Maximus in Pannonia, Theodosius pursued him across the Alps into Aquileia. Here Maximus was surrendered by his soldiers to Theodosius, and was put to death. In 389, Theodosius entered Rome in triumph, accompanied by Valentinian and his own son Honorius. In 390, while the emperor was at Milan, a serious riot broke out at Thessalonica, in which the imperial officer and several of his troops were murdered. To avenge this offense, Theodosius sent an army of barbarians to Thessalonica; the people were invited to the games of the Circus; and as soon as the place was filled, the soldiers received the signal for a massacre. This lasted for three hours, and over 7,000 paid the penalty of the insurrection. Ambrose, archbishop of Milan, revealed to Theodosius his crime in a letter, and told him that penitence alone could efface his guilt. When Theodosius was about to perform his devotions in the great church of Milan, the archbishop stopped him at the door, demanding an acknowledgment of his guilt. The conscience-stricken emperor humbled himself before the church, which has recorded his penance as one of its greatest victories. He laid aside the insignia of imperial power, and in the posture of a suppliant entreated pardon for his sin before the entire

congregation. After eight months he was restored to communion with the church. Theodosius spent 3 years in Italy, establishing Valentinian II on the throne in the West, and returning to Constantinople in 391, and there he died in 395. His two sons, Arcadius and Honorius, had already been elevated to the rank of Augusti, and the empire was now divided between them, Arcadius taking the East, Honorius the West. Theodosius was a firm Catholic, and a fierce persecutor of the Arians and all heretics. It was in his reign that the formal destruction of paganism took place, with pagan worship being prohibited under severe penalties].

Arcadius (Archadius), son of Theodosius the Great, ruling in the East, and Honorius, his brother, in the West, held the sovereignty in common. Arcadius lived eleven years after his father's death. [Arcadius (378-408), Roman emperor, the elder son of Theodosius the Great, was created Augustus in 383, and succeeded his father in 395. The empire was divided between him and his brother Honorius, Honorius governing the two western prefectures (Gaul and Italy), and Arcadius the two eastern (the Orient and Illyricum). There was estrangement between the two governments throughout the reign of Arcadius. Honorius's general Stilicho was always on the watch to annex Illyricum. Arcadius was guided at first by the praetorian prefect Rufinus, and after his assassination, probably instigated by Stilicho, at the end of 395, by the eunuch Eutropius (executed at the end of 399). His wife, Eudoxia (daughter of a Frank general, Bauto), had great influence over him. She died in 404. In the last years of his reign, Anthemius (praetorian prefect) was his minister. In 395-400 the Gothic general Gainas, with the aid of partisans in Constantinople, tried to set up a German domination. But he fell after having held the city for six months. The banishment in 404 of John Chrysostom, patriarch of Constantinople, who had offended the empress and quarreled with the bishop of Alexandria, was important in determining the supremacy of the emperor to the patriarch]. They were still young when their father died; so he provided three mighty men as guardians, namely, Rufinus (Ruffinum) to rule the East; Stilicho (Stiliconem), the West; and Gildo (Gildonem), Africa. But they were so ambitious to rule that they determined to ignore these youths and to reign for themselves; however, because of his cruelty, Gildo was driven out by his brother Masceleger, and died of poison or of despondency. However, as Masceleger, after his victory, spared neither God nor man, his soldiers killed him. Rufinus was subjugated by Arcadius. Stilicho worked much harm to the common good; and when he was finally defeated by the Goths, and asked for help, the emperor ungratefully sent a number of officers, who killed Stilicho. [Rufinus, chief minister of state, under Theodosius the Great, was a dangerous and treacherous man. After the death of Theodosius in 395, he exercised paramount influence over the weak Arcadius; but toward the end of the year a conspiracy was formed against him by Eutropius and Stilicho, who induced Gainas, the Gothic ally of Arcadius, to join in the plot. In consequence Rufinus was slain by the troops of Gainas. Stilicho, son of a vandal captain under Valens, became a distinguished general under Theodosius I, and on the death of the latter in 375, the real ruler of the West under Honorius. His power increased when Rufinus died, as well as by the marriage of his daughter to Honorius. His military ability saved the Western Empire. In 403 he defeated Alaric, compelling him to retire from Italy. In 405 he gained a great victory over Radagaisus, who had invaded Italy with another horde of barbarians. These victories caused him to aspire to the mastery of the Roman empire; but he was apprehended and put to death at Ravenna in 408. Gildo, a Moorish chieftain, governed Africa for some years as a subject of the Western Empire. In 397 he transferred his allegiance to the Eastern Empire, Arcadius accepting him as a subject. Stilicho, guardian of Honorius, sent an army against him. Gildo was defeated, and being taken prisoner, hanged himself. Arcadius, emperor of the East (395-408), eldest son of Theodosius I, was born in Spain in 383. On the death of Theodosius he became emperor of the East, while the West was given to his younger brother Honorius. Arcadius possessed neither physical nor mental vigor, and was entirely governed by unworthy favorites. At first he was ruled by Rufinus, the prefect of the East, and on the murder of the latter soon after the accession of Arcadius, the government fell into the hands of the eunuch, Eutropius. The latter was put to death in 399, and his power now devolved upon Gainas, the Goth; but upon his revolt and death in 401, Arcadius became entirely dependant upon his wife Eudoxia. Arcadius died in 408 leaving the empire to his son Theodosius II].

Honorius was the brother of the aforesaid Arcadius. In moral and Christian life he resembled his father Theodosius. When, after accepting the sovereignty, he saw the strength of the commonwealth declining daily, he sent Constantius, a strong and warlike man, with an army into Gaul; and afterwards he married him to his sister Galla Placidia, to the joy of all. By her Constantius begat Valentinian, his son, who afterwards carried on the government. And therefore he took him to Ravenna to rule the empire jointly with him. However, before the expiration of seven months he passed away. In the meantime Placidia was driven out by her brother, and with her sons, Honorius and Valentinian, she went to the East. There she was honorably received by Theodosius. After Honorius had reigned fifteen years with the younger Theodosius, his brother's son, he died at Rome and was buried in a mausoleum next to the atrium of the blessed apostle Peter, leaving no living issue of his body. [Honorius, Roman emperor of the West (395-423 CE) was the second son of Theodosius the Great, and succeeded to the sovereignty of the West upon his father's death. During his minority the government was in the hands of Stilicho, whose daughter Honorius married. Stilicho for a time defended Italy against Alaric and Radagaisus. However, after Honorius put Stilicho to death on a charge of treason, Alaric invaded Italy, and took and plundered Rome in 410. Honorius then lived an inglorious life at Ravenna, where he died in 423].

Folio CXXXIII verso

Ambrose (Ambrosius), bishop of Milan, was a Roman and a worthy advocate. He was a very pious man and among all the teachers of his time the highest and most distinguished. Upon the death of Auxentius he was elected bishop by divine indication and by the choice of the people, although he had been a pagan judge until then. And soon he was baptized and consecrated. For a child's voice was heard to say, This Ambrosius is worthy to be a bishop. He was the ninth bishop of Milan. Now, as he delivered several books to the emperor Gratian (Graciano) for the sake of the Christian faith, and was received with due honor, all Italy soon reverted to the true faith, and Gaul, lying on this side of the mountains, accepted the true faith. This Ambrosius was of such a good disposition, pious ways, acute intelligence, and was so divine in learning, that, not alone during his lifetime, but also after his death, he was commemorated in Italy and the surrounding countries. When this Ambrosius was still an unspeaking child, sleeping in the cradle, a swarm of bees covered his face as though it were a bee-hive, flying from it to symbolize that out of his mouth honeyed learning would flow; which actually occurred

afterwards in the great sweetness of his teachings and writings of which he contributed a remarkable number to strengthen the faith and the churches. Among the Latin writers he shone like a flower. This very holy bishop died on the 4th day of the month of April. [Ambrose, one of the most celebrated Christian fathers, was born in 340 CE, the son of a prefect of Gaul. It is said that when an infant in the cradle a swarm of bees alighted on his mouth without injuring him. The same story was told of the archaic Greek poet Archilochus and the Greek philosopher Plato, and considered prophetic of pure eloquence. After an education at Rome he practiced with great success as an advocate at Milan. In 370 he was appointed prefect of the provinces now known as Genoa and Piedmont. On the death of Auxentius, bishop of Milan, in 374, the appointment of a successor led to a conflict between Arians and Catholics. Exerting his influence as a prefect to restore peace, Ambrose addressed the people in a conciliatory speech, at the conclusion of which a child in the farther part of the crowd cried out "Ambrosius episcopus!" ('Ambrose (should be) bishop!'). The words were received as an oracle from heaven, and Ambrose was elected bishop by the multitude, the bishops of both parties uniting in the election. But it was in vain that they attempted to influence Ambrose to accept; however, at length, he yielded under the express command of the emperor Valentinian I; and he was consecrated on the 8th day after his baptism, for at the time of his election he was only a catechumen. Ambrose was a man of eloquence, firmness and ability, and distinguished himself by maintaining and enlarging the authority of the church. He was a zealous opponent of the Arians. It was he also, who, after the massacre of Thessalonica in 390, refused the emperor Theodosius admission into the church of Milan for a period of 8 months, and only restored him after a public penance].

Martin (Martinus), the bishop of Tours, highly illustrious for his piety and goodness, was a native of the city of Sabaudia, in Pannonia. He was reared at Ticin, that is Pavia, in Italy. With his father, a captain under the Emperor Constantius and later under Julian, he reluctantly practised the art of war. Once he met a poor man, with whom he shared his cloak. On the following night he saw Christ, clothed in it. Immediately, therefore, he left the army and went to Hilarius, bishop of Poitiers, submitting himself to his discipline; and there he later built a cloister of which Hilarius made him a bishop; and his life afterwards was noted for miracles, the like of which have not been seen since the apostles. He was known to have awakened three from the dead. Finally, at the age of 81, he journeyed to God, on the 11th day of November, in the first year of Pope Anastasius. St. Ambrose greatly marvelled at his accomplishments, and when he afterwards became aware of his piety and virtue, he commended him with many fine expressions of veneration. [Martin of Tours is, perhaps, second to Nicholas in the popularity index of medieval saints (but only because he is confined to Western Christendom). He was born in the reign of Constantine the Great, at Sabaria (Sabaudia), a city in Pannonia (now Stain in Hungary). He was the son of a Roman tribune in the army, and his parents were pagans. But while still a child, he himself was touched by the Christian religion and received a catechumen at fifteen. Before he could be baptized, he was enrolled in the cavalry and sent to join the army in Gaul. He at once excited the admiration and love of his comrades. One day while passing out of the city gate of Amiens, he met a poor naked beggar, and having nothing but his clothes and weapons, Martin severed his cloak with his sword, giving half to the beggar. The same night he saw Christ in a dream, having half the cloak with which Martin had parted on his shoulders. At forty he left the army that he had led for many years and took to a religious life. In 371 he was elected bishop of Tours. According to legend he performed a number of miracles, and was distinguished for the determined manner in which he uprooted paganism. After governing his diocese for thirty years, he died and became an object of worship by the people. In art he is distinguished from other bishops by a naked beggar at his feet].

Theodosius, the emperor, entered into an alliance with Athanaric, the Gothic king. At that time Athanaric came to Theodosius at Constantinople, and was received with great rejoicing. When Athanaric saw the buildings of the city, and the multitudes which had come to the celebration, and later saw the imperial court and its many and various servants and officials, he said, Without doubt the emperor is an earthly god. He who is sent to raise a hand against him, shall have his blood upon his head. But soon afterwards Athanaric was afflicted by a malady, of which he died. The emperor caused him to be honorably buried, and was personally present. Now when the Gothic king thus died, and these same Goths saw and noted the virtue and goodness of the Emperor Theodosius, they unanimously gave themselves up to this same emperor and the Roman Empire. [Athanaric was king of the Visigoths during their stay in Dacia. In 367-369 he carried on a war with the Emperor Valens, with whom he finally concluded a peace. In 374 Athanaric was defeated by the Huns, and, after defending himself for some time in a stronghold in the mountains of Dacia, he was compelled to fly and take refuge in Roman territory. He died in 381].

Claudian (Claudianus), a poet of Spain, was renowned at Florence in these times. He wrote two excellent books of proverbs; also a bound book of poems in praise of the aforesaid Theodosius. [Claudian (Claudianus), last of the Latin classic poets, flourished under Theodosius and his sons Arcadius and Honorius. He was a native of Alexandria, but moved to Rome where we find him in 395. He enjoyed the patronage of Stilicho, by whom he was raised to offices of honor. The last historical allusion in his writings belongs to the year 404, by which it is supposed he became involved in the misfortunes of Stilicho, who was put to death in 408].

Prudentius, also a poet, and a Christian, and highly informed in secular literature, was celebrated in these times. He wrote a number of commendable things of a divine nature, such as a book On the Martyrs, On the Origin of Sin, On the Origin of Sins, Hexameron, On the Trinity, etc. Also a book against one Symmachus (Simacum), who defended idolatry, and certain other works. [Prudentius, earliest of the Christian poets of any celebrity, was a native of Spain, and was born in 348. After practicing as an advocate, and discharging the duties of a judge, he received a high military appointment at court; but as he advanced in years he began to view worldly honors as empty of meaning, and so turned to the spiritual. His poems were composed in a great variety of meters].

Apollinaris, bishop of the city of Laodicea, in Syria, lived in this period. He was an earnest disputant, and so sharp that he dared to say that in the dispensation that the body of the Lord and not the soul was referred to. But when urged to give reasons, he said that he also had a soul—not rational, but as a thing that gives life to the body; that to supply and constitute the rational element, the word of God had been given. This same interpretation had already been nullified and wiped out by Damasus and by Peter, the Alexandrine bishop. And from this the Apollinarian heretics had their origin and received their name.

Apollinaris, "the Younger" (died 300), bishop of Laodicea in Syria, collaborated with his father, Apollinaris the Elder, in reproducing the Old Testament in the form of Homeric and Pindaric poetry, and the New Testament after the fashion of Platonic dialogues, when the Emperor Julian had forbidden Christians to teach the classics. In his eagerness to combat Arianism he went so far as to deny the existence of a rational human soul in Christ's human nature, this being replaced in him by a prevailing principle of holiness, namely the Logos. In theology the Logos has been defined as the divine creative Word, the Son of God, the second person of the Trinity, both in his pre-existent and in his incarnate condition.

It was held that the system of Apollinaris was really Docetism, a doctrine that Christ's body was either a phantom, or, if real, of celestial origin, so that he acted and suffered in appearance only and not in fact. The position of Apollinaris was accordingly condemned by several synods, and in particular by that of Constantinople (381). He had a considerable following, which after his death divided into two sects, the more conservative taking its name (Vitalians) from Vitalis, bishop of Antioch, the other (Polemeans) adding further assertion that the two natures were so blended that even the body of Christ was a fit object of adoration. The Apollinarian type of thought persisted in what was later the Monophysite school.

Although Apollinaris was a prolific writer, scarcely anything has survived under his own name. He must be distinguished from the bishop of Hierapolis who bore the same name, and who wrote one of the earliest Christian "Apologies" (c. 170).

ILLUSTRATIONS

1. Ambrose (Sanctus Ambrosius), celebrated Christian father, is here represented by a large woodcut. He is seated, an open book in his hands, and clad in Episcopal vestments. In the background is a small gabled structure, with an arched doorway, and a piece of tapestry or other embroidered material laid over the roof, as though the object might at the same time be used as a lectern. The meaning is not clear, unless this is the symbolical beehive, introduced to bear out the legend that a swarm of bees alighted on the mouth of Ambrose while an infant in the cradle, presaging the honeyed words thereafter to proceed from his lips. Ambrose is also given a nimbus, as is the bovine creature in the lower right hand corner, and whose symbolism is not clear. It resembles an ox, the symbol of St. Luke; and as it is said that the Old Testament and the New met in the person of Ambrose, this may explain the thought of the artist.

2. Martins of Tours is represented by a small woodcut. His robes are ornate and princely. He appears to be unclasping a belt, probably that of his cloak, which according to legend he divided with the poor little beggar in tattered garments, who peeps out of the portrait from beneath the open mantle.

Folio CXXXV *recto*

Jerome (Hieronymus), a very pious and celebrated teacher, cardinal of the Roman church, and a priest, whose father was Eusebius, was born in the city of Stridonum, which was devastated by the Goths. To some extent it was bounded by Dalmatia and Pannonia. This man, brilliant in the learning and art of all the world, lived at Bethlehem in the land of Palestine, and enlightened that same country. Too much cannot be said of the extent to which he promoted the churches of God by his life and writings, while his most holy life brilliantly shone before all mankind. His teachings and writings are highly esteemed and held in veneration; for he was a very eloquent man and knew many tongues and writings. When he came to Rome he was consecrated a cardinal and priest. Gregory (Gregorius) Nazianzen was his master and teacher in the Holy Scriptures. Subsequently he donned the garb of monks in the desert of Syria. After four years he returned to Bethlehem. There with verse and the writing of many books he erected an invulnerable tower for the Christian churches against the poisoned darts of unbelievers. It is impossible to comprehend all that concerns this pious man. Once at vespers while St. Jerome and his brethren were sitting at a lecture, a great lion came limping into the cloister. The brethren were frightened, but Jerome approached the lion as a guest. And the lion showed Jerome his wounded feet; and Jerome healed them. And the lion lived among them as a domestic animal. At last, in the time of Honorius and Theodosius the Younger, at Bethlehem of Palestine, Jerome completed the ninety-eighth year of his life and journeyed to Christ. [Jerome (whose name in Latin was Eusebius Sophronius Hieronymus) was born about 342 at Stridonum in Dalmatia. His father, Eusebius, was rich, and as his son showed a disposition for learning, he was sent to Rome to complete his studies. There, through his own passions and evil company he fell into temptation, and for a time abandoned himself to worldly pleasures. He took up the law and became a celebrated lawyer. When over 30, he traveled to Gaul, visiting the schools of learning. It was about this time he was baptized, and vowed perpetual celibacy. In 373 he went east to animate his piety by dwelling for a time in the places where Jesus lived. On his way he visited some of the famous hermits and ascetics, of whom he has given a graphic account, and who inspired him to a monastic life of solitude. Shortly after his arrival in Syria, he retired to the desert in Chalcis on the confines of Arabia; and there he spent four years in study and seclusion. He has left us a most vivid picture of his life in penance, his trials and temptations, his fastings and his sickness of soul and body in the wilderness. He overcame the difficulties of Hebrew; and then, wearied by the religious controversies of the East, he returned to Rome, where he boldly combated the luxurious self-indulgence of the clergy, and preached religious abstinence and mortification. After three years at Rome he returned to Palestine, taking up residence in a monastery he had founded at Bethlehem. He died there in 420, leaving, beside his famous translation of the Scriptures into the Latin tongue (called The Vulgate) numerous controversial writings, epistles and commentaries. Jerome, Ambrose, Augustine and Gregory are called the Four Latin Fathers or Doctors].

Paula, Roman matron of marvelous piety, disciple of St. Jerome and daughter-in-Christ, died in this year at Bethlehem (like St. Martin), on the 27th day of January at the age of 56 years. Her worthiness, retired life, abandonment of the fatherland, and her wanderings to Jerusalem, are spoken of by St. Jerome with great praise in a small book in which he described her pilgrimages to holy places, her

humility and moderation, her kind deeds to the poor, her incredible patience, deeds, and faith, her firmness against heretics, her blessed demise, and the assembly of the holy at her interment. They say this Paula was descended of the race of Agamemnon, the king who destroyed Troy. She was espoused to a renowned man born of the Roman Julian family. On her tomb he (i.e., Jerome) inscribed the following verse: You are gazing upon a narrow tomb made from hewn rock. It is the resting place of Paula, who holds the celestial kingdoms, etc.

Jerome was particularly remarkable for his influence over the Roman women. We find them subdued or excited by his eloquent exhortations, devoting themselves to perpetual chastity, distributing their possessions among the poor, attending the sick, and ready to follow their teacher to the Holy Land – to the desert – even to death. His most famous female convert was Paula, the noble Roman matron, a descendant of the Scipios and the Gracchi.

All the text from the phrase "On her tomb..." until the end of this paragraph is not in the German edition of the chronicle.

Pelagius, a certain monk, and very evil heretic, went from Rome to England, and poisoned this whole island with his despicable errors; for he proclaimed that any person may be saved without the grace of God, and that a man might be influenced to righteousness by his own conduct and his own virtue. He also said that children are born without sin, and that it is not necessary to baptize them to relieve them of their inherited sins. But the holy Augustine, together with other priests, mightily opposed this heretic, and wrote a book on the baptism of children. Jerome also wrote a book against this heretic.

Pelagius (c. 360-c. 420) was an early British theologian, of whose origin little is known. He seems to have been one of the earliest of those remarkable men who issued from the monasteries of Scotland and Ireland, and carried back to the Continent in a purified form the religion they received from it. Coming to Rome in the beginning of the fifth century (his earliest known writing is from 405), he found a scandalously low tone of morality prevalent; but his remonstrances were met by the plea of human weakness. To remove this plea by exhibiting the actual powers of human nature became his first object. It seemed to him that the Augustinian doctrine of total depravity and of the consequent bondage of the will both cut the sinew of all human effort and threw upon God the blame that really belonged to man. His practical counsels are marked by sagacity, and are expressed with the succinctness of a proverb. When Rome was sacked by the Goths, Pelagius and his friend Coelestius, who had abandoned the legal profession for an ascetic life, crossed to Africa. Soon afterwards Pelagius sailed for Palestine, where he expected his opinions to be more cordially received, while his companion remained at Carthage with a view of receiving ordination. But the bishop of Carthage, being warned, summoned a synod, at which Coelestius was charged with holding the following six errors: (1) that Adam would have died even if he had not sinned; (2) that the sin of Adam injured himself alone, not the human race; (3) that new-born children are in the same condition in which Adam was before the fall; (4) that the whole human race does not die because of Adam's death or sin, nor will the race rise again because of the resurrection of Christ; (5) that the law gives entrance to heaven as well as the gospel; (6) that even before the coming of Christ there were men who were entirely without sin. To these propositions a seventh is sometimes added, "that infants, though unbaptized, have eternal life," a corollary from the third. Although Coelestius maintained that these were open questions on which the church had never pronounced, the synod condemned and excommunicated him. After a futile appeal to Rome, he went to Ephesus and there received ordination.

In Palestine Pelagius lived unmolested and revered until 415, when he was cited by Jerome before John, the bishop of Jerusalem, and charged with holding that man may be without sin, if he only desires it. This prosecution broke down, but in December of the same year Pelagius was summoned before a synod of 14 bishops; and although he repudiated the assertion of Coelestius, that the divine grace and help consists only in free will, and in the giving of law and instruction, he at the same time affirmed that a man is able, if he likes, to live without sin and keep the commandments of God, inasmuch as God gives him this ability. The synod expressed itself satisfied with these statements, but in 418 Zosimus, bishop of Rome, invited the bishops of Christendom to subscribe to a condemnation of Pelagian opinions, and the cause of Pelagius was rendered hopeless when the Eastern Church (Ephesus 431) confirmed the decision of the West. Pelagius himself disappears after 420.

The first principle of Pelagianism is a theory that affirms the freedom of the will, in the sense that in each volition, and at each moment of life, no matter what the previous career of the individual has been, the will is in equipoise, able to choose good or evil. We are born characterless and with no bias towards good or evil. It follows that we are uninjured by the sin of Adam, save in so far as the evil example of our predecessors misleads and influences us. There is in fact no such thing as original sin, sin being a thing of will and not of nature; for if it could be of nature, our sin would be chargeable to God the creator. This will, capable of good as of evil, being the natural endowment of man, is found in the pagan as well as in the Christian, and the pagan may therefore perfectly keep such law as they know. Pelagius maintains that it is the human will which takes the initiative, and is the determining factor in the salvation of the individual; while the Church maintains that it is the divine will that takes the initiative by renewing and enabling the human will to accept and use the aid or grace offered by God.

Alexis (Alexius), a Roman, a very holy and worthy confessor, died at Rome, unbeknown, on the 16th day of the month of July, under a staircase in the house of his father, a counsellor named Eufemian, after much patient suffering; and he ascended to God. The emperors Arcadius and Honorius were present at his interment; for, by the will of God, he left a very beautiful spouse.

Alexis was born of a mother who had long been sterile. He escaped from the nuptial chamber, deserted his bride, and lived in exile from his country in great poverty; but where is not stated. He returned to his native place, where he took up his abode in the house of his parents, unknown to them, and was abused and mocked by the servants; he finally disclosed himself to his parents. Immediately the

clergy, the emperor, and all the people crowded to see him, and to witness the miracles he wrought. He was buried by the patriarch in the presence of the emperor and a great train of monks. There were various accounts of this saint—a Greek life, a Syriac life, and an Arabic life. According to the Acts, Alexis was born at Rome where his father, Euthemian, was a senator. His mother's name was Aglamades. According to some of these versions Alexis spent seventeen years in his father's house, lodged in the atrium, and fed on scraps from the kitchen. The servants used to mock him and throw dishwater over him.

According to the Latin version Alexis died at Rome, and it was not long before the stone step under which he had spent so many years in his father's house was also found. This step is now in the church of Alexis, and those who venerate it on ordinary days receive indulgence of one hundred years, and forty times as many on every double festival and in Lent. The Acts say nothing about his having lived under a step, but popular imagination speedily amplified the story and gave the saint a den in which to sleep under the stairs of his father's mansion.

John (Iohannes), surnamed Chrysostom (Crisostomus), a bishop of Constantinople, came to rest in peace at this time. He led a Christian life in word, example, and teaching. At the hands of Eudoxia and Arcadius he suffered many hardships for defending truth and righteousness. Also, in addition to his great holiness, he wrote very elegant books and sermons and letters.

John Chrysostom was born at Antioch of illustrious parents. He lost his father when young, and his mother superintended his education with care and intelligence. At the age of 20 he was already a renowned pleader at the bar, but six years later he felt a strong urge to retire from the world altogether. The law became hateful to him and he wanted to become a hermit. For a time he yielded to the entreaties of his mother not to leave her. However, two years later he fled society, passing five or six years in the wilderness near Antioch, devoting himself to reading the Bible, penance, and prayer. His abstinence was so severe that his health failed, and he was obliged to return to Antioch. Soon after he emerged from the desert, the bishop of Antioch ordained him and appointed him preacher. He entered on his true vocation as a Christian orator, the greatest next to Paul. He was next appointed patriarch of Constantinople, and was a model of a Christian bishop—humble, self-denying, content with little, hospitable to the poor, and an indefatigable preacher. He denounced vice and thundered against the irregularities of the monks, the profligacy of the Empress Eudoxia, and the servility of her flatterers. Because of that he brought down upon himself the vengeance of that haughty woman. He was banished; but the voice of the people obliged the empress to recall him. Persisting in his old course, he was again banished. On his way to exile, he sank under fatigue and the cruel treatment of his guards, who exposed him bare-headed and bare-footed to the burning sun of noon; and thus he perished at the age of sixty-three.

The last sentence in this paragraph is not in the German edition of the chronicle.

Cassianus, also a monk, of Constantinople or Scythia, and a deacon of the aforesaid John (Iohannis) Chrysostom (Crisostomi), was sent to Marseilles (Masilliam) by the latter. There he built two monasteries, and collected many people of both sexes for monastic life. He wrote and left many and various books serviceable to the clergy. [Cassianus (aka, Joannes Eremita Cassianus, or Joannes Massiliensis) (360-435), a celebrated recluse, was one of the founders of the monasticism in the west. His early life was spent in the monastery of Bethlehem, and after dwelling for several years among the ascetics of the Nile desert, in 403 he went to Constantinople where he was ordained deacon by Chrysostom. Becoming a priest at Rome, he journeyed to Marseilles, where he founded a convent for nuns and the abbey of St. Victor. He was a Semi-Pelagian, and of these one of the first, maintaining that while the immediate gift of grace is necessary to salvation, conversion may begin by the exercise of man's will. He wrote two treatises on the monastic life, and a number of other works].

ILLUSTRATION

Jerome. Represented by a large woodcut, in the robes and headdress of a cardinal, seated at a writing desk, with open books before him. Looking cut from behind him, its paws on a parapet, is the (rather sad-looking) lion he healed, and which became a domestic pet in the cloister according to legend. The artist has sanctified both man and beast by a nimbus.

Folio CXXXV verso

The Second Ecumenical Council, held at Constantinople, was attended by one hundred fifty fathers, and was held at the time of the Emperors Gratian (Graciani) and Theodosius, and of Pope Damasus, Cyril, the bishop of Jerusalem, and Nectarius, the patriarch of Alexandria. It was called to proceed against Macedonius the bishop of Constantinople, and against Eudoxius because they had denied that the Holy Spirit was God. And all these fathers, having condemned this heresy, established four rules; for this Macedonius had occupied and embarrassed the patriarchal chair by theft and tyranny. After his deposition the fathers elected Nectarius. And they declared that the Holy Spirit is God, and life-giving, and co-eval with the Father and Son. And they cursed Apollinarius and Sabellius, the blasphemers of God, who also held that the body of Christ is spiritless and without a rational soul and without human understanding, and that the divinity passed away with the death of Christ in three days. The Emperor Theodosius was opposed to the assembled fathers, and by flattery he influenced them unwittingly to elevate the episcopal chair at Constantinople to a patriarchal one without the knowledge of the pope. And this was the cause of the schism that followed. [The Second Ecumenical Council was held at Constantinople in 381. In reality it was only a synod of bishops from Thrace, Asia and Syria, convened by Theodosius to unite the church in the orthodox faith. No Western bishop was present, nor any Roman legate. A few bishops came from Egypt, but tardily. In spite of its sectional character, the council came in time to be regarded as ecumenical in both East and West. It affirmed the Nicene faith

and denounced opposing doctrines].

Didymus (Dydimus) of Alexandria suffered with impairment of sight from his youth and therefore lacked a knowledge of the alphabet. Nevertheless, in his old age he acquired a knowledge of geometry and dialectics, subjects requiring much experience in letters. He also studied the Holy Scriptures and wrote much against the Arian heretics. His industry and labors were such as no other person could have carried on without the sense of sight; but Didymus relied on his sense of hearing. []

Radagaisus (Radagasus), king of the Goths and among ancient and contemporary enemies the most cruel, ravaged Italy in the time of Emperor Honorius. With his violent horde of over two hundred thousand Goths he overran the countryside with fire and sword. He not only had a countless number of undisciplined men under him, but he himself was a rough Scythian pagan, who loved to spill the blood of all mankind as a libation to his god. Great terror and fear seized Rome, the pagans assembling and attributing their suffering to their neglect of the sacrifices due to their gods. And there arose in the city a great cursing and condemnation of Christ, but by God's intervention Radagaisus was driven to flight and captured by the Romans. Before long he was deprived of his life. It is said the Gothic prisoners were so numerous that they were sold like base animals. [Radagaisus, a Scythian, invaded Italy with a formidable host of barbarians in the reign of Honorius, but was defeated by Stilicho near Florence in 408. He was put to death although he had capitulated on condition that his life be spared].

Alaric was successor to Radagaisus. He was protected by Stilicho, who might well have defeated him; and he came to Italy. Pursuant to counsel, Honorius gave him Gaul. When Alaric arrived there, Stilicho, contrary to the common good, ordered Saulus the pagan to attack the Goths. At Easter while the Goths were engaged in their festivities, Saulus attacked and slew a great number; but the Goths made a counterattack and won. Enraged, they left Gaul and marched on Rome ravaging everything on the way with fire and sword. They took Rome and plundered and burned it in the year of the founding of the same (city) one thousand sixty-four. [The year 412 CE]. But Alaric was kind and circumspect, ordering his men to avoid bloodshed as far as possible and to spare those who fled to the churches of St. Peter and St. Paul. Finally Alaric died suddenly. [Alaric was elected king of the Visigoths in 398. He twice invaded Italy: in 402-3, when he was defeated by Stilicho, and again in 408-410, when he took and plundered Rome. Soon afterwards he died at Consentia, in Bruttium, while preparing to invade Italy].

Ataulf (Athaúlphum), relative of Alaric, was, on the score of relationship and race, made king of the Goths. And they proceeded to Rome, and what still remained they destroyed like locusts. They led away Gallia (Gallam) Placidia (Placidam), daughter of the elder Theodosius and sister of Honorius; and Ataulf himself married her. This later proved a common good, for although Ataulf had decided to destroy Rome and to build a new city there, and to call it Gothia not after the Roman emperors but after himself and his people, Placidia influenced him to abandon his cruel resolve. She made peace between him and Honorius and Theodosius the Younger. Then Ataulf went to Gaul, where he was slain through the treachery of his own people. [Ataulf (Athaúlphus) succeeded his brother-in-law, Alaric, as king of the Goths. After ravaging Italy for two years he made peace with Emperor Honorius, married the latter's sister Placidia, and led the Visigoths into Gaul in 412. From there he passed into Spain, which had been overrun by the Alans, Sueves, and Vandals. Under Adolphus the Visigoths drove the Sueves into northwestern Spain, the Alans into the southwest, and the Vandals into the south; and thus Ataulf founded the kingdom of the Visigoths in Spain and southern Gaul, eventually embracing the entire Spanish peninsula and lasting three centuries].

Folio CXXXVI *recto*

Augustine (Augustinus) was a disciple of Saint Ambrose in the faith, and of all who lived at this time the most learned. He was a bishop at Hippo, in Africa, and a mighty protector and protagonist of our faith. He was born of honorable parents, his father a worthy counselor, and Monica, his mother, a very good Christian matron, zealously devoted to the rearing of her son. In his youth Augustine became very well versed in secular literature, as well as in the liberal arts, which he acquired through his own efforts and understanding without the aid of an instructor. Through pagan error he fell into the Manichean heresy, in which he remained for nine years. By an unmarried woman he had a son, called Adeodatus, a man of subtle intelligence, but who died in his youth. At Carthage Augustine for many years first read the liberal arts and rhetoric. Afterwards, without his mother knowing, he went to Rome to study, and then to Milan to teach rhetoric at the request of Symmachus (Symacho) the governor. Then his mother soon followed him. Not long afterwards he was converted to the correct and true faith pursuant to her prayers and the teachings of Saint Ambrose. At the age of thirty, together with his son, he was baptized on Easter Day by the same Ambrose; and they both wrote the hymn of praise, Te Deum Laudamus. Afterwards, at the suggestion of his mother he went to Rome, traveled through the country of Etruria, and visited the pious hermits at Pisa, and their hundred cells not far from Rome. At Rome he contested with the Manichean heretics, and then returned with his mother from Rome to Africa. When his mother died Augustine and his brothers journeyed to Carthage; and he distributed his inheritance among the poor. He began to live in a monastery in the woods according to rule among the apostles. He was afterwards elected bishop of Hippo against his will. He lived another forty years, and after having written so many books in all branches of learning that they could neither be counted nor read, he died blessed at the age of seventy-five, and his body was buried in St. Stephen's Church. From here it was carried to Sardinia, and finally to Pavia, where it was held in veneration. [Augustine (Augustinus), one of the Four Fathers (or Doctors) of the Church, was born at Tagaste, in Numidia, in 354. His father was a pagan; his mother, Monica, a Christian. Endowed with splendid talents, a vivid imagination and strong passions, he passed his restless youth in dissipation, in desultory study, changing from one faith to another, dissatisfied with himself, and unsettled in mind. His mother wept and prayed for him, and in her anguish sought the bishop of Carthage. After listening to her sorrows he dismissed her with these words: "Go in peace; the son of so many tears will not perish!" Augustine soon afterwards went to Rome, gaining fame and riches by his eloquence at the bar, but still unhappy and restless. From Rome he went to Milan, where he was converted by the preaching of Ambrose and was baptized in the presence of his mother, Monica.

On this occasion the hymn, *Te Deum*, was composed, still in use in the churches. After some time spent in study Augustine was ordained as a priest, and then bishop of Hippo, a small town and territory not far from Carthage. Once installed, he never again left his flock or accepted any higher office. He spent all he possessed in hospitality and charity. In 430, after having presided over the diocese for 35 years, Hippo was besieged by the Vandals. In the midst of the horrors that ensued, Augustine refused to leave his people, and he died during the siege at the age of 75. It is said that his remains were afterward removed from Africa to Pavia, by Luitprand, king of the Lombards. The writings of Augustine in defense of Christianity are numerous and celebrated, and he is regarded as the patron saint of theologians and learned men. Most important are his 13 books, written in 397, and containing an account of his early life, and thus famed as perhaps the earliest (and greatest?) autobiography in the western tradition, and (*The City of God*) in 22 books, commenced about 413, and not finished before 426. The first ten books are a refutation of the various systems of what he viewed as the false religion of paganism; the last twelve, a systematic view of what Augustine considered the true religion, Catholicism].

Monica, mother of Saint Augustine, died in blessedness on the 7th day of May at the age of 56 years. She was a virtuous, kind, discreet, and patient woman, devoted to prayer and contemplation, and zealous in watching, fasting and giving alms. For about 1020 years her saintly corpse remained in the country where Augustine was buried, until the time of Pope Martin the Fifth. During Martin's time, about the Year of the Lord 1429, her remains were brought to Rome with great solemnity, and given a rich and costly funeral, attended with many eulogies.

Monica was born in the year 332, in Africa, of a Christian family, and was educated by a relative, perhaps an aunt, with strictness. This lady forbade her to drink water except at mealtimes, admonishing the young girl that "If you get into the habit of drinking water now, when you are married and have the keys to the cellar, you will then sneak some wine." And this happened, for when she was sent by her father with the pitcher to the cellar to draw wine for the table, she got into the habit of sipping from the pitcher before she brought it up to the dining hall. As the habit grew she drank more. A slave whom she reprimanded cast her clandestine drinking into her teeth and this brought Monica to her senses. Soon after she was baptized, and from baptism lived an edifying life.

Monica married a young pagan gentleman named Patricius, by whom she had two sons, Augustine and Navigius, both of whom preferred the paganism of their father to the Christianity of their mother. But Patricius in his older years was instructed in the true faith and allowed himself to be baptized. Monica was accustomed daily to assist at mass. Patricius died in 371 when Augustine was seventeen and studying at Carthage. To the grief of his widowed mother Augustine became involved in certain non-Christian beliefs and philosophical schools of thought, and he sank into a life of dissolute morals. At twenty-nine he went to Rome to teach rhetoric. There he fell dangerously ill, and he attributed his recovery to his mother's prayers. In 384 he went to Milan, where he fell in with Ambrose who quickly dispersed his heretical errors. In the meantime his mother came to Milan, seeking him; and there she found in Ambrose a teacher to refresh her weary soul. She was growing old, but at last, what she had longed for was accomplished – she beheld the baptism of her son Augustine at Easter in the year 387.

Monica now felt the call of home, and she persuaded Augustine and his brother Navigius to return to Ostia with her; and it was there where occurred the memorable evening conversation that Augustine has described to us in his *Confessions*. At Ostia, Monica fell ill and died at the age of fifty-six in the year 387.

Rufinus (Ruffinus), an Aquileian priest and a highly renowned and informed man, flourished at this time. From Jerome (Hieronymus) he received many letters of friendly praise. He was very industrious in making translations from the Greek tongue into the Latin. [Rufinus (Ruffinus), celebrated ecclesiastical writer, was born in Italy about 345. At first a member of the monastery at Aquileia, he later resided for many years at a monastery in Palestine where he became intimate with Jerome. But they quarreled, Jerome attacking Rufinus on account of his support of the tenets of Origen. After a stay of twenty-six years in the East, Rufinus returned to Italy, where he published a Latin translation of the by Pamphilus, and two books of Origen. In the preface of one of these he quoted a panegyric that Jerome had at an earlier date pronounced against Origen. This led to a bitter correspondence between Rufinus and Jerome, which was crowned by the *Apologia* of the one, *adversus Hieronymum* ('Against Jerome') and the *Apologia* of the other, *adversus Rufinum* ('Against Rufinus'). When Alaric invaded Italy, Rufinus fled to Sicily, where he died in the year 410].

Lucian (Lucianus), a priest at Jerusalem, an excellent man in piety and art, through divine revelation at this time found the remains of Saint Stephen, the first martyr, and of Gamaliel, teacher of Paul; and being a man of learning, he wrote to all the churches, proclaiming this revelation and discovery in the Greek tongue. These letters Habundius, the Spaniard, later translated into Latin.

Alexander, a physician of this period, nicknamed the Wise, who by reason of his great intelligence was regarded as the prince of physicians, wrote three books, comprehending the entire field of medicine.

At this time crept forth the heresy of the predestined, who affirmed that nothing more was necessary for (eternal) life than that all men live virtuously.

Nestor, bishop of Constantinople, a heretic, held and preached that although Christ was a pure man, he was not God; and he cited 72 articles of the Holy Scriptures in support of his erroneous interpretation. [Nestor (Nestorius) was appointed patriarch of Constantinople in 428, but in consequence of his heresies was deposed by the Council of Ephesus in 431. His great opponent was Cyril. Nestor was subsequently banished to one of the oases in Egypt, and he died in exile probably before 450. He carefully distinguished between the divine and human nature attributed to Christ, and refused to give to the Virgin Mary the title of Theotokos, or "Mother of God." The

opinions of Nestor are still maintained by Nestorian Christians].

Proba, a very beautiful woman, wife of Adelphus the Roman proconsul, with much industry so beautifully and neatly assembled all the history found in the poems of Virgil the poet, as well as in the Old and New Testament up to the time of descent of the Holy Spirit, that he who is not well informed upon this composition, might believe that Virgil was an evangelist.

Euphrosina (Eufrosina), who was taught the Scriptures by her father, entered a monastery in male attire, and she called herself Smaragdus. To her end she remained there in strict abstinence in the garb of a monk.

Marina, a virgin, did likewise, entering a monastery in male attire, and calling herself Marinus. When she was accused of deflowering a virgin, she scornfully and patiently remained before the gates of the monastery until the end of her life.

ILLUSTRATIONS

1. Augustine, one of the four Fathers or Doctors of the Church, is portrayed by a large woodcut. He is clad in his Episcopal vestments, for he was bishop of Hippo for many years. Before him is a reading desk, with open books, upon which his left hand rests, while his right is raised in benediction. On the wall behind him hangs a piece of tapestry or embroidery. The child kneeling at his right in the attitude of prayer is symbolic of the story told by Augustine himself: While writing his Discourse on the Trinity, and wandering along the seashore lost in meditation, he saw a child, who having dug a hole in the sand, appeared to be bringing water from the sea to fill it. Augustine asked the purpose of the task and the child replied that he intended to empty into this cavity all the water of the great deep. 'Impossible!' exclaimed Augustine. 'Not more impossible,' replied the child, 'than for you, Augustine, to explain the mystery on which you are now meditating.' Both Augustine and child are in possession of a halo.

2. Euphrosina (Eufrosina), is represented with heavy braids coiled about her head. She holds in her hands an open book, probably to symbolize her devotion to learning (an unusual depiction of a woman at this time).

Folio CXXXVI verso

Celestine (Celestinus) the pope, a native of Campania, succeeded Boniface in the time of Theodosius the Younger. In his zeal and devotion to divine service he established ordinances to be observed in the singing and reading of the Mass, differing from customs observed before his time. As Gratianus says, he ordained that all the priests should know ecclesiastical laws, ordinances and privileges. Having consecrated a number of priests, deacons and bishops, he died and was buried in the cemetery of Priscilla on the Salarian Way on April 6th. He sat 8 years, 10 months and 17 days; and the chair then rested 21 days. [Celestine I was pope from 422 to 432. He was active in the extirpation of heretical doctrines, and was the first pope known to have taken a direct interest in Britain and Ireland].

The Third Ecumenical Council was held at Ephesus under Emperor Theodosius the Younger, Pope Celestine, and Juvenal, bishop of Constantinople. At Ephesus 200 bishops assembled, also the antagonistic heretic Nestorius with his adherents, and, all the Pelagian heretics. They held that Jesus was born of Mary alone and not of God, and that his divinity was given him for his service. Cyril (Cyrillus), bishop of Alexandria, and Pope Celestine earnestly opposed this. And it was decided to call the Blessed Virgin Theotokos (Theotocos), that is, Mother of the Lord. By unanimous judgment the followers of these heresies were condemned by 13 ordinances, and those who had wandered away from the true faith were cursed. [The Council of Ephesus (Third Ecumenical Council of the Church) was held in 431. It condemned the Nestorian doctrine which, as it was said, invalidated the unity of Christ's person by affirming that the divine Logos (Word) dwelt in Jesus as in a temple, and that inasmuch as the Logos could not have been born, it is absurd to call Mary a "Godbearer." Nestor, patriarch of Constantinople, was excommunicated and deposed at Ephesus and later banished to an oasis in Egypt, where he died, probably before 450].

Year of the World 5623 | Year of Christ 424

Sixtus the Third, a pope, and a Roman, whose father was Sixtus, came to office in the time of Emperor Valentinian. When he became pontiff he was hailed into court by one Bassus, charged with certain offenses; but Sixtus brought the matter before a council and was unanimously acquitted in the presence of 57 bishops. His accuser, with the approval of Valentinian and his mother Placidia, was exiled, while his possessions were forfeited, not to the public purse but to the Church. Sixtus built the Church of the Blessed Virgin Mary (now Mary Maggiore) and endowed it well. Having given his all to the building of churches or their adornment and to the poor, he died and was buried in a crypt on the Tiburtine Way with the body of the blessed Lawrence (Laurentii), having sat eight years and 19 days; and the chair rested twenty-two days. [Sixtus III was bishop of Rome from 432 to 440. During his pontificate the dispute between Cyril of Alexandria and John of Antioch, who had been at variance since the Council of Ephesus, was settled].

Leo the First, a pope, and a native of Tuscany (Thuscus), whose father was Quintianus, was called Leo the Great because of his worthiness and extraordinary learning. He was held to be the first in merit because no one could equal him in versatility. Accordingly at the Chalcedonian Council, in consequence of great veneration, he was unanimously acclaimed thrice-holy. He made many ordinances for the establishment and extension of the faith, and being a highly learned man, wrote many statutes, orations and sermons. He erected, beautified, renewed, repaired, and established many churches. After having sat 21 years, one month and 13 days he died and was buried

with Saint Peter in the Vatican; and the chair rested 8 days. [Leo I, who alone of Roman pontiffs shares with Gregory I the surname of The Great, was pope from 440 to 461. He was a native of Rome, although according to some, a native of Tuscany. When Sixtus III died in 440, Leo succeeded him. In 443 he took stern measures against the Manicheans (who since the capture of Carthage by Genseric in 439 had become very numerous at Rome). In 444 he reported to the Italian bishops that some of the heretics had returned to Catholicism, some had been banished, and others had fled. In seeking out the latter he sought the help of the provincial clergy. In 448 Leo received with commendation a letter from Eutyches, the Constantinopolitan monk, complaining of the revival of the Nestorian heresy there; and in 449 Eutyches asked for Leo's support at the ecumenical council at that time under summons to meet at Ephesus. Leo sent by his legates an epistle to Flavian, setting forth in detail the doctrine ever since recognized as orthodox regarding the union of the two natures in the one person of Jesus Christ. Leo's letter, though submitted, was not read by the assembled fathers, and the papal legates were in danger of their lives from the violence of the theologians who, not content with deposing Flavian and Eusebius, shouted for the dividing of those who divided Christ. When the news of the result of this council reached Rome, Leo wrote to emperor Theodosius to sanction another council, to be held in Italy. Among the reasons urged was the threatening attitude of the Huns. Their invasion took place the following year (452). Aquileia succumbed to Attila, and the conqueror set out for Rome. Leo went forth to meet him, and it is said that his eloquence influenced Attila to turn back. But when Genseric, the Vandal chieftain, arrived under the walls of Rome three years later, the best Leo could secure was a promise that there would be no burning of buildings or murder, and that three of the oldest basilicas would be exempted from plunder. Leo died November 10, 461. He was succeeded by Hilarius].

Year of the World 5653 | Year of Christ 454

Hilarius the pope, a Sardinian, ordained that the popes after him should not choose their own successors; this statute to apply to all ecclesiastical offices. He wrote three epistles on the Christian faith, thereby confirming the three Councils held at Nicaea, Ephesus and Chalcedon. He built three chapels, a cloister, and two libraries; and having sympathetically contributed to the beautification of the houses of God, and having given admonitions to encourage learning, for penance, and the giving of alms, and all other matters, as becomes a pious superior, he was buried after a holy life in the crypt of Saint Lawrence (Laurentii) with the body of the blessed Sixtus. He sat seven years, three months and ten days. Then the chair was vacant for ten days. [Hilarius, bishop of Rome from 461 to 468, is known to have acted as the legate of Leo the Great at the "robber" Synod of Ephesus in 449. There he so vigorously opposed the condemnation of Flavian of Constantinople that he was thrown into prison, from which he escaped to Rome. He was chosen to succeed Leo in 461. In 465 he held at Rome a council which put a stop to some abuses, particularly that of the bishops in appointing their own successors. His pontificate was marked by the extension of papal authority in France and Spain. He died November 17, 467].

Folio CXXXVII *recto*

Theodosius the Younger was a son of Arcadius the emperor. After he had ruled fifteen years with Honorius, the latter died, and this Theodosius was confirmed in the sovereignty. But while Theodosius ruled in the East, one John (Iohannes), at the behest of Castinus, Master of the Soldiers, sought the sovereignty. When the death of Honorius was reported to Theodosius, he made Valentinian, his aunt's son, an emperor, and sent him forth with his mother to take possession of the empire in the West. Meanwhile John determined upon war in Africa, which was in the possession of Bonifacius, who was too weak to protect it. The war was terminated by the forces of Valentinian. Theodosius, a most Christian emperor and gracious man, received and took possession of the empire in a great tumult and while Roman affairs were in distress; and he lost all of Africa, which was soon taken away from him by Genseric, king of the Vandals. He suffered many ravages in Britain. After that, Valentinian, by common consent of all Italy, was crowned at Ravenna to reign and rule over the Roman Empire; and he silenced the enemy in Italy. After Theodosius had governed the empire for twenty-seven years (not counting the twenty-one years during which he reigned with his uncle Honorius), he died of the plague at Constantinople. [Theodosius II, Roman emperor of the East (408-450), was born in 401, and at the age of seven succeeded to the throne upon the death of his father Arcadius. Theodosius was a weak prince, and his sister Pulcheria became his guardian in 414 and was declared Augusta, or empress. She virtually had the government in her own hands during all his lifetime, and on his death in 450 she still remained at the head of affairs. Shortly afterwards she married Marcian, with whom she continued to reign until her death in 453. She was a woman of ability, celebrated for her piety and virtue. Bonifacius was a Roman general and governor of Africa under Valentinian III. Believing that Placidia meditated his destruction, he revolted against the emperor, inviting Genseric, king of the Vandals, to settle in Africa. In 430 he was reconciled to her, and attempted to drive the Vandals out of Africa, but without success. He left Africa in 431, and in 432 died of a wound received in combat with his rival Aetius].

Valentinian (Valentinianus), governor and ruler of the empire in the West, made peace with Genseric, king of the Vandals, and gave the Vandals certain territory in which to live. But while Valentinian went to Constantinople to espouse the daughter of Theodosius, the Vandals under the leadership of Genseric began the destruction of the city of Carthage. During this revolt Attila decided to attack the empire in the West, and, accordingly, he speedily assembled a great host and marched forth. When Aetius (Etius) learned of this, he hurried messengers to king Theodoric at Toulouse (Tolosa), urging a peace between them, and suggesting that they make common cause in the war against Attila. On the side of the Romans and Theodoric as allies were the Alans, Burgundians, French, Saxons, and all the peoples of the West. When Attila came on, a battle ensued in the fields of Chalons; and it continued into the night. In this battle there perished on both sides one hundred eighty thousand men. But since victory and power always give birth to envy, Valentinian murdered the said Aetius, being envious of his good fortune; and with Aetius the empire of the West and the hopes of the Roman people fell. But the murder did not remain unavenged, for in the following year Valentinian, after having reigned for thirty years, was stabbed to death by Trusilus, a knight of the aforesaid Aetius. [Valentinian (Valentinianus) III, Roman emperor (425-455), was born in 419, the son of Constantius III, by Placidia, sister of Honorius and the daughter of Theodosius I. He was declared Augustus in 425 by Theodosius II, and was placed over the west. But as he was only six years of age, the government was entrusted to his mother Placidia. During his long

reign the empire was repeatedly exposed to barbarian invasions, and it was only the military ability of Aetius which saved the empire from ruin. In 429 the Vandals under Genseric crossed into Africa, which they conquered and held until the reign of Justinian. The Goths likewise established themselves in Gaul; but Aetius finally made peace with them (439), and with their assistance gained a great victory over Attila and the vast army of the Huns at Chalons in 451. The power and influence of Aetius excited the jealousy of Valentinian, who murdered his faithful general in 454. In the following year the emperor himself was slain by Petronius Maximus, whose wife he had violated].

Marcian (Marcianus) was installed as emperor in the East, in the year from the founding of the city (i.e., Rome) one thousand two hundred and four. He was a Christian prince, favorably disposed toward the churches. He espoused the sister of Theodosius. When Attila died, Marcian on that same night had a dream in which he saw the bow of Attila broken. During his reign the empire of the West was entirely separated from the empire of the East. Within this period the Romans lost all of Germany, Dacia, Sarmatia, and other regions and countries situated on the Danube and the Rhine; also the hinterland of Spain, Aquitania, Vasconia, and certain regions in Gaul, as well as those lying about Paris. Since then none of these countries have returned to the Roman Empire. This Marcian died at Constantinople in the seventh year of his reign. [Marcian (Marcianus), emperor of the East (450-457), was a native of Thrace (Illyricum), and served for many years as a common soldier in the Imperial army; but he attained such distinction at the death of Theodosius II in 450, that the sister of the latter, the celebrated Pulcheria, offered her hand and the imperial title to Marcian, who thus became emperor of the East. He was a man of resolution and bravery; and when Attila sent to demand the tribute, which the younger Theodosius had engaged to pay annually, the emperor sternly replied, "I have iron for Attila, but no gold." Attila swore vengeance; but he first invaded the Western empire, and his death, two years later, saved the East. In 451 Marcian assembled the Council of Chalcedon, in which the doctrines of the Eutychians were condemned. He died in 457 and was succeeded by Leo].

Leo attained to imperial office at Constantinople on the death of Marcian, and immediately made his son Leo a co-ruler of the empire. Leo was the first emperor of Greek ancestry at Constantinople. In this period there was much disorder in the Roman Empire. In the first year of the emperor Leo, a man named Majorian (Maioaranum), upon the advice of Leo, was elevated to Caesar by the army at Ravenna; but he was slain in the third year, and the Romans elected Severus (Severianus) in his place. Upon the latter's death, another, called Athenius, was crowned. But in the meantime Leo, at Constantinople, was not without difficulties. At length Leo died of a sickness, and left Leo as a successor to the empire, after having ruled over the empire of the East for seventeen years. [Leo I was a Thracian, a military tribune, whom the Patrician Aspar, most powerful of the Eastern emperor's subjects, elevated to the throne. Leo I interfered in the concerns of the Western empire in 467, in order to secure the Western throne for Julius Nepos. Leo I and his son Leo II died in 474, and were succeeded by his son-in-law Zeno].

Folio CXXXVII verso

Genseric (Gensericus), king of the Vandals, in the middle of his rule dispersed the Spaniards, Gauls and Romans. But when Bonifacius, the general, governor of Africa and St. Augustine's admirer, considered giving up Africa, he, to the destruction of the common good, allowed the Alans and Vandals, together with Genseric their king, whom the Spaniards had ousted, to march in. With murder, fire and plunder, they cruelly devastated almost all of Africa, and substituted the Arian heresies for the Christian faith. They sent various Christian bishops of the true faith into exile. During the time of this disorder, St. Augustine, bishop of Hippo, in order not to witness the fall of the city, ascended to Christ in the third month of the siege. Afterwards Genseric persecuted the city under deceitful pretenses of peace by frightening the citizens with various forms of martyrdom, and taking their possessions and estates. Nor did he refrain from plundering the churches. And so Carthage was captured by the Vandals, after having been obedient to the Romans for three hundred eighty-five years. [Genseric, king of the Vandals, and most terrible of the barbarian invaders of the Roman Empire, crossed over from Spain to Africa in 429, and ravaged the country with frightful severity. He took Hippo in 431, but Carthage did not fall to him until 439. Having thus become master of Northwestern Africa, he now attacked Italy. In 455 he took Rome and plundered it for 14 days. In the same year he destroyed Capua, Nola, and Neapolis. Twice the empire endeavored to revenge itself, but without success. The first was an attempt of the Western emperor Majorian (457), whose fleet was destroyed in the Bay of Carthage. The second was made by the Eastern emperor, Leo, whose fleet was burned off Bona. Genseric died in 477 at a great age. He was an Arian and persecuted his Catholic subjects on an extensive scale]. In the following year Genseric journeyed to Sicily and afflicted on it great disasters. Likewise the Picts and Scots harassed the Island of Britain. Now, there was a man named Aetius, very powerful and swift in war, of whom the Britons asked aid. He silenced the Burgundians, who had just revolted and brought on a war. He defeated the Franks, encamped on the Rhine with the intention of overrunning Gaul, in a great battle, driving them back into Germany. He also began a violent war against the Alans, and with the advice and assistance of the kings and their people living on the Danube, he first incited the Huns to invade Italy. Now as the distinguished and foremost Britons who had become accustomed to Roman laws and usages did not wish to endure the barbarism of the Picts and Scots, they sent to this Aetius for assistance; and he loaned them an army of men, who sailed overseas and drove out these barbarians with great slaughter. But when the Britons were abandoned by Aetius, they asked help of the Angles and Saxons. These, however, they found to be enemies rather than allies; for by them they were oppressed, and through them they lost their fatherland as well as their name.

Attila (Athila), of Scythia, was a king of the Huns. His father's name was Mundizicus. His brothers were Ottar and Rhoas, who are supposed to have ruled before him. After their death, he and his brother Bleda succeeded to the kingdom of the Huns. Attila was a man of stately bearing. Turning his eyes around now here, now there, so that his lofty carriage and power also appeared in his bodily movements. He was a lover of war, not very mild, yet moderate, of good counsel and approachable. He was of short stature, broad chest, large head, small eyes, thin beard besprinkled with gray hair, flat nose, and dark skin. These proclaim his ancestry. By craft he did away with his brother Bleda, a man of kind disposition. He made the kings of the Ostrogoths more subservient to himself than companionable.

He marched forth with an army of five hundred thousand soldiers, not from Scythia alone, but from far and wide along the Danube. With such an army, together with the men who survived after the battle of Chalons, he undertook to overrun Italy. He first directed his army against Greece (Illirici), and at that time ravaged and burned many celebrated cities which were in the care of Marcian the emperor. From there he came to the Italian border, besieged Aquileia, and soon captured it. He attacked the unfortified cities of the same neighborhood, and then overthrew Rome. He marched on and captured the cities of Padua, Vincenza, Verona, Milan, and Pavia. And now the Roman people and the other inhabitants of Italy, in fear and dread awaited the tyrant Attila, who called himself the Scourge of God and the dread of mankind, attesting this by his deeds. Pope Leo, at the request of the emperor, went forth to meet Attila, whom he persuaded to spare Italy, and to march home. And his army was astonished. To those who asked him the reason he is said to have answered that he did not do this at the solicitation of the pope, but because two men stood beside him with drawn swords, threatening death to himself and his army. And it is believed these two men were Peter and Paul. By this means Attila was turned from his cruel measures and returned home. [Attila, king of the Huns, together with his brother Bleda, in 434, attained to the sovereignty of all the northern tribes between the frontier of Gaul and the frontier of China, and to the command of an army of at least 500,000 men. He gradually concentrated upon himself the awe and fear of the whole ancient world, which expressed itself by affixing to his name the epithet "the Scourge of God." His career divides itself into two parts. The first (445-450) consists of his ravages of the Eastern Empire between the Euxine and the Adriatic, and the negotiations with Theodosius II, which followed. They were ended by a treaty ceding to Attila a large territory south of the Danube and an annual tribute. The second was the invasion of the Western empire (450-452). He crossed the Rhine at Strasbourg, but was defeated at Chalons by Aetius and Theodoric, king of the Visigoths, in 451. He then crossed the Alps and took Aquileia in 452, after a siege of three months; but he did not attack Rome, in consequence, it is said, of his interview with Pope Leo the Great. He recrossed the Alps at the end of the year. He died in 453 by the bursting of a blood vessel. In person, Attila was described as a short thick-set man, of stately carriage, large head, dark complexion, flat nose, thin beard, and bald (with the exception of a few white hairs); his eyes were small but of great brilliance and quickness].

Venice, the city, had a remarkable origin and rise in the time of the invasion by the tyrant Attila. For when the cries and dread due to the siege of the city of Aquileia reached the region of Venice, the people in that same region fled from the land to the water where the city of Venice now stands. And so, by the grace of God, the building of the city soon took place in this vicinity, which in times of peace human reason would not have chosen for the purpose.

It is said that at this time the Devil in the disguise of Moses defrauded many Jews; for he promised them that in accordance with a like incident recorded in the Old Testament, he would lead them out of the island of Crete across the sea on dry feet into the Promised Land. But many of those who followed this false Moses were drowned in the sea, and only those among them who believed in Christ as the true God escaped.

ILLUSTRATION

Attila, king of the Huns, is portrayed (strange to say) in a mitred crown, otherwise used in the Chronicle only for Roman emperors. In his right hand he carries a sword to attest his military prowess; in his left a scourge in symbolism of his reputation as the "Scourge of God."

Folio CXXXVIII recto

The Fourth Ecumenical Council, 630 bishops attending, was held at Chalcedon by order of Pope Leo and Emperor Marcian against the Constantinopolitan abbot, Eutyches, who held that Christ, after having accepted human form, did not have two natures but that the divine nature alone remained in him. But the unanimous opinion of the fathers was that Christ had two natures and that he should be believed to be both God and man. Therefore the Nestorian heretics and Eutyches the Manichean bishop were condemned and all Manichean books publicly burned. At this time twenty-eight ecclesiastical laws were made. [The Fourth Ecumenical Council, held at Chalcedon in 451, was occasioned by the Eutychian heresy and the notorious "Robber Synod," which caused protests and a loud demand for a new general council. In response to the imperial summons of Marcian five or six hundred bishops assembled. They annulled the acts of the "Robber Synod," deposed its leader Dioscurus, rejected Nestorianism and Eutychianism, and stood on the doctrine of two natures in Christ].

Paulus Orosius, a Spaniard, disciple of Saint Augustine, a versatile man, came to Rome at this time upon the death of Augustus. He wrote many books against the pagans, setting forth all the calamities of the world, its troubles and needs, and the vainglory of war. He wrote a history of the world from the Creation to his own time, calling it *Ormista*, that is, the misery of the world. Augustine sent him to Jerome for further instruction. On his return he brought with him some of the remains of St. Stephen, first martyr, the first to be brought to the West. [Paulus Orosius, Spanish presbyter, flourished under Arcadius and Honorius. Having conceived a warm admiration for Augustine he went to Africa about 413. After two years Augustine sent him to Syria to counteract Pelagius who had resided for some years in Palestine. Orosius not only failed to procure the condemnation of Pelagius, but was himself anathemized by the bishop of Jerusalem. Orosius later returned to Africa and probably died there. His (also called) was dedicated to Augustine who had suggested the undertaking. The pagans, having been accustomed to complain that the ruin of the Roman Empire must be ascribed to the wrath of their deities because their worship had been abandoned, Orosius, upon his return from Palestine, composed this history to demonstrate that from earliest times the world has been the scene of calamities as great as the Roman Empire was suffering. The work, extending from the Creation down to 417, is, with exception of the conclusion, largely composed of extracts from Justin, Eutropius, and other (mostly inferior) authorities. It was very popular in the Middle Ages, though no one knows why it became known by the title (also spelled)].

John of Damascus (Iohannem Damascenum), a very good and learned monk, and a distinguished teacher of the Scriptures flourished at this time, as some believe; for he has been found to be a close adviser of Emperor Theodosius. He wrote four books of higher criticism, treating of faith of the human nature of Christ, and of baptism. And so, being a very highly learned man he wrote other books in praise and appreciation of which many remarkable things were said by Prudentius the scholar. [John of Damascus (Johannes Damascenus), eminent theologian of Damascus, derived his surname from that city; and there he was born at the close of the seventh century. His Arabic name was Mausur (the victor), and he received the epithet Chrysorroas (gold-pouring) on account of his eloquence. His father Sergius, a Christian, held high office under the Muslim caliph, in which he was succeeded by his son. John wrote several treatises in defense of image-worship, which Emperor Leo the Issurian was making strenuous efforts to suppress. Surrendering his worldly goods, John entered the monastery at St. Sabas, next Jerusalem, where he spent the rest of his life. He was ordained a priest by the patriarch of Jerusalem. In his last years he traveled through Syria, contending against the iconoclasts, and visited Constantinople at the risk of his life during the reign of Constantine Soporonymus. With him the "mysteries," the entire ritual, are an integral part of the orthodox system, and all dogma culminates in image-worship. He died about 752. He is a saint of both Greek and Latin churches, his festival being December 4th and May 6th, respectively].

Ursula, a virgin worthy of glory, was born in Britain, the only daughter of a prince of that land; and she was beautiful and magnanimous. When she was of marriageable age she was sought in marriage by the son of a pagan king; and she advised her father to give his consent only upon condition that the prince should give her ten unusually beautiful and noble young virgins, and to each of these a thousand attendants; and to prepare a sea voyage for these eleven thousand persons, thereby postponing the wedding for three years. To these virgins was assigned Pontulus, bishop of Basle, who conducted them to Rome. At once Gerasina, queen of Sicily, together with four daughters and a son, left her kingdom, and followed Ursula to martyrdom. And they went from Rome with Pope Cyriacus (Ciriaco). In order that the cause of Christianity might not be augmented, Maximus and Africanus, two pagans, wrote to their uncle Julius, general of the Huns, that when this multitude arrived at Cologne (Coloniā), a city of Germany, he should kill them. And so Ursula was shot through with an arrow, and together with eleven thousand virgins was crowned with martyrdom at Cologne by the Huns and Attila, their king, and ascended to heaven. But one of their number, called Cordula, through human fear stayed in the ship at night. The next day, however, strengthened by God, she came forth, and was killed. And if doubt exists as to the time of their suffering, the Church has no doubt concerning their martyrdom.

There are several different versions of the Ursula legend (The Catholic Encyclopedia says that they would fill more than 100 pages!). It is probably a fact that at a period when Christianity and civilization were contending for mastery over paganism and barbarism in Northern Germany, a young woman and several of her companions were murdered for their faith somewhere in the neighborhood of Cologne. The time of this even is variously fixed between 237 and 451, when the Huns invaded Belgium and Gaul. The mention of 11,000 virgins was first made by Herman, bishop of Cologne, in 922, and is said to be founded upon a mistake of abbreviation XI.M.V, that is, "eleven martyred virgins", for undecimilla virgines, "eleven thousand virgins". Others reduce the 11,000 to 1, saying that a virgin named Undecimilla perished with Ursula, giving rise to the mistake.

This is the Cologne version: Once upon a time there lived in Brittany a king, Dionotus (also spelled Theonotus, and in Celtic, Donaut), married to a Sicilian princess, Daria. Both were Christians, rearing their daughter Ursula with great care. The mother died when Ursula was just 15, and the daughter took the mother's place at court. She was beautiful and accomplished, learned and pious. Her father wished to keep her always at his side. Many princes sought her in marriage, but she refused them. The king of England had a son, Conon; but he and his people were still pagans. Of marriageable age, the son sought a wife, and the king sent ambassadors to demand Ursula for him. This worried Ursula's father, and he conferred with his daughter. She would answer the demand herself, and when the ambassadors came again they found her seated on her father's throne. She consented to the match on three conditions: First, that the bridegroom give for her ladies and companions ten virgins of the noblest blood in the kingdom, and to each of these one thousand attendants, and to her another thousand, to wait on her; secondly, for a space of three years she should permit her to honor her virginity, and, with her companions to visit the holy shrines of the saints; and thirdly, that the prince and his court receive baptism. These conditions she hoped would be refused; or if granted, 11,000 virgins would be redeemed and dedicated to the service of God. But the conditions were accepted; the prince was baptized; the required number of virgins was raised, and assembled in the capital of King Theonotus in Brittany; and they were all baptized. The bridegroom came, and Ursula received him graciously, requesting him to remain with her father as a comforter while she journeyed on with her maidens to the shrines in the city of Rome. Some say he remained, others that he accompanied her. There were no sailors on board, but the virgins miraculously steered the ship and managed the sails. But they sailed to the north instead of to the south. The winds drove them into the Rhine as far as Cologne. In a vision Ursula learned that she and her companions would suffer martyrdom at this place. But they proceeded to Basle, where they disembarked, and were miraculously conducted over the Alps by six angels, at length reaching Rome. Cyriacus, the bishop, came forth to meet them and gave them his blessing. In the meantime the prince, out of concern for his bride, had left Brittany, and now, miraculously arrived on the same day. They were baptized by Cyriacus. But the prince no longer aspired to the possession of Ursula, but fixed his hope on martyrdom with her on earth, and a perpetual reunion in heaven. Cyriacus decided to also share martyrdom with them as they set forth on the journey on the Rhine. But it so happened that at Rome were two captains, cruel pagans, commanders of all the imperial troops in Germania; and they feared that this great concourse of maidens would convert the whole nation if they were allowed to return to Germania, and their empire might cease. So they wrote the king of the Huns, then besieging Cologne, instructing him what to do. Ursula and her virgins, and Cyriacus and his churchmen arrived at Cologne. When the pagans saw a number of vessels, filled with virgins and bearded old men, approach, they rushed upon the unresisting victims. The prince fell first, then the churchmen, and finally the women were massacred. But the barbarians were awed by the majestic beauty of Ursula, and they carried her before their prince who offered to make her his queen. She deified him, and he transfigured her with three arrows. And thus all suffered martyrdom.

The last sentence in this paragraph is not in the German edition of the chronicle.

The bodies of the Seven Sleepers, who under the Emperor Decius were locked up in a cave, and were crowned with martyrdom, were at this time awakened by God, to the scorn and ridicule of those who denied resurrection from the dead.

Merlin, a renowned seer of England, lived at this time (as some say). His mother, a nun, was the daughter of a king. She was reared among the nuns of Saint Peter, and (as she says) never knew a man. But she thought a beautiful man once upon a time embraced her and then disappeared; she then found herself pregnant, and at length bore this Merlin. He afterward became a great man. At his instigation Vortigern (Vortigerius) the king of Britain, greatly increased the Christian faith. His surviving brother was the father of the great Arthur. This Merlin discovered and prophesied many great things, and particularly, that below the ground, where no tower could be built, was a sea, and below the sea two dragons. [Merlin, famous sorcerer of Welsh tradition, was the enchanter and counselor of Arthurian romance. The personality of Merlin, on one side of demoniac, on the other of human, parentage, is now generally recognized as a combination of diverse traditions. Nennius' story of a boy Ambrosius, "child without a father," who revealed to Vortigern the secret of the insecure foundations of his tower, is the starting point of this combination. Into this framework were introduced elements derived from the much older story of the demon Asmodeus, who acted as familiar spirit to Solomon. The feats of divination with which the boy astonishes the messengers of the king, are derived directly from the source. The second part of Robert de Borron's trilogy, the starting point of the Arthurian cyclic development, dealt with the birth of the seer and his relations with Uther Pendragon. This originally, in verse, was later put into prose and expanded, first with additions dealing with the wars incident to the opening of Arthur's reign, then with a medley of romantic incidents connected with Arthur's court. Merlin is a strange and interesting personality, and his story may quite possibly have been inspired by popular tradition connected with an actual Welsh bard and soothsayer].

ILLUSTRATIONS

1. Fourth Ecumenical Council at Chalcedon. In the center of a group of bishops and cardinals appears the pope, an open book in his right hand, his pontifical staff in his left. The Holy Spirit, in the form of a dove, hovers over the assembly in a blaze of light. Some topic or doctrine would appear to be under discussion. All the attendants are waist-deep in a floral design.
2. St. Ursula, portrayed as a queen, crowned and sainted. In her right hand is a huge arrow; in her left a palm branch; the first, symbolic of the manner of her death; the second, the general symbol of martyrdom.

Folio CXXXVIII verso

Buda is a highly celebrated and renowned city in the kingdom of Hungary, and the seat of the kings is there. It is located on the banks of the Danube. Hungary comprises vast lands on either side of it. What lies to the east of the Danube was at one time Pannonia, [Pannonia was a country bounded on the north and east by the Danube, co-terminous westward with Noricum and upper Italy, and southward with Dalmatia and upper Moesia. Little is heard of Pannonia until 35 BCE, when its inhabitants, who had taken up arms in support of the Dalmationas, were attacked by Augustus, who conquered and occupied Siscia (Sissek). In the fifth century Pannonia was ceded to the Huns by Theodosius II; but after the death of Attila it passed into the hands of the Ostrogoths, Lombards, and Avars. In upper Pannonia were Vindobona (Vienna), probably founded by Vespasian; Arrabona (Raab), a military station; and Savaria (Stein-am-Anger), founded by Claudius. In lower Pannonia were Sirmium and Sopianae (Fuenfkirchen), an important place at the meeting of five roads]. with Moesia [Moesia, a district inhabited by Tracians, bounded on the south by the Haemus and Scardus mountains; on the west by the Drinus; on the north by the Danube, and on the east by the Euxine. In the main it comprehends modern Serbia and Bulgaria. It became a Roman province in the latter years of Augustus. In the seventh century Slavs and Bulgarians entered the country and founded the modern kingdom of Serbia and Bulgaria]. on the east; to the west of this is Norica; [Norica (Noricum), a district south of the Danube, corresponding to part of Styria and Carinthia, Austria, Bavaria, and Salzburg. The country was mountainous and the soil poor; but it is rich in iron, and the famous Noric steel was used for Roman weapons. The inhabitants were warlike, and paid more attention to cattle-breeding than to agriculture. Gold and salt were found in considerable quantities. In 16 CE, having joined with the Pannonians in invading Histria, they were defeated by the Romans, and from this time Norica was called a province, although not organized as such, but remained a kingdom under the control of the imperial procurator]. to the north, the Danube; while the mountains of Greece are the southern boundary. But what lies to the west of the Danube, that is Hungary, and this was formerly a part of Scythia; and it had two peoples, namely the Gepidae, [Gepidae, one of the principal Gothic tribes. After their first migration they are said to have settled between the Oder and the Vistula, from which they expelled the Burgundiones. In the fifth century they appear under their king Ardaric, joining Attila's hosts, with whom they traversed Gaul, and afterward settled in Dacia on the banks of the Danube. Being regarded as dangerous neighbors to the Eastern Empire, Justinian invoked the aid of the Lombards against them; and in consequence the Gepidae and their kingdom were destroyed]. bordering on the Germans, and the Dacians; [Dacia, a large district of central Europe, bounded on the north by the Carpatians; on the south by the Danube; on the west by the Pathissus (Tisa or Theiss), and on the east by the Pyrus (Dneister), thus corresponding in the main to the modern Romania and Transylvania. The inhabitants were of Thracian stock, and the Getae were most akin to them in language and customs. By the Greeks they were called Dacians, by the Romans Daci. The Dacians believed in the immortality of the soul, and regarded death merely as a change of country. They were divided into an aristocracy and a proletariat. The first alone had the right to cover their heads, and wore felt hats. The second comprised the rank and file of the army, the peasants and artisans, and wore their hair long. They practiced agriculture, cattle raising, and also worked the gold and silver mines of Transylvania, at the same time carrying on a considerable outside trade. Although compelled to recognize Roman supremacy, they were by no means subdued. Trajan resolved to conquer them once for all, and after two campaigns he accomplished his purpose, making

Dacia a Roman province. In 129, under Hadrian, Dacia was divided into Dacia Superior and Inferior, the former comprising Transylvania, the latter Little Wallachia, with procurators both under the praetorian legate. Marcus Aurelius rearranged it into three parts. In 256 the Goths crossed the Carpathians and drove the Romans from Dacia, and later Aurelian withdrew the troops altogether, settling the Roman colonists on the south of the Danube in Moesia, where he created the province of Dacia Aureliani]. but these are not those now called the Dacians (whom we call the Danes, whose king possesses a broad but maritime kingdom toward the German Sea, between Sweden and Saxony), but those within whose boundaries lies Transylvania, [Transylvania, a former principality, occupying until 1918 the extreme eastern portion of the kingdom of Hungary, but then added to Romania, since when the Romanian name Ardeal has become the official one. Transylvania is in the form of an irregular circle, and is a high plateau, surrounded on all sides by the Transylvanian mountains, the southeastern continuation of the Carpathian system. The Latin name first appears in the twelfth century, signifying "beyond the woods," that is, from Hungary. The German name is derived from the seven principal fortified towns or bergs founded by the German colonists—Siebenburgen. Until 1848 political rights belonged only to the Hungarians and the closely related Szekler and Saxon inhabitants, the Romanian majority having no recognition. These privileged elements formed about 40% of the population, the Hungarians being Roman Catholics, or Unitarians, and the Germans Protestants. A gypsy element has long been important]. near the Wallachians, a region of circular form surrounded by mountains. [Wallachia, former principality of southern Europe; later united with Moldavia to form Bulgaria]. In this part of Hungary, inhabited by the Gepidae, there is another province called Scepusium, after Gepudium. Hungary is fertile; there is a little river in which submerged iron is turned to copper. It also has a fertile green bearing soil, gold and silver mines, and a good climate. It may be compared with the most fertile regions in which overproduction does not destroy the fertility of the soil. As the Huns multiplied in Scythia, they assembled and appointed captains; and they marched westward, traversing the land of the Bessi [Bessi, a fierce Thracian people living along Mt. Haemus as far as the Euxine. They were finally subdued by the Romans]. and the white Cumani; and afterward over the lands of the Ruthenians [The Ruthenians are those Ukrainians or Little Russians who were formerly Austrian subjects. The name is a Latinized form of "Russian," the terms "Red Russian," etc. being false derivations. When the early Ruthene states lost their independence, the name "Russia" was monopolized by the Muscovite state which, anxious to deny the Ruthenes a national individuality, gave them the name "Little Russians." But the Ruthenes adopted the name "Ukrainians," that is, inhabitants of the Turko-Tatar frontier in southern Russia. The Ruthenians are thus neither more nor less than Ukrainians]. and into the land of the black Cumani. They came to the river Tisa (Theiss). At first they were driven off by Martin (Martrinus) Longobardus who governed Pannonia, but finally they obtained peaceable possession of Pannonia. In the Year of the Lord four hundred one, while Attila (who according to the Hungarian is called Etzel [Etzel. By his wars Attila made himself supreme in central Europe, but his own special kingdom comprised the present Hungary and Transylvania, his capital being the modern city of Budapest. For nearly twenty years he appears to have ruled practically without a rival from the Caspian to the Rhine. Under the name Etzel he played a great part in Teutonic legend, particularly in the Niebelungenlied].) and his brother Buda were still alive, they made Attila king, and he chose the city of Sicambria for his royal seat. Through natural vainglory he harassed other people. He appointed his brother Bleda, or Buda, an associate in the government and placed him over the subjugated countries. [The Huns had various chiefs, of whom Rugilas (Ruas) was the foremost. When he died in 433, his nephews Attila and Bleda took over the sovereignty. They soon subordinated all the chieftains of their people, and finally Attila, having disposed of his brother, became sole ruler]. While Attila and his brother Buda thus ruled,

Folio CXXXIX recto

and with cruel madness overran and destroyed many lands and people and afterwards lived for a time at Sicambria, Attila's brother became hostile to him, apparently intending to supplant him in the sovereignty and usurp the kingdom. Now, upon his departure Attila had ordered that the city of Sicambria was to be named Attila, after himself; but his brother called it Buda, after his own name. Therefore Attila slew his brother with his own hands, ordered him thrown into the Danube, and the city called Attila. But the Huns did not do this; and they called the city Budawara; and so the Hungarians to this day call the city Budawara. However, being concerned about the royal command, the Germans, through fear, called the city Etzelburg (Etzelpurg), after Attila. For the next five years Attila rested at Etzelburg; and he placed his governors and spies in many lands. In more fortunate times Buda at length was built up as the capital of Hungary, in such a vicinity that nothing could be found in all Hungary more secure and wonderful. Among all other cities of the same region, this city is the most renowned for the beauty of its public and other buildings; for this reason it is patronized by royalty. With its high fortifications and wonderful castle, it is the most beautiful of all. This same castle, with others, particularly Miscegradun, where the royal crown is kept, was so beautified with thick walls and mighty halls, and beautiful structures by Matthias Corvinus, [Matthias I, Hunyadi (1440-1490), king of Hungary, also known as Matthias Corvinus, second son of Janos (John) Hunyadi, was born in Transylvania February 23, 1440. He shared in his father's campaign at the age of twelve. In 1453 he was created a count, and was knighted at the siege of Belgrade in 1454. On the death of his father he was inveigled to Buda by his enemies, condemned to death on pretext of a conspiracy, but spared because of his youth. On the king's death he was detained for a time by George Podebrad, governor of Bohemia, who treated him hospitably and had him become engaged to his daughter Catherine. In 1458 he was elected king of Bohemia by the vast majority of the nation. The same year he entered Buda in state and married his bride, whose father was crowned king of Bohemia soon after. In 1468 Matthias joined the league against his father-in-law, and in the following year was elected king of Bohemia by the Czech Catholics. He succeeded in making the Turks respect Hungarian territory. His reign was fraught with many difficulties, and his last days were occupied in endeavoring to secure the succession for his illegitimate son Janos Corvinus; but the matter was still unsettled when Matthias expired very suddenly in 1490. He was equally illustrious as a scholar, statesman, soldier, orator and legislator, and never guilty of cruel or vindictive action—though often provoked. Frequently he spent half the night reading, after the labor of a strenuous day. His camp was a school of chivalry, his court a place of poets and artists]. that it is now justly prized and esteemed above all the old structures. [Budapest, capital and largest city of Hungary, is situated on both banks of the Danube, and includes the former towns of Buda (German, Ofen) and O-Buda on the right bank, and Pest, together with Kobanya, on the left bank. There is evidence of settlement on the right bank of the Rhine during pre-Roman times. The Romans founded a colony which they called Aquincum, a little north of the site of a previous settlement, and where O-Buda now stands. This acted as an outpost of the Roman Empire until 376 CE, when it fell before the assaults

of the barbarians. History is silent about the centuries that elapsed before the Magyar invaders approach, but it is certain that when they arrived at the close of the ninth century that they found Slavonic settlements on the present sites of Buda and Pest (Slav. Pestj = 'oven'; German "Ofen" was used for Buda). In 1241 Pest was destroyed by the Mongols, after whose departure Bela IV, king of Hungary, founded the modern Buda (1247), and repopled Pest with colonists of German (Swabian) and other nationalities. From this time both towns made rapid progress. In 1361 Buda became the capital of Hungary, while Pest attained to commercial prominence. But neither city was allowed to advance undisturbed. For centuries the Rock of Buda overlooked scenes of strife between East and West; but the attractions of its key position also brought compensations. Crusaders from the West brought with them the glories and advantages of 14th century French civilization. French masons and Italian artists combined to produce in Buda a city fit to rival those of the West, while Flemish and Venetian merchants raised Pest to high rank as a commercial center. In 1464 Matthias Corvinus elevated Buda to a fortified city, built a splendid castle, and there preserved his rich library. And such was the status of Buda and Pest in 1493, when the was published. Thirteen years later (1526) Pest was captured and sacked by the Turks under Suleiman, who turned the fortress over to John Zapolya, of Siebenburgen, whom he designated King of Hungary and obligated him to pay tribute. Ferdinand I, King of Hungary, drove out Zapolya in 1527; but Soliman retook Buda in 1541. On September 2, 1686, the imperial troops under the leadership of Duke Karl of Lorraine, recovered Buda in a siege during which the city was plundered and burned. Architectural and other treasures were stolen or destroyed, and at the close of the occupation both towns were little more than ruins. But they overcame even this catastrophe. It was not until 1873 that both cities were united into one municipality, Budapest, which became the political, commercial, and intellectual center of Hungary. The modern town covers an area of about 80 square miles on both sides of the river. The two banks are connected by six bridges, including one of the largest extension bridges in Europe].

Folio CXXXVIII *verso* and CXXXIX *recto*

ILLUSTRATION

THE CITY OF BUDA

The City of Buda, since 1873 consolidated as one municipality with Pest, on the opposite side of the Danube, as Budapest, is represented by a large woodcut extending over the *verso* of one folio and the *recto* of another. In the foreground is the Danube. To the left is the burg or fortress, surrounded by a wall. In the gable of one of the numerous buildings within this enclosure appears a crown and two shields. The buildings themselves are of a rather generic, nondescript architecture. Within and without the walls churches, by number and prominence of position, are given prime importance. The castle of Buda, though actually located on a high elevation above the city, is shown on low ground. The residences of the city are closely packed about the churches. The only topographical eminence is in the right background—a low, bald hill. The river is without shipping, bridges or wharves. There are no signs of life. The view selected is unfortunately landward, instead of up the river. The muddy waters in the foreground give us little idea of the course of the beautiful Danube and of the relative position of Buda and Pest.

Folio CXXXIX *verso*

Strasbourg (Argentina), the very old and mighty city called Argentuaria among the Swiss (Helvetios), located on the Rhine, was at first under the rule of Trier (Treveris), of the province of Belgium, the building of which was begun in the time of Abraham. Together with all Switzerland and the adjoining countries, it was subjugated by Julian the emperor; and for this same city he established a treasury department to collect tribute, interest and taxes. From this time on the city was given the name Argentina, which in the Latin is equivalent to silver mine. But afterwards, when the tyrant Attila with his powerful hosts came from the north, and first invaded Greece (Illiricos), and then swept over all of Germany, destroying all the cities and castles on his way, he at length came to the kingdom of Constance. King Sigmund (Sigimundus), a prince of the same land, went forth with a great army to meet him at Basle; but after the dispersion and flight of the army, he was defeated by Attila. Then Attila went forth and laid siege to Strasbourg, which no Roman emperor had been able to overcome entirely. But Attila gave battle, and in many places he destroyed the walls, giving all free entrance to the city without obstacles. And Attila sternly commanded that the walls were not to be rebuilt in his lifetime, and that the city was no longer to be called Argentina, but that it should be called Strasbourg (Straspurg) because of the many entrances and streets passing through its walls. Now, when some time later the kings of the Franks attained to sovereignty over the Swiss (Helvetios), they established their residence in this city. Later they appointed governors over it. And just as Saint Otilia's [Legend says that Otilia was a daughter of Duke Aldarich of Alsace. Because she was born blind, her father, a pagan, commanded that she should be carried out of the house and exposed to perish; but her nurse fled with her to a monastery. And the Lord appeared to Erhard, a pious bishop, who by divine revelation was directed to the monastery to baptize the blind girl, after which, he was assured, she would recover her sight. And so it happened. Later her father repented, and on his deathbed left her all his worldly goods. She built a monastery at Hohenburg, in which she lived in great austerity and devotion. She collected 130 nuns who walked with her in the paths of Christianity. She died as abbess of Hohenburg in 720. She is the patron saint of Alsace, and more particularly of the city of Strasbourg]. father held not only the governorship of the city but also of the country, and built Hohenburg and others, so after him, his son Albertus, and his descendants reigned there. Later this city, through the Roman emperor, obtained its freedom, and became part of the Roman Empire; and from Saint Materno (Martin?), who was sent to the Rhenish cities by Saint Peter, received the true Christian faith. This city, in addition to its amusements and the good manners and hospitality of its citizens, has a very large church, with a most beautiful spire, built to an extraordinary height. The nobility from castles and from cities in the vicinity gathered there. Here there is also a noble bishopric; and princes have governed the city. In addition to the river Rhine this city has two other rivers, rich in shipping, and which are its tributaries. [Strasbourg (German Strassburg) was originally a Celtic settlement, which was captured by the Romans, who replaced it by the fortified station of Argentoratum, afterwards the headquarters of the Eighth Legion. It is first mentioned by Ptolemy. In 357 the emperor Julian here gained a decisive victory over the Alamanni, who 50 years later reconquered the whole district. Towards the end of the 5th century the town passed to the

Franks, who gave it its present name. The early history of Strasbourg consists mainly of struggles between the bishop and the citizens. The conflict was finally decided in favor of the latter by the battle of Oberhausbergen in 1262, and the position of a free imperial city, which had been conferred upon Strasbourg by the German king, Philip of Swabia, was never again disputed. In 1332 there was a revolution, in consequence of which the guilds were admitted to the government. In 1681, during a time of peace, it was suddenly seized by Louis XIV, and this unjustifiable action received formal recognition at the Peace of Ryswick in 1697. In the French Revolution the city was deprived of its privileges as a free town. In the War of 1870-1 Strasbourg, with its garrison of 17,000 men, surrendered to the Germans. The city and the cathedral suffered considerably from the bombardment. The bishopric of Strasbourg existed in the days of the Merovingian kings, being probably founded in the fourth century; and it embraced a large territory on both banks of the Rhine. The bishopric was in the archdiocese of Mainz and the bishop was a prince of the empire].

Folio CXXXIX *verso* and CXL *recto*

ILLUSTRATION

CITY OF STRASBOURG (ARGENTINA)

This large woodcut shows the old German (and later German-French) city of Strasbourg, dominated by its enormous cathedral, whose spire extends almost to the top of the page. The houses are clustered about it, and among these a number of churches. The city is walled, and the woodcut shows at least two of the many gates of which the chronicler speaks, and which he alleges to be the reason for the modern name of Strasbourg (a burg or city of streets). By way of variation the spire of one of the buildings is surmounted with a weathervane (a cock). A high rugged terrain is indicated in the background at the left. In speaking of this cathedral, Victor Hugo (Le Rhin, Paris 1842) says:

The enormous cathedral, which is the highest building that the hand of man has made since the Great Pyramid, was clearly defined against the background of dark mountains whose forms were magnificent and whose valleys were flooded with sunshine. The work of God for man and the work of man for God, the mountain and the Cathedral contesting for grandeur. I have never seen anything more inspiring . . . but the real triumph of the Cathedral is the spire. It is a true tiara of stone with its crown and its cross . . . The Münster of Strassburg is nearly five hundred feet high.

Folio CXL *recto*

Of the Death of Attila, King of the Huns.

When Attila the king (as above stated) marched from his homeland and came to the country of Norica, (in part called Austria, and in part Bavaria), Honoria, the sister of the Emperor Valentinian, through one of her personal attendants, and under the threats of her brother, urged Attila to make her his spouse. This Attila undertook with great zeal in order to attain the object of his desire and secure Honoria. [Early in Attila's reign, Honoria, grand-daughter of Emperor Theodosius II, being subjected to severe restraint on account of an amorous intrigue with one of the chamberlains of the palace, sent her ring to the king of the Huns, and called on him to be her husband and deliverer. Nothing came of the proposed engagement, but the wrongs of Honoria, his affianced wife, served as a pretext for some of the constantly recurring embassies with which Attila worried the two courts of Constantinople and Ravenna]. But he was an unchaste man who would not abstain from women, but always carried many of them with him in his army. One of these was Ildico. By his intimacy with her he brought about his own death; for once upon a time he held an hilarious celebration given to excess and pleasure, after which he fell into a deep sleep of exhaustion; and his arteries of joy were so congested that the blood spurted from his nostrils, suffocating him. [When Attila, after his interview with Pope Leo, returned to his palace beyond the Danube, he remained there until the night of his marriage with a beautiful girl, variously named Hilda, Ildico, or Mycloth, the last of his innumerable wives. At the banquet given in honor of the occasion he suffered a rupture of a blood vessel, whereof he died (454). The instantaneous fall of his empire is well symbolized in the story that on the same night the emperor Marcian at Constantinople dreamed that he saw a bow of Attila broken asunder (Jornandes, Reb. Get, 49)].

Eutyches (Euthices), an abbot of Constantinople, and a heretic, sowed his errors at this time. And in order that it should not appear that he and the heretic Nestorius were of the same mind, he said that the divine and the human nature (of Christ) fused and became one, and should under no circumstances be divided. Now as Flavian (Flavianus), the Constantinopolitan bishop, had condemned this heresy with the approval of the Emperor Theodosius, the Council of Ephesus was called, by which Eutyches was condemned and sent into exile. [Eutyches (c. 380-c. 460), a presbyter and archimandrite at Constantinople, first came into notice at the Council of Ephesus (431), where, as a zealous adherent of Cyril of Alexandria, he opposed the doctrine of the Nestorians, and affirmed that after the union of the two natures, the human and the divine, Christ had only one nature, that of the Incarnate Word, and that therefore his human body was essentially different from other human bodies. In this he went beyond Cyril and the Alexandrine school generally, who took care not to circumscribe the true humanity of Christ. It would seem that Eutyches differed from this school chiefly in word, for equally with them he denied that Christ's human nature was transmitted into his divine nature. His imprudent assertion led to an accusation of heresy by Domnus of Antioch, and Eusebius, bishop of Dorylaeum, at a synod of Constantinople in 448, which excommunicated him. At a council held at Ephesus in 449, he was reinstated in his office, and Eusebius, Domnus, and Flavian, his chief opponents, were deposed, the Alexandrine doctrine of the "one nature" receiving the sanction of the church. In 451 the fourth ecumenical council met at Chalcedon, declared the Ephesian synod to have been a "robber synod," and its proceedings were annulled, and, in accordance with the rule of Leo, bishop of Rome, it was declared that the two natures were united in Christ, without any a teration or absorption. Eutyches died in exile,

but of his later life nothing was known].

Folio CXL verso

Year of the World 5670 | Year of Christ 471

Simplicius the pope succeeded Hilarius in the reigns of the emperors Leo the Second and Zeno. This holy and righteous man ordained that no one should be appointed bishop against his will; also that any cleric, possessing a benefice from a layman, should not be recognized; and this was afterwards confirmed by other popes. He declared that the Roman See should be the first among all churches. He divided the jurisdiction of the priests into five divisions: First, Peter's; Second, Paul's; Third, Lawrence's; Fourth, John Lateran's; Fifth, Mary Maggiore's. And having consecrated several houses of worship, and having benefitted the Roman churches, not only with order and laws, but with gifts, he died and was buried in the basilica of Peter on the sixth Nones of March, after having sat fifteen years, one month and seventeen days. And the chair rested twenty-six days. [Simplicius, pope from 468 to 483. During his pontificate the Western Empire was overthrown, and Italy passed into the hands of the barbarian king Odoacer. In the East, the usurpation of Basiliscus (475-476), who supported the Monophysites, gave rise to many ecclesiastical troubles, which were a source of great anxiety to the pope. The emperor Zeno who had procured the banishment of Basiliscus, endeavored to compound with the Monophysite party; and the bishop of Constantinople, who had previously fought on the pope's side for the council of Chalcedon, abandoned Simplicius and subscribed to the Henoticon, the conciliatory document promulgated by the emperor in 428. Simplicius died in 483, with the question still unsettled. The Monophysites maintained that Christ had but one composite nature].

Felix, the third of that name, a pope, and a Roman, also condemned a number of heretics for their errors, through assembled councils; and in the same councils it was ordained that one accused before a judge should always be given time and opportunity to answer; also that the churches were to be consecrated by the bishops. He built the Church of Saint Agapitus, not far from Saint Lawrence the Martyr's Church. And now, having consecrated any number of priests, deacons and bishops, he died in basilica of Paul. He sat eight years, 11 months and 17 days; and then the chair rested for five days. [Felix III became pope in March 483. His first act was to repudiate the Henoticon, deed of union, originating, it is supposed, with Acacius, patriarch of Constantinople, and published by the emperor Zeno with the view of reconciling the Monophysites and their opponents in the Eastern Church. He also addressed a letter of remonstrance to Acacius; but the latter proved refractory, and sentence of deposition was passed against him. As Acacius, however, had the support of the emperor, a schism arose between the Eastern and the Western churches, which lasted for thirty-four years. Felix died in 492].

Mamertus (Mamercus), bishop of Vienne, was at this time held in great esteem for his piety and learning. And as at that time there was a great earthquake in Gaul, and the wild animals fell upon the people and caused them much distress, Mamertus wrote the litany, called the lesser one, which is to be distinguished from the greater of Saint Gregory the Great, written on the feast day of Saint Mark. [Mamertus. The chronicler probably refers to a presbyter in the diocese of Vienne, France, whose brother was bishop. The presbyter died about 470. He wrote a number of books on ecclesiastical subjects].

Remigius, bishop of Reims, a holy and highly learned man, lived (as some say) at this time. As the historians state, he baptized Clovis (Clodoveum), king of the Franks, together with innumerable Franks. As a highly renowned man, learned in the Holy Scriptures, he wrote many useful things concerning the Old and New Testament. When he had fulfilled a term of seventy years as bishop, among other miracles, he awakened a little girl from the dead. He died in the Year of the Lord 468, on the first day of October. [Remigius (c. 437-533), bishop of Reims and friend of Clovis, whom he converted to Christianity with 3000 Franks on Christmas day 496, after the defeat of the Alamanni].

Gelasius the pope, a native of Africa, was a holy man. Whenever he was able to apprehend Manichean heretics, he condemned them to exile and publicly burned their books in Saint Mary's church. Among other things he ordained that one who had had two wives should not be consecrated without the consent of the Papal See; also that no man lame in any member should be made a priest. He wrote many manuscripts and books against the heretics. He consecrated many churches at Rome, and prescribed what books should not be considered canonical. He died and was buried in the basilica of Peter the Apostle on the eleventh day of the Kalends of December. He sat four years, eight months and seventeen days. The chair then rested seven days. [Gelasius I, pope (492-496), succeeded Felix III. He confirmed the estrangement between the Eastern and Western Churches by insisting on the removal of the name of Acacius, bishop of Constantinople, from the Diptychs].

Anastasius the pope, the second of that name, was a Roman whose father was Fortunatus. He was pope in the time of Anastasius the emperor. Although at first regarded as a good Christian, he was misled by Acacius; for he secretly recalled him; and thereby he estranged the clergy, who withdrew from communion with the pope. He also had communion with Plotinus the deacon, without the consent of the Christians, who followed the errors of Acacius. Therefore some say he died through divine intervention. They say that while evacuating his intestines fell out. This Anastasius (as some state) excommunicated the emperor Anastasius because he was partial to Acacius. He was buried in the basilica of Peter on the 13th day of the Kalends of December. He sat (in office) one year 10 months and 24 days. Then the chair rested four days. [Anastasius II, pope (496-498), lived in the time of the schism of Acacius. He showed some tendency toward conciliation, and thus brought upon himself the lively reproaches of the author of].

ILLUSTRATION

Anastasius II; same as Cletus, Folio CV *verso*. The nimbus is omitted. As this pope showed conciliatory tendencies toward Acacius, he incurred the reproaches of the author of *Liber Pontificalis*, and on the strength of this tradition, Dante has placed this pope in hell.

Folio CXLI *recto*

Zeno, the emperor, allotted the sovereignty to his son Leo the Second upon the death of Leo the First. Leo the Second, who was severely ill, prior to his death left the sovereignty to his father Zeno. This Leo, (who is mentioned above), who was called upon by his father to share the sovereignty with him, was secretly made a cleric by his mother, who was concerned about giving the imperial power to Zeno. Now when Zeno earnestly entreated her to bring forth her son, she brought him another who resembled her son in appearance. This Leo afterwards lived in the priesthood up to the time of the emperor Justinian. In the same year Little Augustus (Augustulus) marched against his uncle in Italy with an army. He drove him off, and proceeded with the rule of the empire. Over a year later Orestes (Horesce), [Orestes, regent in Italy, during the short reign of his infant son Romulus Augustulus from August 29, 475 to August 28, 476. He was a Roman by origin, but born in Pannonia, and when Attila conquered that province, he and his father Tatulus both entered the service of the conqueror until the death of the latter and the downfall of the Hun's empire. Orestes was secretary to Attila, and his ambassador at Constantinople. After Attila's death Orestes returned to Italy, where on account of his great wealth he soon rose to eminence, and obtained the title and rank of patrician. In 475, while at Rome, he received orders from the emperor Julius Nepos to assemble an army and sent it to Gaul, as fears were entertained that the West Gothic king Euric intended another invasion of that country. Being once at the head of an army, Orestes availed himself of his power and riches, to make himself the master of Italy, and immediately set out for Ravenna, where Nepos was residing. On his approach Nepos fled to Salona in Dalmatia, where he met with the deposed emperor Glycerius, his former rival, who was then bishop of that place; and on the 29th of August 475 Orestes had his son Romulus Augustulus proclaimed emperor, remaining, however, at the head of affairs himself. His first minister was Parmenus. He sent Latinus and Madusus to Constantinople in order that he might be recognized by the emperor Zeno. And he made peace with Genseric, king of the Vandals. The reign of Orestes was short. In 476 Odoacer rose in arms against him, and Orestes shut himself up in Pavia. He was taken prisoner after the town had been stormed by the barbarians, and conducted to Placentia, where he was beheaded by order of Odoacer on August 26, 476]. the patrician, made an alliance with Genseric, king of the Vandals. While matters were thus proceeding in Rome, Odoacer (Adovacer) with a strong force from the furthestmost regions in Pannonia, began to overrun Italy; and for several years Italy and certain cities were in his power. In consequence Little Augustus was seized with so much fear that he willingly abdicated after having been ruler less than eleven months. And so with this Little Augustus the Roman Empire passed away in the year from the founding of the city (i.e., Rome) 1229, and in the year from the Incarnation of the Lord four hundred seventy-five. Zeno died at Constantinople in the 17th year of his reign.

Zeno, Roman emperor of the East (474-491) was an Isaurian of noble birth. Nothing is known of his early life. After his marriage to Ariadne, daughter of Leo I in 468, he became patrician and commander of the imperial guard and of the armies in the East. In 471 he procured the assassination of Ardaburius, the Goth, who had tried to occupy in the East the position held by Ricimer in the West. In 474 Leo I died, appointing as his successor Leo, the son of Zeno and Ariadne. However, Zeno succeeded in getting himself crowned also, and on the death of his son in the same year, he became sole emperor. In the following year, in consequence of a revolt in favor of his brother Basiliscus, he was compelled to take refuge in Isauria, where he was obliged to shut himself up in a fortress. The growing misgovernment of Basiliscus ultimately enabled Zeno to re-enter Constantinople unopposed (476). His rival was banished to Phrygia, where he soon died. The remainder of Zeno's reign was disturbed by numerous but minor revolts. Since 472 the aggressions of the Ostrogothic leader Theodoric had been a constant source of danger. In 487 he induced Theodoric, son of Theodemir, to invade Italy and establish his new kingdom. Zeno is described as a lax and indolent ruler, although he appears to have ably administered the finances of his empire. In ecclesiastical history the name of Zeno is associated with Henoticon, which The Catholic Encyclopedia (Fortescue, "Henoticon." Vol. 7. New York: 1910) defines as follows:

The story of the Henoticon forms a chapter in that of the Monophysite heresy in the fifth and sixth centuries. It is the name of the unhappy and unsuccessful law made by the Emperor Zeno in order to conciliate Catholics and Monophysites. Really, it satisfied no one and brought about the first great schism between Rome and Constantinople.

When Zeno (474-91) came to the throne the Monophysite trouble was at its height. The mass of the people of Egypt and Syria rejected the Council of Chalcedon (451) altogether, and found in Monophysitism an outlet for their national, anti-imperial feeling. The three Patriarchates of Alexandria, Antioch, and Jerusalem were in schism. The Catholic Patriarch of Alexandria, Proterius, had been murdered in 457; a fanatical Monophysite, Timothy Aelurus (Ailuros), had been elected as his successor. He died in 477; the heretics elected one Peter Mongus—the "Stammerer"—to succeed him; the Catholics, John Talaia. Peter Gnapheus (Fullo), one of the most determined leaders of the heretical party, occupied the See of Antioch; Theodosius, also a Monophysite, that of Jerusalem. Over 500 bishops in these patriarchates were open partisans of Eutyches's heresy. Zeno found himself in a difficult position. On the one hand he was a friend of Peter Fullo of Antioch and sympathized with the Monophysites, on the other he was forced into the defence of the Catholic Faith by the fact that his rival Basiliscus (whom he succeeded in deposing) had made himself the protector of the heretics. Zeno, in spite of his personal feeling, came to the throne as the champion of the Catholic party. At first he protected the Catholic bishops (John Talaia, for instance). But he was anxious to conciliate his old friends in Egypt and Syria, and he realized how much harm this schism was doing to the empire. He therefore issued a law that was meant to satisfy every one, to present a compromise that all could accept. This law was the famous Henoticon (henotikon, "union"). It was published in 482.

As an attempt at conceding what both parties most desired, the Henoticon is a very skillful piece of work. It begins by insisting on the faith defined at Nicaea, confirmed at Constantinople, followed faithfully by the Fathers at Ephesus. Nestorius and Eutyches are both

condemned, the anathemas of Cyril approved. Christ is God and man, one, not two. His miracles and Passion are works of one (whether person or nature, is not said). Those who divide or confuse, or introduce a phantasy (i.e. affirm a mere appearance) are condemned. One of the Trinity was incarnate. This is written not to introduce a novelty, but to satisfy every one. Who thinks otherwise, either now or formerly, either at Chalcedon or at any other synod, is anathematized, especially Nestorius, Eutyches, and all their followers. It will be noticed that the Henoticon carefully avoids speaking of nature or person, avoids the standard Catholic formula (one Christ in two natures), approves of Peter Fullo's expression (one of the Trinity was incarnate), names only the first three councils with honour, and alludes vaguely but disrespectfully to Chalcedon. There is no word against Dioscurus of Alexandria. Otherwise it offends rather by its omissions than by its assertions. It contains no actually heretical statement (the text is in Evagrius, "H. E.", III, 14; Liberatus, "Breviarium", XVII). Peter Mongus accepted it, explaining that it virtually condemned Chalcedon and thereby secured his place as Patriarch of Alexandria. His rival, John Talaia, was banished. Peter Fullo at Antioch accepted the new law too. But the strict Monophysites were not content, and separated themselves from Mongus, forming the sect called the Acephali (akephaloi, "without a head" – with no patriarch). Nor were Catholics satisfied with a document that avoided declaring the Faith on the point at issue and alluded in such a way to Chalcedon. The emperor succeeded in persuading Acacius (Akakios), Patriarch of Constantinople (471-80), to accept the Henoticon, a fact that is remarkable, since Acacius had stood out firmly for the Catholic Faith under Basiliscus. It is perhaps explained by his personal enmity against John Talaia, orthodox Patriarch of Alexandria. The Henoticon was addressed in the first place to the Egyptians, but was then applied to the whole empire. Catholic and consistent Monophysite bishops were deposed, their sees were given to people who agreed to the compromise. But the emperor had not counted with Rome. From all parts of the East Catholics sent complaints to Pope Felix II (or III; 483-92) entreating him to stand out for the Council of Chalcedon. He then wrote two letters, one to Zeno and one to Acacius, exhorting them to continue defending the Faith without compromise, as they had done before (Epp. i et ii Felicis III in Thiel, "Epistolae Rom. Pontificum genuinae" Braunsberg, 1868, vol. I, pp. 222-39). Then John Talaia, exiled from Alexandria, arrived at Rome and gave a further account of what was happening in the East. The pope wrote two more letters, summoning Acacius to Rome to explain his conduct (Epp. iii et iv, *ibid.*, pp. 239-241). The legates who brought these letters to Constantinople were imprisoned as soon as they landed, then forced to receive Communion from Acacius in a Liturgy in which they heard Peter Mongus and other Monophysites named in the diptychs. The pope, having heard of this from the Acoemeti (akoimetoï, sleepless) monks at Constantinople, held a synod in 484 in which he denounced his legates, deposed and excommunicated Acacius (Epp. vi, vii, viii, *ibid.*, 243 sq.). Acacius retorted by striking Felix's name from his diptychs. Thus began the Acacian schism that lasted thirty-five years (484-519). The Acoemeti monks alone at Constantinople stayed in communion with the Holy See; Acacius put their abbot, Cyril, in prison. Acacius himself died in schism in 489. His successor, Flavitas (or Fravitas, 489-90), tried to reconcile himself with the pope, but refused to give up communion with Monophysites and to omit Acacius's name in his diptychs. Zeno died in 491; his successor, Anastasius I (491-518), began by keeping the policy of the Henoticon, but gradually went over to complete Monophysitism. Euphemius (490-496), patriarch after Flavitus, again tried to heal the schism, restored the pope's name to his diptychs, denounced Peter Mongus, and accepted Chalcedon; but his efforts came to nothing, since he, too, refused to remove the names of Acacius and Flavitas from the diptychs (see Euphemius of Constantinople). Gelasius I (492-96) succeeded Felix II at Rome and maintained the same attitude, denouncing absolutely the Henoticon and any other compromise with the heretics. Eventually, when the Emperor Anastasius died (518), the schism was healed. His successor, Justin I (518-27), was a Catholic; he at once sought reunion with Rome. John II, the patriarch (518-20), was also willing to heal the schism. In answer to their petitions, Pope Hormisdas (514-23) sent his famous formula. This was then signed by the emperor, the patriarch, and all the bishops at the capital. On Easter day, 24 March, 519, the union was restored. Monophysite bishops were deposed or fled, and the empire was once more Catholic, till the troubles broke out again under Justinian I (527-65).

Anastasius came to the throne after the death of Zeno, in the 492nd year from the Incarnation of the Lord. He was an ornament to the Roman Empire. He sent a costly robe to Clovis, the king of the Franks, because the latter had wrested certain regions from the Visigoths (who followed the Arian heresy). But later, through the influence of Acacius, the Constantinopolitan bishop, he became a heretic. Although through papal emissaries he was many times admonished to renounce his heresies, he foolishly ignored them. And this, God did not permit him to go unpunished, for in the twenty-seventh year of his reign he was killed by a thunderbolt. [Anastasius I (c. 430-518), was a palace official at the time of the death of Zeno (491), and bore a high character. He was raised to the throne of the Roman empire of the East through the choice of Ariadne, Zeno's widow, who married him shortly thereafter. He gained popular favor by judicious revision of taxes, and displayed great vigor in the affairs of the empire. The principal wars in which he was engaged were the Isaurian and Persian. The former was stirred up by the supporters of Longinus, brother of Zeno. The victory of Cotyaeam in 493 broke the back of the revolt. In the war with Persia both sides suffered until a peace was made in 506. To protect Constantinople and its vicinity against the invasions of Slavs and Bulgarians he built the "Anastasian Wall" from the Propontis to the Euxine. The emperor was a Monophysite, but his ecclesiastical policy was moderate. He endeavored to maintain the principle of Henoticon of Zeno and the peace of the church. Out of these religious controversies arose his unpopularity in the European provinces. Anastasius died July 9, 518].

While these events were happening among the Romans, a new revolt occurred: The Heruli [Heruli (or Eruli), a powerful German race, said to have come originally from Scandania, although they appear on the shores of the Black Sea in the year 262 during the reign of Gallianus, when in conjunction with the Goths they invaded the Roman Empire. They were conquered by the Ostrogoths, and afterward formed part of the great army of Attila, with which he invaded Gaul and Italy. After the death of Attila, in 453, a portion of them at the command of Odoacer, who is said to have been an Herulian, destroyed the Western Empire in 476. Meanwhile the remainder of the nation formed a powerful kingdom on the banks of the Theiss and the Danube, which was eventually destroyed by the Lombards. Some of the Heruli were allowed by Anastasius to settle in Pannonia, and they served with great distinction in the armies of Justinian]. and the Thuringi, [In the fifth century the Thuringians lived between the Harz Mountains and the Thuringian Forest. They were tributary to Attila, the Hun, under whom they served in the battle of Chalons in 451]. survivors of the army of Attila, living on the Danube, marched into Italy from the remote regions along the Danube. Leaving Aquileia on the left, they turned toward the Tarvisians, [Tarvisium (Treviso) a town of Venetia, in the north of Italy, on the river Silis]. Vincentians, [Vincentia, (more correctly, Vicentia), a town in Venetia in the

north of Italy]. and Brixians. [Brixia, a town in Gallia Cisalpina, on the road from Comum to Aquileia]. When the news reached the emperor Little Augustus, he sent his father, Orestes, whom he had made a general, to meet Odoacer. But as he was helpless, he fled to Pavia. Odoacer pursued him, besieging the city round about, and taking it by storm. He also killed the citizens and the Roman soldiers, and not only ravaged the city, but also the country, with fire and murder. Odoacer also captured Orestes, carried him to Placentia, and stabbed him in the presence of the army. Through such cruelty the rest of the Italian peoples became frightened, and one after another gave themselves up. And so Odoacer ruled Italy 14 years as he pleased. Zeno who ruled Constantinople, advised Theodoric to march into Italy to relieve the cities of those who had wrongfully obtained them. But the alliance did not last long, for each distrusted the other. And Theodoric circumvented Odoacer, inviting him to table, and then slaying him.

Odoacer, or Odovacer (c. 434-493), the first barbarian ruler of Italy, son of Aedico or Idico, was born about 434 and probably of the tribe of Scyrri who had invaded Pannonia about 430. It is said that as a tall young recruit for the Roman armies, dressed in skins, on his way to Italy, he entered the cell of Severinus to ask his blessing. The saint had an inward premonition of his future greatness, and in blessing him said, "Go forth into Italy. You who are now dressed in poor clothes will soon give precious gifts to many." Odoacer was probably thirty when he entered the imperial service. By 472 he had risen to some eminence. In 475 the Emperor Nepos was driven into exile, and the successful rebel Orestes was enabled to array in the purple his son, a boy of about 14, who was named Romulus after his grandfather, and nicknamed Augustulus ('Little Augustus'), from his inability to play the part of the great Augustus. Before this puppet emperor had been a year on the throne, the barbarian mercenaries rose in mutiny, demanding to be made proprietors of one third of the soil of Italy. To this request Orestes answered, No. Odoacer now offered his fellow-soldiers all they desired if they would put him on the throne. On August 24, 476, he was proclaimed king, and five days later Orestes was beheaded. Augustulus was compelled to leave the throne, but his life was spared. Odoacer became chief ruler of Italy at 42, and he reigned 13 years with undisputed sway. He conducted his administration as nearly as possible along the lines of the old imperial government.

In 477 or 478 the dethroned Nepos sent ambassadors to Zeno, emperor of the East, begging his aid in the reconquest of Italy. They met ambassadors from the Roman senate, sent nominally by the command of Augustulus, really no doubt by that of Odoacer, to declare that they did not need a separate emperor. The senate had chosen Odoacer, and they therefore prayed Zeno to confer upon him the dignity of patrician, and entrust the "diocese" of Italy to his care. Zeno returned a harsh answer to the senate, commanding them to return to their allegiance to Nepos. In fact, however, he did nothing for the addressed Odoacer as patrician. On the other hand, the latter sent the ornaments of empire to Constantinople as an acknowledgment of the fact that he did not claim supreme power. He does not appear to have called himself king of Italy, but only king of the barbarian tribes that followed him. By the Roman inhabitants of Italy he was addressed as "dominus noster" ('our master'), but his right to exercise power would in their eyes rest, in theory, on his recognition as patricius by the Byzantine Augustus. His internal administration was probably, on the whole, wise and moderate. The chief events in his reign were the Dalmatian and Rugian wars. In the year 480, the ex-emperor Nepos, who ruled Dalmatia, was traitorously assassinated in Diocletian's palace at Spalato by the counts Viator and Ovida. In the following year Odoacer invaded Dalmatia, slew the murderer Ovida, and re-annexed Dalmatia to the Western state. In 487 he appeared as an invader in his own native Dalmatian land. War broke out between him and Feletheus, king of the Rugians. Odoacer entered their territory and captured their king. This Rugian war was probably an indirect cause of the fall of Odoacer. His increasing power rendered him too formidable to the Byzantine court. At the same time Zeno was embarrassed by the formidable neighborhood of Theodoric, the Ostrogoth. In these circumstances arose the plan of Theodoric's invasion of Italy. He entered Italy in August 489, defeated Odoacer on two occasions, who then shut himself up in Ravenna, and there maintained himself for 4 years. Two sallies from the city met with defeat; but with the Goths despairing of ever taking the city by assault, negotiations were opened for a compromise, by which Ravenna was surrendered, Odoacer's life spared, and he and Theodoric set up as joint rulers of the Roman state. However, the relation was soon terminated by the treachery of Theodoric, who slew Odoacer at a banquet.

Theodoric (Theodoricus), son of Theudemir (Theodomiris), king of the Ostrogoths, by Erelieva (Arilena), his concubine, held sovereignty over all Italy in the sixteenth year of Emperor Zeno, and he alone with the Goths ruled the country. His rule was not very harsh. He allowed the cities and their citizens to govern themselves. He set up his throne at Ravenna, and lived there 37 years. Theodoric, while governing Italy, was most kind to the rude inhabitants; and although his throne was at Ravenna, yet he beautified the city of Rome by the erection and repair of various buildings, churches, etc. And for the good of his empire he married Audofleda (Andefledam), daughter of Clovis (Clodovei), the king of France; and he espoused his sister to Honoricus, the king of the Vandals; and his two daughters, one to Alaric, king of the Visigoths, and the other to Gundibato. But not long afterwards he warred against Clovis, his brother-in-law, because he had defeated Alaric and had taken certain parts of his kingdom. After that he warred against the Franks, and he performed many other celebrated deeds, except that in his last years he besmirched himself with savagery in slaying Symmachus (Simachum) and Boethius (Boetium). He surrounded the city of Trient with walls. Finally he suffered a stroke and died at once. [Theodoric, king of the Ostrogoths, and the greatest ruler of the Gothic nation, was born about 454 CE, the son of Theudemir, one of the three brothers who reigned over the East Goths, at that time settled in Pannonia. Erelieva, Theodoric's mother, was called the concubine of Theudemir. At the age of 7 he was sent as a hostage to Constantinople, and there spent ten years of his life. Soon after his return to this father he secretly attacked the king of the Sarmatians, and wrested from him the important city of Singidunum (Belgrade). He also took the chief part in an expedition into Moesia and Macedonia, the result of which was to settle the Ostrogoths in the heart of the empire. About 474 Theudemir died, and for the fourteen following years Theodoric was engaged in profitless wars, partly against the emperor Zeno, and partly against a rival Gothic chieftain. In 488 he set out with the sanction of the emperor to win Italy from Odoacer. The conquest took more than four years (488-493). He gained two victories over Odoacer, who fled to Ravenna, resulting in a long and severe blockade of that city and ending by a capitulation, the terms of which Theodoric disgracefully violated by slaying Odoacer with his own hand (493). Theodoric's reign of 33 years was a time of unexampled happiness for Italy. The venality of the Roman officials and the turbulence of the Gothic nobles were sternly repressed. Marshes were drained, harbors formed, taxes lightened, and agriculture

improved. Theodoric, though an Arian, was impartial in religious matters, and during the contested papal election between Symmachus and Laurentius, Theodoric's mediation was welcomed by both parties. Unfortunately, at the very close of this reign (524), the emperor Justinian's persecution of the Arians led him into a policy of reprisals. He forced Pope John to undertake a mission to Constantinople to plead for toleration, and on his return threw him into prison, where he died. He caused Boethius and Symmachus to be executed. Theodoric died August 30, 526, and his grandson, a boy of ten years, succeeded him, under the regency of his mother Amalasuntha].

ILLUSTRATION

1. Odoacer and Theodoric; in a dual portrait; they stand side by side; each wears a plain crown (not mitred); each carries a scepter, one in his right, the other in his left hand. Odoacer is on the left; Theodoric, ultimately his treacherous slayer, on the right.

Folio CXLI verso

It is said that a very great earthquake, which lasted four consecutive months, occurred at Constantinople. It ceased upon the admonition of a child that people should three times sing, Holy, Holy, Holy God, powerful and eternal, have mercy on us. Afterwards the Chalcedonian Council ordained that these words were to be spoken in the churches.

Many signs appeared in the sky. To the north the heavens appeared fiery, shafts of lightning were seen, the moon darkened, and a comet appeared at Toulouse (Dolosam). Finally, a very large river flooded. [This sentence is not in the German edition of the chronicle].

In these times arose the very wicked heresy of the Acephalonians. Acephali means without a head. This heresy was attacked by the Chalcedonian Council. These heretics contradicted and denied the presence of two natures in Christ, and proclaimed but one nature in one person. [Acephali, a term applied to sects having no head or leader; and in particular to a strict Monophysite sect that separated itself in the end of the 5th century from the rule of the patriarch of Alexandria (Peter Mongus) and remained "without king or bishop" until it was reconciled by Mark I (699-819)].

In these times, as it is said, the remains of Elisha (Elisei) were brought to Alexandria; and the body of **Barnabas** the apostle, together with the gospel in his own handwriting, was found at this time.

On the 29th day of September, in the time of the aforesaid Pope Gelasius, occurred the revelation of the archangel Michael on Mt. Gargano in Apulia. Later a wonderful church was built there; and it is said that at the same place many people gathered annually—not only Christians, but also non-believers, to invoke the holy angel with prayer.

Michael, the illustrious archangel of the Bible, whom Jews and Christians alike have given pre-eminence over all created spirits. All the might, majesty and radiance of Thrones, Dominations, Virtues and Powers, are centered on him. He is the chief over the celestial hosts, conqueror over the "great dragon that deceived the world." The legends which have grown out of a few mystical texts of Scripture, amplified by the fanciful disquisitions of the theological writers, give Michael three characters: (1) captain of the heavenly host, and conqueror of the powers of hell; (2) lord of souls, conductor and guardian of the spirits of the dead; (3) patron saint and prince of the Church Militant.

According to the Bible, when Lucifer, possessed by pride and ingratitude, refused to fall down and worship the Son of Man, Michael was selected to cast him down from heaven. Then he chained the revolted angels in mid-air, where they are to remain until the day of judgment, being in the meantime perpetually tortured by hate, envy and despair; for they beheld man whom they had disdained, exalted as their superior; above them they see the heaven they forfeited; beneath them the redeemed souls continually rising from earth, and ascending to the presence of God, from which they are shut out forever. To Michael it was given to sound the trumpet and exalt the banner of the Cross on the day of judgment; and to him likewise was assigned the reception of the immortal spirits when released by death. It was his task to weigh them in a balance (Dan. 5:27; Ps. 62:9). Those whose good works exceeded their demerits he presented before the throne of God; those found wanting, he gave up to be tortured in purgatory, until their souls had turned from crimson to the white of the snow. For this reason he is invoked in the hour of death. Lastly, when it pleased God to select from among the nations of the earth one people to become peculiarly his own, He appointed Michael to be president and leader over those chosen people. "At that time shall Michael stand up, the great prince who stands for the children of your people." (Dan. 10:13; 12:1). Christians, taking up and modifying these earlier Jewish traditions about Michael, believe that when the power of the synagogue was supposed to cease, and to be replaced by the power of the church, so that the Christians became the people of God, then Michael, who had been the great prince of the Hebrew people, became the prince and leader of the church militant in Christendom, and the guardian of redeemed souls against his old adversary, the Prince of Hell (Rev. 12:6,7). The worship of Michael originated in supposed visions or apparitions of him. East and West had their own particular angelic apparitions. Michael owes his popularity to three famous visions in the West: (1) In the city of Siponte, in Apulia, lived a rich cattle owner, named Galgano or Garganus. One of his bulls strayed from pasture and was found at the entrance of a cave on the summit of a mountain. Angry with the bull, the master ordered him slain, but the arrow shot at him by a servant, returned to the chest of him who sent it, and he fell dead. The master consulted the bishop, and the bishop after three days of fasting and prayer, beheld Michael in a vision, and from him the bishop learned that the servant had violated hallowed ground, and commanded that a church be erected on the spot. (2) When Rome was nearly depopulated by a pestilence, Gregory ordered a procession about the streets, singing the service since called the Great Litanies. On the third day of these processions Gregory had a vision of the Archangel Michael alighting on the summit of the tomb of Hadrian, and the sheath of his sword dripping with blood. And the pestilence ceased. The tomb has since been called the Castel Sant' Angelo ('Castle of the Angel'). (3) In the reign of Childebert II, Aubert, bishop of Avranches,

France, had a vision of Michael who commanded him to journey to an isolated rock in the Gulf of Avranches, then the terror of mariners, and erect a church to his honor on the highest point of the rock. This was done.

Epiphanius, the Pavian bishop, a man very learned in sacred and profane wisdom, was held in great esteem in these times by Theodoric, the king, because of his eloquence and piety. [Epiphanius, bishop of Ticinum (Pavia), flourished from 438 to 496].

German (Germanus) of Auxerre (Autissiodorensis) and Loup (Lupus) of Troyes (Trecharenus), bishops at this time (as some write) gave the churches much assistance by their learning and writing. [German (Germanus) of Auxerre, was one of the most eminent of the early saints of the Gallic church, and lived a little before the overthrow of the Western Empire. He was born at Auxerre about 376 CE, of good family, and at first followed the legal profession. Having embraced the Christian faith and entered the church, he was ordained deacon by Amator, bishop of Auxerre, and succeeded the latter on his death. He held the see from 418-449. He was eminent for his zeal against heresy, his success as a preacher, his holiness and the miracles he is said to have wrought. He made two visits to Britain. On the first visit he was sent over by a council with Loup (Lupus) of Troyes as his associate to check the spread of Pelagianism. His writings are unimportant. One of them, which is still extant, contains an account of the death of Vortigern, the British king]. Genevieve (Genoveva) the virgin, flourished at Paris. Her virginity was praised by the Lord through the testimony of Germanus. [Genevieve was a peasant girl born at Nanterre, a little village near Paris, in 421 CE, and in childhood was employed by a neighboring farmer to tend his sheep. In her early years she was already known for her piety and humility. German, passing through Paris, no sooner cast his eyes up on her, than he became aware, through divine inspiration, of her predestined glory. He hung round her neck a small copper coin marked with the sign of the cross, and consecrated her to the service of God. From that point on she regarded herself as separated from the world and dedicated to Heaven. At fifteen she renewed her vow to perpetual chastity. On the death of her parents she went to Paris where she lived with an aged kinswoman, and there her pious conduct rendered her an object of popular veneration. But there were those who did not look upon her with favor, and she had to undergo persecutions of man and of demons. After enduring maltreatment and condemnation at the hands of some of her fellow citizens, she was given an opportunity to prove the efficacy of her piety. For now Attila threatened to besiege Paris. When the people were about to flee, she entreated them to stay, giving them assurance of divine interposition. And suddenly came word that Attila had changed his order of march, and had withdrawn from the vicinity of the capital. The people fell prostrate at the feet of Genevieve, and from this time on she became the mother of the whole city. She is said to have wrought other miracles. She died at the age of 89, and was buried by the side of King Clovis and Queen Clotilde. And so this French maid became the patron saint of Paris].

Boethius (Boetius) Anicius Manilius Severinus, a very Christian man, and a consul, highly celebrated poet and philosopher, and son-in-law of Symmachus (Simachi), was held in high esteem at Rome at this time. But since he, as a true Christian, refused to agree with the Arian heretics in many matters, therefore by order of Theodoric he was sent into exile at Pavia after his father-in-law; and there he was afterward, at the instigation of the heretics, condemned to perpetual imprisonment. During this life of misery he invented several means of amusing himself; and being a highly learned man, he wrote many books and manuscripts. Finally, after having suffered imprisonment for a long time he was slain by order of the emperor Theodoric on account of his Christian faith in the reign of Justinus the Elder in the Year of Our Lord 520 at Pavia. And (as some say) he was entered in the book of saints as Saint Severinus. [Boethius, whose full name was Anicius Manilius Severinus Boethius, was a Roman statesman and author. He was born between 470 and 475 CE, and was famous for his learning, especially of Greek philosophy. He was consul in 510, and was treated with great distinction by Theodoric the Great. However, having incurred Theodoric's suspicions by advocating the cause of the Italians against the oppressions of the Goths, he was put to death by Theodoric in 524. During his imprisonment he wrote his celebrated work ('The Consolation of Philosophy'), in five books, which is composed alternately in prose and verse. The diction is pure and elegant, and the sentiments are noble and exalted. Boethius was the last Roman of any note who understood the language and studied the literature of Greece. He translated many of the Greek philosophers, especially Aristotle, and wrote commentaries upon them. In the ignorance of Greek writers that prevailed from the sixth to the fourteenth centuries, Boethius was looked upon as the great representative of philosophy, as Augustine was of all theology, and Virgil of all literature. But after the introduction of Aristotle's works into Europe in the thirteenth century, the fame of Boethius gradually died away].

Symmachus (Symachus), Roman patrician, senator, orator and philosopher, was highly esteemed at Rome in these times; he was distrusted by King Theodoric, who condemned him to exile at Pavia, where he was imprisoned for some time. He was called home from exile, and finally suffered death by martyrdom. By his wisdom and writings, this man greatly enlightened the Roman people. He wrote a book of epistles, in which, among other things, he said, Nature rejoices in the equality of things. [Boethius (see preceding paragraph and note) was brought up in the house of the aristocratic family of Quintus Aurelius Memmius Symmachus. In fact, Symmachus himself had been consul in 485 just before Boethius' father].

Fulgentius, by birth an African, bishop at Ruspe, and a highly learned doctor, flourished at this time. He and other Christians in Sardinia were sent into exile by Thrasimund, king of the Vandals, for protecting the Christian religion. He neglected nothing that pertained to the Christian faith, writing many and various books and manuscripts. [Fulgentius was bishop of Ruspe, a town in Numidia, about the year 508, and was expelled from his see by the Vandal Thrasimund].

Gennadius, the bishop, versed in the Greek and Latin tongues, edited a book of Christian teachings, in which was set forth everything necessary to one's salvation; and this, together with his teachings and morals, proved very beneficial to the Christian churches. [Gennadius, a Greek prelate, bishop or patriarch of Constantinople, was a presbyter of the church of Constantinople, and became bishop of that see in 459. He was one of those who pressed the emperor Leo I, the Thracian, to punish Timothy Aelurus ('the weasel'), who had occupied the see of Alexandria on the murder of Proterius, and his intervention was so far successful that Timothy was banished in 460.

He also opposed Peter Gnapheus ('the fuller') who, under patronage of Zeno, son-in-law of the emperor, and general of the Eastern provinces, had expelled Martyrius from the see of Antioch, and occupied his place. Gennadius honorably received Martyrius, who went to Constantinople, and succeeded in procuring the banishment of Peter in 464. Gennadius died in 471, and was succeeded by Acacius. Theodore Anagnostes ('the reader') has preserved some curious particulars of Gennadius, whose death he seems to ascribe to the effect of a vision, in which he saw the Devil, who declared that although things would remain quiet in his lifetime, his death would be followed by the devastation of the Church, or by the predominance of the Devil in the Church].

Hegesippus, the highly learned man, also brought no small measure of advantage to the churches of God by his writings. He also wrote the regulations for monasteries, and wrote beautifully the life of Severinus, the abbot. Victorius (Victorinus) of Aquitaine (Aquitanus), a famous astronomer, at that time redid when Easter was celebrated by the course of the moon, surpassing Eusebius and Theophilus in that matter.

Victorius (or Victorinus) of Aquitaine, who had been appointed by Pope Hilarius to undertake calendar revision, devised tables for calculating the time of Easter in 457. These tables introduced serious errors that weren't addressed for several centuries.

This paragraph is not in the German edition of the chronicle.

Faustus, a bishop among the Gauls, also wrote many and sundry fine books against the Arian heresy. [Faustus was a native of Brittany, and a contemporary and friend of Sidonius Apollinaris. Having passed his youth in the seclusion of a cloister, Faustus succeeded Maximus, first as abbot of Lerins, afterwards, in 472, as bishop of Riez in Provence, and died about 490. He wrote of a number of works on ecclesiastical subjects].

ILLUSTRATIONS

1. Earthquake, lightning, comet, and eclipse are one and all represented in a small woodcut. To the left is the comet, represented by a large six-pointed star, and from this proceeds a shaft resembling a cudgel, earthward. At the right is the moon; and there is a man in it, but the alleged eclipse is not indicated. In the center of the cut are storm clouds, from which flashes of lightning proceed. Below is a peaceable and desolate valley.

2. Michael, the archangel; he holds a scale in his left hand, a human being in each cup; in his right is an upraised sword, poised in judgment. The picture is apparently based on the supposition that on judgment day Michael will weigh the souls of men, consigning some to heaven, others to purgatory.

Folio CXLII recto

Ravenna is an ancient city. It was developed by the Ostrogoths. At one time it was a small town of the Sabines. Emperor Tiberius surrounded this city with walls, which are still in evidence. Because of its closed port it was called the Golden Gate. Now when Theodoric and the Goths came out of Thrace bringing with them their women and children and all their possessions, they finally besieged King Odoacer in this city of Ravenna; but due to the nature of the region this siege consumed more time than the Goths had anticipated; for this city lies on the sea and cannot be besieged very easily. Nor can it be entered readily from the landward side, for the Po River gives it a moat, and it is enclosed by various lakes and marshes. So the siege of the Goths extended itself for almost three years. They took possession of the city according to a treaty; and they furthered and developed it. King Theodoric, master of all Italy, Dalmatia, Hungary, Germany, and no small part of Gaul, lived at Ravenna for forty-two years. And he erected many tall buildings and churches there. Outside the walls may be seen a memorial erected by the same king to the memory of his daughter Amalasuntha. [See Folio CXLIII recto, below]. In it was built the cloister of Saint Mary, symbolically called the Rotunda, because of the high altar and the choir of twenty cloister people, who while singing according to the custom, are covered by a monolith on top of this rotunda. The emperor Valentinian spent many days there during thirty years of his reign. He enlarged the city, and subordinated to its bishop the bishops of twelve other regions. For a time this city was the seat of the Roman exarch; [Provincial governor under the Byzantine Empire]. but now it is subject to the Venetian council, and does not have very many inhabitants. In former times this city had many pious and learned men, namely, Apollinaris; [See Folio CXV verso, above]. Vitalus and his sons Gervasius and Protasius; [See Folio CXXIV recto, above]. also Urcinus; [Probably Johannes Ursinus, the physician]. all crowned with martyrdom. Pope John, of that name the seventeenth in number; [See Folio CLXXXI verso, below]. Peter, the Foricornelian bishop, who understandingly interpreted many of the Holy Scriptures. [Peter Chrysologus of Imola was chosen bishop of Ravenna. He is said to have found a certain amount of paganism in his new diocese and to have completely extirpated it. He often preached before the Augusta ('Empress') Galla Placida and her son Valentinian III. He appears to have died about 450 in Imola]. Cassiodorus, the Roman consul and historian of the epistles of the Ostrogothic kings, and who later retired to a monastery. [Magnus Aurelius Cassiodorus, distinguished statesman, and one of the few men of learning at the downfall of the Western Empire was born of an ancient and wealthy Roman family at Scylacium, in Bruttium. He enjoyed the confidence of Theodoric the Great and his successors, and under various titles conducted for many years the government of the Ostrogothic kingdom. At 70 he retired to the monastery of Viviera, which he had founded in his native province, and there he passed the last thirty years of his life in study. His most important work (), a collection of state papers, drawn up in accordance with instructions of Theodoric and his successors, is still extant. His is a summary of Universal History]. Guilielmus, [Guilielmus, also spelled Gwilhelmus (and anglicized as William). See CCXVI verso, below]. the physician, whom Peter Paul Vergerius highly praises as a most friendly and popular person. Also John (Iohannem), [See Folio CCXXXVI, below]. the highly learned grammarian and orator, of

whom Leonardus Aretinus testifies as being the first to reintroduce into Italy, after many years, the art and teaching of oratory as it now flourishes.

Ravenna, an important town in Gallia Cisalpina, on the river Bedesis, and about a mile from the sea, though it is now about five miles in the interior in consequence of the sea having receded all along the coast, was situated in the midst of marshes, and accessible in only one direction by land, probably by the road leading from Ariminum. The town laid claim to a high antiquity. Strabo mentions a tradition that Ravenna was founded by Thessalians (Pelasgians), and afterward it passed into the hands of the Umbrians. However, it long remained an insignificant place, and its greatness does not begin until the time of the Empire, when Augustus made it one of two chief stations of the Roman fleet. He not only enlarged the town, but caused a large harbor to be constructed on the coast, and this he connected with the Po by a canal called Padusa, or Augusta fossa. Ravenna suddenly became one of the most important places in northern Italy. However, in consequence of the marshy nature of the soil, the houses were built of wood; and since an arm of the canal was carried through some of the principal streets, communication was carried on to a great extent by gondolas, as in modern Venice. When the Roman Empire was threatened by the barbarians, the emperors of the West took up their residence at Ravenna, which on account of its situation and fortifications was regarded as impregnable.

Early in the fifth century, Honorius, alarmed by the progress of Alaric in the north of Italy, transferred his court to Ravenna. From this date to the fall of the Western Empire, in 476, Ravenna was the chief residence of the Roman emperors. Here Stilicho was slain; here Honorius and his sister Placidia lived and quarreled; here Valentinian III spent the greater part of his life; here Majorian was proclaimed; here the little Romulus donned the purple robe; here in the pinewood outside the city his uncle Paulus was decisively defeated by Odoacer, who made Ravenna his chief residence. Theodoric's siege of Ravenna lasted for three years (489-492); ten days after his entry into the city he killed his rival at a banquet in the palace of the Laurel Grove.

After the fall of the Western Empire, Theodoric also made this city the capital of his kingdom. His reign marked another era of magnificence. In the eastern part of the city he built a large palace. The massive mausoleum of Theodoric stands still perfect outside the walls near the northeast corner of the city. It is circular internally and decagonal externally, in two stories, built of marble blocks, and surmounted by an enormous monolith, brought from the quarries of Istria and weighing more than 300 tons. It has been converted into a church dedicated to the Virgin.

After the overthrow of the Gothic kingdom by Narses, Ravenna became the residence of the exarchs or governors of the Byzantine Empire in Italy, until the Lombards took the town in 752. The modern Ravenna stands on the site of the ancient town.

The author's statement that at one time Ravenna was a small Sabine town is undoubtedly borrowed from Pliny (III.15.20); but the statement is altogether improbable and inexplicable. Strabo gives it an Umbrian origin, and he gives his reasons. When Ravenna received a Roman colony, we do not know. Strabo does not mention the time, and we have no other means of knowing. All we can be reasonably sure of is that this Umbrian town on the verge of Cisalpine Gaul received a Roman colony not before 268 BCE, when Ariminum (now Rimini) was occupied.

The chronicler's vague statement that the town was known as the Golden Gate may refer to the gate built by Claudius, called the Porta Aurea ('Golden Gate'), which was not destroyed until 1582.

Beside the empty tombs of Galla Placida and Theodoric stands the great sarcophagus of Dante Alighieri, who spent the last four years of his life at Ravenna and died there in 1321. It is there that his dear friend Giotto painted his famous portrait. Strange that the chronicler, who informs us that "in former times this city had many pious and learned men," (a number of whom are now buried in the past, he mentions), does not even name Dante in his story of Ravenna. It is largely as his home and final resting place that one thinks of the city today. A very brief biography of Dante is given at Folio CCXXIII *recto*, below.

Folio CXLII *verso*

Year of the World 5693 | Year of the Christ 494

Symmachus, a native of Sardinia, was elected pope upon the death of Anastasius, but not without considerable dissension. Some of the clergy elected Symmachus; but the others elected Laurentius. In consequence there followed a great tumult and division in the Roman senate and among the people; and as a natural consequence a council was assembled at Ravenna. After considering the matter, Symmachus was confirmed in the office under a decision dictated by King Theodoric. Then, in the exercise of great kindness, Symmachus made of Laurentius a bishop of Nicotera. Symmachus drove the Manichean heretics out of Rome, and burned their books publicly. He also beautified many churches and built some entirely new from the ground up. For the poor he built houses near Saint Peter's and Saint Paul's, and he provided the people with necessities; for he was a lover of the poor; and he released those who suffered in prison. He ordained that the Gloria in Excelsis Dei should be sung on Sundays or on the days of the martyrs; and he neglected nothing that pertained to the honor of the Almighty God. He died and was buried in the Basilica of Peter on the 14th day of the Kalends of August after having sat 15 years, 6 months and 22 days; and at that time the chair rested 7 days. [Symmachus, pope from 498 to 514, succeeded Anastasius II, and was himself followed by Hormisdas. He was a native of Sardinia, apparently a pagan convert, and was in deacon's orders at the time of his election. The choice was not unanimous, another candidate, Laurentius, having the support of a strong Byzantine party; both were consecrated by their friends, one at the Lateran church, the other at St. Mary's. A decision was obtained in

favor of Symmachus from Theodoric, to whom the dispute had been referred. However, peace was not established until 505 or 506, when the king ordered the Laurentian party to surrender the churches of which they had taken possession. An important incident in the controversy was the decision of the "palmary synod." The remainder of his pontificate was uneventful].

The Fifth Schism arose between Symmachus and Laurentius, as above stated. But four years later, some of the clergy, by the help and assistance of Festus and Probinus, the consuls, recalled Laurentius. In consequence of that the king sent Peter, the bishop of Altinum [Modern Altino]. to Rome to drive out both of them, and to occupy the papal chair himself. However, Symmachus defended himself against these accusations before a council; and he secured the unanimous decision that the aforesaid Laurentius and Peter were guilty of all the evil and should be exiled. In consequence such uproar arose at Rome that many of the priesthood, as well as the people, and holy virgins were slain. In this dissension Gordianus, the priest, was also killed. This persecution would not have ended if Faustus, the consul, had not sympathized with the priesthood against Probinus and resorted to arms.

Pope Hormisdas (Hormisda), of Campania, at the beginning of his papacy, and according to admonition of Theodoric, also held a national council, which by unanimous decision condemned the Eutychian heretics. In the same assembly many laws were passed: Firstly, that from this point on no public penitents could attend consecrations; also that weddings of Christians were to be held publicly and not privately; that no altars be erected in consecrated churches without special permission of the bishop. This man reconciled the Greeks, reduced the number of the clergy, and received from the French king a costly gift, and the same from the emperor Justinus. King Theodoric richly endowed St. Peter's Church. And so pope, emperor, and king vied with each other in making gifts to the churches. Hormisdas died and was buried in the Basilica of Peter on the 8th day of the Ides of August after sitting (in office) nine years and 18 days. The chair then rested six days. [Hormisdas, pope from 514 to 523, a native of Campania, engineered the reunion of the Eastern and Western churches which had been separated since the excommunication of Acacius in 484. After two unsuccessful attempts under the emperor Anastasius I, Hormisdas was able to come to an understanding in 518 with his successor Justin. Legates were dispatched to Constantinople; the memorial of the schismatic patriarchs was condemned; and union was resumed with the Holy See. Hormisdas secured Dionysius Exiguus to translate the Apostolic Canons and also renewed the so-called Decretum Gelasianum ('Gelasian Decree')].

John (Iohannes), first pope of this name, out of Tuscany (Thuscus), an industrious promoter of the Christian religion, drove out the Arians and gave their churches to the true Christians. This greatly distressed King Theodoric, who sent Pope John and others to Justinus, requesting that the churches of the Arians be restored, or he would destroy all Christian churches. But as these messengers could not move Emperor Justinus, they begged him in tears to have mercy and not cause the downfall and destruction of Italy. When John returned and reported this to Theodoric at Ravenna, he was thrown into prison; and there he died after having sat two years and 8 months. The chair then rested 58 days. [John I, pope from 523 to 526, Tuscan by birth, was consecrated on the death of Hormisdas. Theodoric sent him to Constantinople on an embassy to Justin to secure toleration to the Arians. On his return Theodoric had John arrested on the suspicion of having conspired with Emperor Justin. He died in prison on May 18 of neglect and starvation. His body was then transported to Rome and buried in the Basilica of St. Peter. John I is depicted in art as looking through the bars of a prison or imprisoned with a deacon and a subdeacon].

Year of the World 5713 | Year of Christ 514

Felix, the fourth pope of that name, cursed the patriarch of Constantinople who had wandered from the faith. As a good and pious man he erected many buildings at Rome, in particular the Church of Cosimo and Damiano, which is still to be seen there. He ordained that the sick were to be anointed before death. After he had consecrated many priests, deacons and bishops, he died and was buried in the Basilica of Peter on the fourth day of the Ides of October. [That is, October 11]. He sat four years, two months and thirteen days. At that time the chair rested three days. [Felix IV was raised to the papacy in 526 by the emperor Theodoric. The serious riots over his election led him on his deathbed to nominate as his successor the archdeacon Boniface, later Pope Boniface II. But his proceeding was contrary to all tradition and roused much opposition. Felix built the church of Saints Cosimo and Damiano, near the Via Sacra. He died in September 530].

Folio CXLIII *recto*

Justin (Justinus) the Elder attained to the sovereignty 518 years after the incarnation of the Lord. He proved himself an earnest devotee and protector of the true Christian faith. Before long he sent his messenger to the pope to confirm the authority of the papal see and to assure peace to all the churches. To this emperor, Hormisdas the pop, sent the bishop and holy man Germaine (Germanus) concerning lapses in the faith; and he was kindly received; and through him many doubting persons were strengthened in the faith. He attained to the reputation of an industrious administrator of the faith, and through him the heretics were extinguished; and most important of all, all the Arians were driven out of Constantinople and their churches given over to the true faith. Therefore King Theodoric, as previously stated, persecuted Symmachus and Boethius, the Romans, and also Pope John. But divine vengeance quickly punished this cruel persecution, for on the 98th day after this event Theodoric died. His soul was seen between Pope John and Symmachus, the consul, by a hermit in the island of Lipara, sailing in the harbor of idolatrous god Vulcan not far from the residence of the hermit, and drowned. But after Justinus became a very old man and had carried the cares of the empire for eleven years, and had appointed Justinian (Iustiniano), his sister's son to the sovereignty, he rested in peace at Constantinople. [Justin (Justinus) I, East Roman Emperor, 518 to 527, was born in 450 in Asia. He rose to commander of the imperial guards of Anastasius. On the latter's death in 518 Justin succeeded in securing his own election. Being ignorant even of the rudiments of letters, Justin entrusted the administration of state almost entirely to his quaestor Proclus and to his nephew Justinian. In 519 he effected a reconciliation of the Eastern and Western churches after a schism of 35 years. In 522 he ceded

to Theodoric the right of naming the consuls. On April 1, 527, enfeebled by an incurable wound, he made Justinian his colleague; on August 1st he died].

Clovis (Clodoneus), the first Christian king in France, attained to the sovereignty after the death of his father Childeric, and he reigned for 30 years. He was a mighty warrior, and for wife he won Clothilda (Crothildem), the daughter of Chilperic, king of Burgundy; for when he learned that this same Clothilda was beautiful, and that she excelled all other young maidens of her age in virtue, knowledge and rearing, he secretly sent messengers to find out whether she would marry him. She was informed of the king's renown and the mightiness of his empire; and she assented, but upon condition that as she was a Christian, he should also become one. And although Clovis promised her that after talking the matter over he would receive baptism, yet because of his position he did not keep his word. However, he permitted his two sons by her to be baptized. Before long he began a war against Gundobaldus, his wife's uncle, and the Burgundians; and in that war he took several cities. But the war was ended through his wife. And then he undertook a war against the Germans, who sent forth against him forces and arms not unequal to his own. But when in battle he saw his men in flight, he thought of the promise which, in spite of many reminders from his wife, he had failed to perform; and he attributed his defeat to this remissness on his own part. In consequence of that he praised the God of Heaven and Earth, whom his wife worshipped, and vowed that he would fulfill his promise should his forces defeat the enemy and attain the victory. Then his fortune turned to such an extent that the scattered and fleeing Franks drove the enemy into flight. When he returned home he, together with all his Franks, were baptized by Saint Remigius, the bishop, in the twenty-fifth year of his reign; and before long the kingdom of the Franks prospered, and the cause of the Christians was furthered. The Arians were driven out and the Christians reinstated. And the city of Paris was made the capital of the kingdom. [Clovis (Chlodovech in Frankish, Latinized as Chlodovechus, eventually transformed into Latin Ludovicus and, finally, French Louis), king of the Sabian Franks, was the son of Childeric I, whom he succeeded in 481 at the age of 15, but on his history until 486 the records are silent. In 486 he attacked Syagrius, a Roman general, who after the fall of the Western Empire in 476, had carved out for himself a principality south of the Somme. Being defeated Syagrius sought refuge with the Visigothic king Alaric II, who handed him over to the conqueror. It appears that Genevieve defended the town of Paris against Clovis for a long period. In 493 Clovis married a Burgundian princess, Clotilda, niece of Gundobald and Godegisil, joint kings of Burgundy. She was a Christian, and earnestly desired her husband's conversion. He allowed his children to be baptized, but himself remained a pagan until after the war against the Alamanni, who at the time occupied the country between the Vosges and the Rhine, and the neighborhood of Lake Constance. Clovis attacked and defeated them in the plain of the Rhine. The legend is that in the thickest of the fight Clovis swore he would be converted to the God of Clotilda if that God would grant him victory. After subduing a part of the Alamanni, he went to Reims, where he was baptized by Remigius on Christmas Day 496, together with 3000 Franks. From that time the orthodox Christians in the kingdom of the Burgundians and Visigoths looked to Clovis to deliver them from the Arian kings. Clovis seems to have failed in the case of Burgundy, which was at that time torn between the rivalry of Godegisil and Gundobald. The former appealed to Clovis, who defeated Gundobald; but he had to retire without conquests. Immediately after his departure, Gundobald slew Godegisil and seized the Burgundian kingdom. Clovis was more fortunate with the Visigoths. By 506 he had completely subjugated the Alamanni. Now he marched against the Visigothic king, Alaric II in spite of the efforts of Theodoric, king of the Ostrogoths, to prevent war. The entire Visigothic kingdom as far as the Pyrennes was added to the Franks' empire, with the exception of Septimania, which, together with Spain, remained in the possession of Alaric's grandson, Amalaric, and Provence, which was seized by Theodoric and annexed to Italy. The last years of his life Clovis spent in Paris, which he made the capital of his kingdom. Here he built the church of the Holy Apostles, known later as the church of St. Genevieve. By murdering the petty Frankish kings who reigned at Cambrai, Cologne and other residences, he became sole king of all the Frankish tribes. He died in 511].

Amalasuntha (Amalasiumtha), daughter (of Theodoric) and now a widow, upon the death of Theodoric, the king of the Goths, who left behind no male heirs, inherited the kingdom with her son Athalaric. Since Athalaric was very young, all the cares of government rested upon the queen. She concerned herself with giving the child an education and training in good manners. She governed with earnestness to maintain their rule over the Goths, and beyond usual feminine custom employed wisdom and prudence. She corrected her father's bad laws and restored to the children of Boethius and Symmachus their paternal inheritances which had been forfeited to the public treasury. But when the Goths proposed that their king should be taught chivalrous practices rather than letters, Athalaric, on account of the reckless abandon of his sexual life, contracted many illnesses and died at the age of seventeen. Amalasuntha, therefore, associated her friend Theodahad (Theodatum) with her in the government. He was very learned, but sluggish and slow in business and in the handling of civil affairs. Although he was taken into the sovereignty through the kind solicitation of the queen, he was ungrateful, causing her to be made a prisoner and sent away. By such faithlessness he distressed many Goths. Later he caused the queen to be slain, taking her daughter to wife and as an associate in the sovereignty. He reigned with her not over five years. [Amalasuntha, queen of the Ostrogoths (d.535), daughter of Theodoric their king, was married in 525 to Eutharic, an Ostrogoth who had previously lived in Spain. Her husband died, apparently in the early years of their marriage, leaving her with two children, Athalaric and Matasuentha. On the death of her father in 526 she succeeded him at Ravenna, acting as regent for her son; but being herself deeply imbued with the old Roman culture, she gave to that son's education a more refined turn than suited her Gothic subjects. Conscious of her unpopularity she banished and later put to death three Gothic nobles suspected of intriguing against her rule, and at the same time opened negotiations with the emperor Justinian with the view of removing herself and the Gothic treasure to Constantinople. Her son's death in 534 made but little change in the situation. Amalasuntha, now queen, invited her cousin Theodahad to share her throne. Notwithstanding a varnish of literary culture, he was a coward and a scoundrel. He fostered the disaffection of the Goths and either by his orders or with his permission Amalasuntha was imprisoned on an island in the Tuscan lake of Bolsena, where in the spring of 535 she was murdered in her bath].

Dionysius, an abbot, a highly learned man, who was praised at that time at Rome for his computus, that is, he composed with amazing skill the calculation for when Easter will occur. [The computus ('computation') is the calculation of the date of Easter in the Christian calendar, one of the most important computations of the Middle Ages. Dionysius Exiguus (his surname means 'very small' or 'meager',

i.e., 'humble'), was a monk who took the existing Alexandrian computus and converted it from the Alexandrian calendar into the Julian calendar. His computus only lasted for 95 years. His greatest legacy was the creation of the Anno Domini ('in the Year of the Lord', or, better known in its abbreviation A.D.) era, which became widespread after the Venerable Bede employed it to date the events in his , written in 731].

Severinus, the bishop of Trier, a man distinguished for every kind of holiness was famous at this time. And Saint Victorinus, bishop of Marseilles, who released the son of the king of Persia from the Devil; and Euthierius, bishop of Lyons.

Folio CXLIII verso

The Third Aurelian Council was undertaken at this time at the order of King Clovis (Clodovei). This is said to have been called by St. Mellaninus; and so also, four other councils are said to have been held in this city (Aurelia), according to those versed in ecclesiastical jurisprudence. [King Clovis no doubt owed a great measure of his success to his alliance with the church. He took its property under his protection, and in 511 convoked a council at Orleans, the canons of which have come down to us. But while protecting the church, he maintained his authority over it. He intervened in the nomination of bishops, and at the council of Orleans it was decided that no one, save a son of a priest, could be ordained clerk without the king's order or the permission of the count. Orleans was an early trading post among the Gauls. The Romans called it Genadum. In the fifth century it had taken the name Aurelianum from either Marcus Aurelius or Aurelian; and thus the chronicler speaks of the city as Aureliensis in the first Latin edition. The German translator has carried the word over in this form].

Arthur, king of the Britons, at this time (as it is said) attained to the sovereignty. He was a renowned, warlike, and very strong man. He had the most beautiful armor, as well becomes such a king. On his head he wore a golden helmet, upon which a dragon was engraved. He ordered a golden shield upon which was an image of the Mother of God; so that he might at all times have her before him as a spokeswoman in all matters. He also had a broad, long lance to be carried with him wherever he went; and a sword, with which he slew four hundred and sixty men in a single battle. They say he was a good Christian and an augments of the faith, and the conqueror of many kingdoms. At last, after having overcome many enemies in battle, he too was wounded and transported to an island; and there he disappeared, and was never seen again. And it is said of the Britons that they have been waiting for his return up to the present time.

Arthur, British king, and subject of the Arthurian Legend, is represented by Nennius in his *Historia Britonum* as a Christian warrior leading the kings of Britain against the Saxon kings of Kent. He enumerates 12 battles, of which the eighth battle was on the castle Guinnon, "in which Arthur bore the image of St. Mary the ever-virgin upon his shoulder, and the pagans were turned to flight. . . The twelfth battle was on the Mount of Badon, in which fell 960 men in one day at a single onset of Arthur; and no one overthrew them but he alone, and in all the battles he came out victorious." There is no other record of these twelve battles, but Gildas who, writing in 550, without speaking of Arthur, mentions the battle of Mount Badon as taking place on the day of his birth, which would be c. 516. We may, therefore, conclude that a man named Arthur was born about the end of the fifth century, and that he was the general of the royal armies fighting in South Britain.

Of course, opinions differ as to whether such a character as Arthur ever lived. While the idea of a king Arthur whose dominions extended beyond the confines of the British Isles is now generally rejected, we may probably accept as a fact the existence of a chieftain of mixed Roman and British parentage, who learned the art of war from the Romans, and successfully led the forces of the British kings against the Saxon invaders. He was not a king, but a general of the royal armies. There is a hypothesis that he was betrayed by his wife and a near kinsman, and fell in battle. These meager facts constitute the historical nucleus about which his legend is woven. Yet he may simply be but a survivor of prehistoric myth, a hero of romance, and a fairy king. In his mystic character he slays monsters—the boar torch, the Giant of Mont St. Michel, the Demon Cat of Losanne. Andre de Coutances tells that Arthur was really vanquished and carried off by the Cat, but that one ought never to tell that tale before the Britons.

Cassiodorus, a monk of Ravenna and a highly learned man, was held in great esteem at this time because of his celebrated learning. At first he was a Roman consul, but later, moved by the Holy Spirit, he left the world, devoting himself to a monastic life. Before that he was the chancellor of Theodoric, king of Italy, and in the king's name wrote numerous letters to many persons concerning temporal affairs. As a mental exercise he wrote an excellent interpretation of the Psalter. Later he also compiled a chronicle of the popes and emperors, in which he wrote many things about his contemporary, King Theodatus of Ravenna; also a book on the understanding of the soul and a book on orthography. [Cassiodorus. See Note to Folio CXLII *recto*, above].

Priscian (Priscianum), a very learned man and philosopher of Caesarea, highly versed in the Greek and Latin tongues, flourished at Constantinople at this time. And as he was regarded as a prince among scholars in the first of the liberal arts, called grammatica, he wrote a very useful booklet upon this same art for the use and instruction of those who wished to grasp the Latin tongue. He also wrote other excellent books. [Priscian (Priscianus Caesariensis), celebrated Latin grammarian, lived around the year 500. His title Caesariensis points to Caesarea in Mauretania. Priscian was quoted by several writers in Britain in the 8th century (e.g., Bede and Alcuin). There is hardly a library in Europe that did not and does not contain a copy of his great work, , and there are about a thousand copies of it in manuscript. The first printed edition was put forth in Venice in 1470. The book is a systematic exposition of Latin grammar. It is divided into 18 books, of which the first 16 deal mainly with sounds, word-formation, and inflexions. The last two, which form about one-third of the whole work, deal with syntax. He has also preserved to us numerous fragments of the works of other writers, which otherwise would have been lost. He also wrote a number of other books].

Arator, cardinal of the holy Roman Church, and a laureate poet, was in wonderful renown at this time by reason of his art. Among the works born of his intelligence and skill are the Acts of the Apostles in rhymed verse; and he wrote other elegant things. [Arator, Christian poet of Liguria, lived during the sixth century. He practiced as an advocate and held in influential position at the court of Athalaric. About 540 he took orders. His , written about 544, was much admired in the Middle Ages].

Brandanus, holy abbot of Hibernia, was held in great esteem at this time for his piety and learning. He was a father to 3000 cloister-men, and of him many wonderful things have been written. [Brendan, Brandan or Brandon (Brandanus in the) (c. 484-578), Irish saint and hero of a legendary voyage in the Atlantic, is said to have been born at Tralee in Kerry in 484. Medieval historians usually call him Brendan of Clonfert, or Brendan son of Finnloga, to distinguish him from his contemporary Brendan of Birr (573). Little is known of the historical Brendan, who died in 578 as abbot of a Benedictine monastery which he had founded twenty years previously at Clonfort in Eastern Galway. The story of his voyage across the Atlantic to the "Promised Land of the Saints," afterward designated "St. Brendan's Island," ranks among the most celebrated of the medieval sagas of western Europe. Its traditional date is 565-573. The legend is found in prose and in verse, as well as with many variations in Latin, French, English, Saxon, Flemish, Irish, Welsh, Breton, and Scottish Gaelic. The oldest extant version of the legend is the 11th-century].

Sidonius Apollinaris flourished at this time. In the city of the Averni [Auvergne]. he was promoted from governor to bishop. As a layman he was noble, well practiced in learning, and was a well informed man. He wrote many difficult epistles. [Sidonius Apollinaris was born at Lugdunum (Lyons) c. 431. At an early age he married Papianilla, child of Flavius Avitus, and upon the elevation of his father-in-law to the imperial dignity (456) he accompanied him to Rome, and celebrated his consulship in a poem still extant. Avitus raised him to senator, and nominated him prefect of the city. But the downfall of Avitus clouded the fortunes of Sidonius, who having been shut up in Lyons, and having endured the hardships of the siege, purchased pardon by a complimentary address to the victorious Majorian. The poet was not only forgiven, but rewarded with a laurelled bust, and with the title of count. After passing some years in retirement during the reign of Severus he was dispatched to Rome (467) as an ambassador from the Arveni to Anthemius, and on this occasion delivered a third panegyric, in honor of a third prince, for which he was raised to the rank of patrician. This was followed by still another honor; for though not a priest, the vacant see of Clarendon, in Auvergne, was forced upon him in 472. During the remainder of his life he devoted himself to the duties of his sacred office, resisting the progress of Arianism. His extant works are: (1) , 24 in number, composed in various measures and on various subjects; (2) , containing 147 letters addressed to a wide circle of relatives and friends on topics political, literary and domestic, but seldom on ecclesiastical subjects].

Bridget (Brigida), a very holy virgin of Scotland, born of Christian and noble parentage, illustrious during the reign of Justinus the Elder for her piety and miraculous works. From childhood she was entirely devoted to virtuous things, and particularly to chastity, modesty, sobriety, and moderation. At one time her mother sent her forth to collect butter from cow's milk; but she gave it to the poor. When her mother demanded the butter, Bridget fell to prayer; after which she had more (butter) than her fellow-workers. When her parents wished to marry her off, she praised God for her crown of virginity. On one occasion, during the harvest, the rain overflowed all the land. However, in her field not a drop of water fell. Of the water she made beer; of the stones, she made salt. She gave sight to a person born blind; and she also worked other miracles. [Bridget (Brigida) (453-523), one of the patron saints of Ireland, was the daughter of a prince of Ulster. According to legend, she and her mother, who was a bondmaid, were sold to a wizard, who brought up the little girl, and on being converted to Christianity by her, he restored her freedom. She returned to her father's house, where she gave many of his goods to the poor, and on her refusal to marry, he tried to sell her to the king of Ulster. The king was so struck by her piety that he freed her from parental control and she founded a church and monastery at Kildare. She died February 1, which is celebrated as her feast day].

Folio CXLIII recto

Benedict (Benedictus), an Italian abbot, and father of all the people in the monasteries, at this time assembled all the scattered monks, and by inspiration from the Holy Spirit introduced order into their lives. He was born of a noble family in the country town of Nursius (Norica), highly celebrated for its privileges, but chiefly because of Saint Benedict. There he spent his life observing good morals and indisposed to worldly pleasures. He was sent to Rome to study the liberal arts and letters; but when he noted that many persons were misled into error through these arts, he drew back the foot he had set forward into the world. In his zeal to please the Lord alone, he scorned the study of letters, left his father's house, estate and possessions, and lived unknown for some time with the hermits in the wilderness. He came to a place forty miles from Rome, and there he lived in a small cave for three years, unknown to anyone except a monk named Romanus. There he led a strict and hard life, subject to many temptations; but about all this he remained silent. In addition to his virtue this most holy man was endowed with the spirit of prophecy by which he revealed many future events and hidden things. Then Totila, the king of the Ostrogoths, heard of this man's virtue and strength, he desired to learn something of his piety; so he put on the clothes of a servant, and clothed his servant in regal robes. But Benedict, in his wisdom, recognized the king clad in the apparel of a servant, invited him into the monastery, and thus prophesied his future: You will reign nine years, and die in the tenth; and the king held him in high esteem. Benedict also gave many other proofs of his holiness, particularly concerning a glass in which the brethren had mixed poison intended for him. Over this he made the sign of the cross, and the glass broke. Finally he died in the Year of Salvation 536.

The Order of the Benedictine Brothers had its origin not far from the city of Aquinas in the Abruzzi, on Mount Cassino, where formerly the city of Cassina was located, and where later the universally renowned monastery of Cassino was later built. After the erection of this monastery Saint Benedict gave the inmates a fundamental Rule by which to live wisely, whereas previously many of these people had lived in isolation. After this saint had lived as a hermit for a long time, and had distinguished himself by his virtue and miracles, many people gathered about him in the service of God; and he soon built twelve monasteries and provided them with inhabitants. And he gathered about him many disciples by whose aid he conquered almost all the world. Out of this holy man's illustrious Order emanated

many pious and learned men. Although he first gave his Rule to the Black Monks alone, it was subsequently adopted by others. From his Order are said to have come 24 popes, 173 cardinals, 1464 archbishops, 15,070 distinguished abbots, and as Pope John XXII writes, 5,555 canonized and elevated monks.

Scholastica, sister of Saint Benedict, was given over to God from childhood. Her brother usually visited her once a year. On one occasion, after they had spent the day together in praising God and discussing holy matters until evening, and Benedict had received his meal and was about to return to his monastery, his sister, the pious nun, bade him to stay awhile longer and to speak to her of the joys of heavenly life. And when he told her that he did not wish to be absent from his cell, there ensued in response to Scholastica's prayers such a downpour and storm, that with his brethren, he was not able to pull his feet out of the mired earth. And so they consumed the entire night in holy conversation and spiritual intercourse. On the following day Benedict returned to his monastery, and when, after the expiration of three days, he opened his eyes in his cell, he saw his sister's soul, in the form of a dove, ascending to heaven.

Benedict (Benedictus) was born of a noble family in the little town of Norica, in the Duchy of Spoleto, about 480. He was sent to Rome to study literature and science, and gave hopes of becoming a distinguished pleader. But, while yet a boy, he became disgusted with the profligacy of his fellow-students, and the evil example about him drove him to the opposite extreme. The religious enthusiasm of such men as Jerome and Augustine led him into a hermitage at the age of 15. Leaving Rome, he fled to a wilderness about forty miles away, and there he met the hermit Romanus, who supplied him with food during the three years that Benedict spent in a cavern. During his solitary life he was subjected to many temptations. Soon the fame of the young man extended through the neighborhood, and shepherds and four villagers brought their sick to his cavern to be healed. A neighboring society of hermits asked him to become their head. Knowing something of the morals and manners of this community, Benedict at first refused. He only yielded after much persuasion, and in the hope of reforming the abuses which had crept into their monastery. But the strictness of his life filled these perverted men with envy and alarm, and while he was there, one of the men attempted to poison him in a cup of wine. Benedict, on the cup being presented to him, blessed it as usual, making the sign of the cross. The cup instantly fell from the hands of the traitor, was broken, and its contents spilled on the ground, a scene often represented in Benedictine convents. Benedict thereupon arose, and telling the monks they must provide themselves another superior, he left them and returned to his solitary cave at Subiaco, where he dwelt alone. But now Subiaco was no longer a "desert," for it was crowded with the huts and cells of those whom the fame of Benedict's sanctity, his virtues, and his miracles, had gathered about him. To introduce order and discipline into the community, he directed them to construct twelve monasteries, in each of which he placed twelve disciples, with a superior over them. Many had come from Rome and other cities, among them two Roman senators, Anitius and Tertullus, bringing their infant sons Maurus and Placidus, with the earnest request that Benedict educate them in the ways of salvation. And he took them under his special care. The community increased in number and renown, and in brotherly charity and holiness of life. Of course there were temptations and jealousies, but these were overcome by Benedict.

In a consecrated grove, near the summit of Mount Cassino, stood a temple to Apollo, who was still worshipped, for paganism had not yet been completely banished from Italy. Benedict traveled to the neighborhood of the Mount, and preached Christ to the people. And they were converted, broke the image, threw down the altar, and burned the grove. On this spot Benedict built two chapels, one in honor of St. John the Baptist, model of the contemplative life; the other in honor of St. Martin of Tours, for the active religious life. Then, higher up on the mountain he laid the foundation of that celebrated monastery which has ever since been regarded as the parent institution of their Order. Here was promulgated the famous Rule which became the general law of the monks of Western Europe, and which gave monasticism its definite form. To the rule given the cenobites of the East (poverty, chastity, and obedience), Benedict added: (1) Manual labor for seven hours per day; (2) the vows were to be made perpetual.

Toward the close of his long life Benedict was consoled for many troubles by the arrival of his sister, Scholastica, who had already devoted herself to a religious life, and now took up her residence in a retired cell about a league and a half from the convent. She emulated her brother's piety, and although it does not appear that she took vows, she was generally considered the first Benedictine nun. When she followed her brother to Mt. Cassino, she drew about her a small community of pious women; but nothing more is recorded of her, except that her brother visited her once a year. On one occasion, legend says, after they had conversed on spiritual matters until late in the evening, and Benedict was about to depart, his sister entreated him to remain awhile longer; but he refused. She prayed heaven to interfere and make it possible for her brother to stay longer; and immediately a furious storm came about, delaying Benedict's departure until late in the evening. It was a last meeting, for Scholastica died two days later; and in his cell Benedict beheld her soul ascending to heaven in the form of a dove.

The miracles attributed to Benedict are numerous. In the year 540, he was visited by Totila, king of the Goths, who prostrated himself at his feet, entreating his blessing. Benedict reproved him for his cruelties in Italy; and from that time on the ferocious Goth showed more humanity than he had previously. Shortly after this visit Benedict died of a fever that had seized him while attending the poor of the neighborhood. He died on March 21, 543.

ILLUSTRATIONS

1. Benedict, founder of the Benedictine Order of monks, is represented by a full length woodcut. He is clad in a cap and voluminous habit, a crosier in his right hand, a book in his left. Upon the book rests the poisoned cup offered him by one of the brethren. In it writhes a serpent.

2. Monastery of Cassino, founded by Benedict, is represented by a woodcut which covers almost a quarter of a page. The architecture of the buildings within the monastery walls is nondescript. This is the first woodcut of a monastery to appear in the Chronicle, and is later

repeated for like institutions.

3. Scholastica, sister of Benedict, represented by a small woodcut here used for the first time. She appears in the garb of a nun, book in hand. She raises the forefinger of her right hand, as though in blessing.

Folio CXLIII verso

Boniface, the second pope of that name, a Roman whose father was Sigisbald (Sigisbundo), was pope after Felix, during the reign of Emperor Justinian; and (as some say) he was not elected without dissension and division; for Dioscorus was elected in Felix's place. In this uproar the clergy were troubled for twenty-eight days, but the situation was finally relieved by the death of Dioscorus. This Boniface ordained that no one should nominate his own successor to Episcopal office; which was afterwards confirmed by many popes. He ordained that on the third day after the death of a pope, a new one should be installed. He segregated the clergy from the people when the godly office was being celebrated. He also forbade the summoning of a bishop before a lay judge, whether in civil or criminal matters. And when he had sat two years and two days he died and was buried in the Basilica of Peter. And the chair then rested for two months. [Boniface II (Bonifacius), pope from 530 to 532, was by birth a Goth, and he owed his election to nomination by his predecessor Felix IV, and to the influence of the Gothic king. The Roman electors had opposed to him a priest of Alexandria, called Dioscorus, who died a month after his election, and thus left the position open for Boniface. Boniface endeavored to nominate his own successor, thus transforming into law, or at least into custom, the proceedings by which he had benefited, but the clergy and the senate of Rome forced him to cancel this arrangement].

Year of the World 5723 | Year of Christ 524

John (Iohannes) the Second, pope, a Roman whose father was Projectus, was pope during the time of the emperor Justinian. In the beginning of his episcopacy he condemned the bishop Anthimus for his lapse into the Arian heresy. The emperor Justinian, to honor the Roman see, at this time sent two bishops to Rome with gifts with which to greet the Roman pope, these same gifts to be laid up as offerings at the Church of the Blessed Peter; namely, a golden cup set with jewels and weighing six pounds, two silver cups of twelve pounds and two silver chalices of fifteen pounds, This John (of whom historians have little to say) died after he had created fifteen priests and twenty-one bishops. He was buried in the Basilica of Peter on the sixth day of the Kalends of June. He sat two years and four months. The chair then rested six days. [John II, pope from 533-535, succeeded Boniface II. At the instance of Justinian he adopted the proposition unus de Trinitate passus est in carne ('one of the Trinity suffered in the flesh') as a test of the orthodoxy of certain monks accused of Nestorian tendencies].

Pope Agapetus (Agapitus), a Roman whose father was Gordian, was made pope, and presently was sent by King Theodahad (Theodato) to the emperor Justinian to appease his wrath against Theodahad because the latter had caused Amalasuntha, mother of King Athalaric, to be exiled and slain. But as Agapetus was honorably received by the emperor and succeeded in making peace, he was asked by the emperor to confirm the doctrine of the Eutycheans. But as this holy man opposed this, the emperor threatened him; in consequence of which Agapetus said, I wished that I might come to the most Christian emperor Justinian, but I found Diocletian, an acknowledged enemy of the Christians. In response to such free speech and divine talent, Justinian was moved to adopt the true Christian faith, and to drive out Anthimus (Anthemio), the Constantinopolitan bishop and protector of the Eutychean heresy, and to put a true Catholic in his place, who would be consecrated by Agapetus. Before long Agapetus died at Constantinople. His body was brought back to Rome and buried in the Basilica of Peter. He sat eleven months and nineteen days. [Agapetus I, pope from 535 to 536, collaborated with Cassiodorus in founding a library of ecclesiastical authors at Rome. King Theodahad sent him on an embassy to Constantinople, where he died after have deposed Anthimus, the Monophysite bishop of that town, and ordained Mennas as his successor].

Year of the World 5733 | Year of Christ 534

Pope Silverius, of Campania, whose father was the bishop Hormisdas, was made pope at the command of King Theodatus, although this was never done before at the command of a king, but at the command of an emperor. However, the threats of this king exceeded all understanding and interpretation of the law; for at the instance of Vigilius, the Roman deacon and treasurer, he threatened the clergy with death. Under threats the empress Theodora, ordered Silverius to drive out Menas (Menna), the Constantinopolitan bishop, and to recall Anthimus (Anthemius). To this he was opposed. In response the empress wrote her general Belisarius to eject Silverius and to put Vigilius in his place. Belisarius, occupied in a war, referred the matter to his wife Antonina. Then Vigilius summoned several witnesses who accused Silverius of having planned to betray the city of Rome. In response Silverius was forced to give up the papacy and to enter upon a monastic life. He was exiled, and he died not without the blessings of piety after he had lived as pope one year, five months, and twelve days. The seat was vacant six days. [Silverius, pope from 536 to 537, successor to Agapetus I, was a legitimate son of Pope Hormisdas, born before his father entered the priesthood. He purchased his elevation from Theodotus, the Goth. He was one of those who six months later admitted Belisarius into the city. He opposed restoration of the patriarch Anthimus, whom Agapetus had deposed, and thus brought upon himself the hatred of Theodora, who desired Vigilius to be pope. He was deposed by Belisarius in 537, degraded to the rank of monk. He went to Constantinople, where Justinian entertained his complaint and sent him back to Rome; but Vigilius was ultimately able to banish his rival to Pandataria, where he spent the rest of his life].

Pope Vigilius, a Roman whose father was a consul, was elected pope in the time of Justinian. The empress Theodora requested Vigilius

to proceed to Constantinople to reinstate Anthimus (Anthemius). As he objected to this, he was taken to Constantinople, and there, because of his refusal, he was so severely beaten that he almost died; and he was led about the city at the end of a rope until the closing of the gates. After this he was imprisoned, and given only bread and water for a long time; and he was rendered so patient that when he was about to be commensurately punished, he said he deserved severer treatment. Later he was recalled, but died when he arrived in the city of Syracuse in Sicily, and his body was brought back to Rome and was buried with Saint Marcellus on the Salarian Way. He lived as pope seventeen years, six months, and twenty-six days. [Vigilius, pope from 537 to 555, succeeded Silverius, and was followed by Pelagius I. He was ordained by order of Belisarius while Silverius still lived. His elevation was due to Theodora, who had prevailed upon him to disallow the Council of Chalcedon in connection with the "three chapters" controversy. But he did not fulfill his promise, and was summoned to Constantinople. There he issued a document known as the , condemning the three chapters, but expressly disavowing any intention to disparage the council of Chalcedon. After some trimming, he prepared another document, , which was laid before the so-called fifth "ecumenical" council in 553, and led to his condemnation by the majority of that body, some say even to his banishment. Ultimately, however, he was induced to confirm the decrees of the council, and, after an enforced absence of seven years, he was allowed to set out for Rome; but he died at Syracuse on June 7, 555, without having reached his destination].

Folio CXLV *recto*

Justinian (Justinianus), son of the sister of Justin, and greatest of the Roman emperors, attained to the sovereignty; and soon after he received the imperial supremacy, he set his mind upon the return of the common good. He ruled the Roman empire with good fortune. He not only conducted military affairs with success, but was also wonderfully fortunate in civic and business affairs; for through Belisarius, the great man, he defeated the Persians in war, destroyed the Vandals and their king Gelimer (Gelismero), and brought back into the empire Africa, which for 96 years had been alienated from it. Moreover, with the strength of the aforesaid Belisarius, he defeated the Goths in Italy; and captured their king; while with wonderful power and strength he also defeated the Mauri and their king Attila. Likewise, he also overcame other peoples in war. This emperor also built to the Lord, who is the wisdom of God the Father, a church in the city of Constantinople, and he called it Agia Sophia, that is, Holy Wisdom. This structure so excels all others that its equal is not to be found in all the countries of the world. This emperor was a man of true faith, proficient in his works, and upright in his judgments; for these reasons he was fortunate in all his undertakings. As a man of intelligence, with the advice and labors of a number of highly learned men, he reduced to a small number of books the great uncharted sea of law books, of which there were over two thousand scattered about in disorder; and he brought many doubtful laws into harmony. After he had reigned 38 years he died at Constantinople, a man of great and godly intelligence. [Justinian (Justinianus), surnamed The Great, emperor of Constantinople, 527-565, was born near Tauresium in Illyria in 483. He was adopted by his uncle in 527, and married the beautiful actress Theodora, who exercised great influence over him. He died in 565, leaving the crown to his nephew, Justin II. During his reign Justinian was a firm supporter of orthodoxy, and thus has received from ecclesiastical writers the title of Great; but towards the end of his life he became a heretic, being one of the adherents of Nestorianism. His foreign wars were glorious, but extremely costly. The empire of the Vandals in Africa was overthrown by Belisarius, and their king Gelimer led a prisoner to Constantinople. The kingdom of the Ostrogoths in Italy was likewise destroyed by the successive victories of Belisarius and Narses. Justinian adorned Constantinople with many public buildings of great magnificence, but at the same time taxes were constantly increased. The great work of Justinian is his legislation. He made two influential collections of laws, one of the imperial constitutions, the other of all that was valuable in the works of jurists. The last was entrusted to a commission of ten, who completed their labors in 529; and their collection was declared to be law under the title . This was the first collection. In 530 Tribonian, who had been one of the commissioners on the Code, was authorized to select fellow-workers to assist him in the other divisions of the undertaking, and this commission proceeded at once to lay under contribution the works of those jurists who had received authority from other emperors to interpret the law. They divided their material into 50 Books, and subdivided each book into Titles. Nothing that was considered valuable was omitted; nothing obsolete included. Repetition was not allowed. The work was completed in three years and became law December 30, 533. It comprehended about 9,000 extracts made from nearly 2,000 books. The Code and the Digest contained a complete body of law; but as they were not adapted to elementary instruction, a treatise was produced under the title based on elementary works of a similar character, but chiefly on the of Gaius].

The Fifth Council begun at Constantinople at the command of the pope Agapetus and the emperor Justinian, was concluded during the time of Pope Vigilius, in the year 538. It was called against Theodorus and all heretics who held that the Most Blessed Virgin Mary bore men alone, and not God and men. In this same Council it was ordained that the Blessed Virgin Mary should be called the Mother of God, because through her bearing, she bore us God. And there fourteen anathemas were written against the blasphemy of Theodorus and his associates.

Fifth Ecumenical Council (Constantinople) held in 553 grew out of the controversy of the "Three Chapters," which were condemned, and their authors, long dead, anathematized, and the orthodox faith was set forth in fourteen anathemas with special reference to Nestorians.

Justinian's ecclesiastical policy was complex and varying. For many years before the accession of his uncle Justin, the Eastern world had been vexed by the struggles of the Monophysite party, who recognized only the one nature in Christ, against the view which then and ever since has maintained itself as orthodox, that the divine and human natures coexisted in him. The latter doctrine had triumphed at the council of Chalcedon, but Egypt, a great part of Syria and Asia Minor, and a considerable minority even in Constantinople, clung to Monophysitism. When Justinian came to the throne he endeavored to persuade the Monophysites to come in by summoning some of their leaders to a conference. This having failed, he ejected suspected prelates, and occasionally persecuted them. The Monophysites sometimes alleged that they could not accept the decrees of the council of Chalcedon because that council had not condemned, but virtually approved, three writers tainted with Nestorian principles, namely, Theodore of Mopsuestia, Theodoret, and Ibas, bishop of

Edessa. It was suggested to the emperor that reconciliation might result if a condemnation of these teachers, or rather of such of their books as were objectionable, could be effected, since in that event the Chalcedonian party would be purged of any appearance of sympathy with the errors of Nestorius. Accordingly Justinian put forth an edict exposing and denouncing the errors in the writings of Theodore generally, in the treatise of Theodoret against Cyril of Alexandria, and in a letter of Bishop Ibas to the Persian bishop Maris. This edict was circulated through the Christian world to be subscribed by the bishops. Long disputes and negotiations followed, the end of which was that Justinian summoned this general council of the church, reckoned the Fifth, which condemned the impugned writings, and anathematized several other heretical authors. Its decrees were received in the East but long contested in the Western Church where a schism arose that lasted for seventy years. This is the controversy known as that of the "Three Chapters," apparently from the three propositions or condemnations contained in Justinian's original edict, one relating to Theodore's writings and person, the second to the incriminating treatise of Theodoret (whose person was not attacked), the third to the letter of Ibas.

Belisarius, an esteemed councilor, sturdy in arms, a leader sent forth by Justinian at the head of a large army, first attacked the Persians, who had seriously ravaged Roman territory, and defeated them in a great battle. With the consent of the emperor he entered Constantinople in triumph. This Belisarius was sent with an army by Justinian, the emperor, to Africa, which the Vandals had occupied for many years. With speed he engaged the Vandals in battle, defeated many of their people, took their king Gelimer (Gelimerum) prisoner, and sent him to Constantinople; and he brought Carthage back into the empire. Afterwards, this Belisarius, renowned for many battles, was sent by Justinian against King Theodahad (Theodatus) to release Italy from its servitude to the Goths. While Belisarius lingered in Sicily, the Gothic king, Theodahad, died. Vitiges succeeded Theodahad, and against him Belisarius continued the war which he had begun. He marched from Sicily into Campania and to Naples, which he took by force, slaying many people, sparing neither women nor children. From there he hastened to Rome; and the Goths, who were there, fled by night, leaving the gates open, and hurried on to Ravenna. But as Belisarius surmised that Vitiges would return to Rome with a great force, he, in the meantime speedily secured the city with fortifications, arms and moats. Now Vitiges came on with about one hundred thousand men. After defending the city for a year and a day, Belisarius decided to give Vitiges battle and to defeat his forces. But Vitiges would not accept the challenge, and fled to Ravenna. Belisarius hastened after him, and captured him in that city; and he brought him to Constantinople in the fifth year of his arrival in Italy. [Belisarius, one of the most famous generals of the later Roman Empire, was born about 505 in "Germania," a district on the borders of Thrace and Macedonia. As a youth he served in the bodyguard of Justinian, who appointed him commander of the Eastern army. He won a victory over the Persians in 530, but was defeated in the following year. Recalled to Constantinople, he married Antonina, a favorite of the empress Theodora. During the Nika sedition (532) he did Justinian good service, crushing the rebels who had proclaimed Hypatius emperor. In 533 he was put in command of the expedition against the Vandal kingdom in Africa. With 15,000 mercenaries he took Carthage, defeated Gelimer, the Vandal king, and brought him back as a captive to Constantinople. At this time Justinian decided to attack Italy, where the Ostrogothic kingdom was shaken by internal dissensions. Accordingly, Belisarius invaded Sicily (535), and after storming Naples and defending Rome for a year against almost the entire strength of the Goths in Italy, he captured Ravenna, and with it the Gothic king Vitiges. The Ostrogoths offered to acknowledge him Emperor of the West, but he rejected the proposal and returned to Constantinople in 540. The following year he was sent to check the Persians, but achieved no decisive result. In 544 the Goths, having meanwhile reconquered Italy, Belisarius was sent with inadequate forces to oppose them. During five campaigns he held the enemy at bay until he was removed from the command. He remained in retirement at Constantinople until 559, when at the head of a mixed multitude of peasants and soldiers, he repelled the Bulgarian attackers who had invaded the city. But this, like his former victories, aroused Justinian's envy. The savior of his country was coldly received and left unrewarded by his suspicious sovereign. Shortly afterward he was accused of complicity in a conspiracy against the emperor. His wealth was confiscated, and he was imprisoned in his palace. He was set free and restored to favor in 563. He died in 565].

ILLUSTRATION

Justinian, Roman emperor; full-length woodcut; he wears a mitered crown, carries scepter and orb, and is clad in richly embroidered robes. The head is large, the body small.

Folio CXLV verso

Vitiges (Vitigis), a Goth of obscure origin, was at this time, while King Theodahad (Theodato) still lived, crowned as king of Rome; and he reigned five years. In military skill and experience he was a celebrated man. He planned to depose Theodahad. After the latter's death he hurried to Ravenna, and assembled all the Goths dispersed throughout Italy. This Vitiges proceeded to Rome against Belisarius with a large army, and with his Goths besieged the city, and overran, ravaged and burned all the country about Rome, putting all Romans to the sword. He plundered and laid open all holy things, and was attacking the city continuously. But Belisarius (of whom we have previously written) held the city. Starvation increased in Rome, and in the same year a great famine occurred throughout the world, principally in Liguria; so that (as Datus, the pious bishop of Milan, has said) any number of mothers ate the limbs of their children. And now Vitiges, the king, and his army, proceeded against Belisarius in great battle; but Vitiges and his forces suffered a great defeat, taking to flight; and during such flight he was captured at night and brought to Belisarius at Rome, and from there was taken before Justinian at Constantinople. Justinian was greatly elated. Before long he made Vitiges a governor on the Persian border. There Vitiges ended his own life and with it the Gothic kingdom.

Totila (Tottila), also called Baduila (Baduilla), was the last king of the Ostrogoths. For when Vitiges was taken prisoner the Goths beyond the Padus made Chelipidarus king. Upon his death the latter was succeeded by Erarius. Before a year had passed he was strangled; and after him this Totila was crowned. Totila speedily assembled an army and afflicted all Italy and Sicily; and he coveted Rome, which he besieged round about. And there was such a famine that the parents threatened to eat the flesh of their own children.

And when the Romans could no longer defend their city, Totila came through the Hostian Gate. To spare the people Totila caused the horns and trumpets to be sounded all night long, so that the people might protect themselves or hide from the Gothic arms. To this leniency and kindness Totila, who had been a cruel man, was influenced by the earlier admonitions of the holy father, Benedict. Some of the senators escaped over the walls and hurried to Constantinople to inform the emperor of the calamity. He at once sent Narses, his private advocate and officer, to Italy with a large army. Belisarius fought with Totila and his army, utterly defeated him, and relieved Italy of the Goths, who had ruled there for seventy-two years since the time of Theodoric. And so the Gothic name was wiped out; and those who survived the battle, wished to be called Italians and not Goths, because they were born and reared in Italy. [Totila, king of the Ostrogoths, was chosen king after the death of his uncle Ildibad in 541, his real name being Baduila. At the beginning of his reign he assembled and inspired the Goths to win a victory over Justinian near Faenza. Having gained another victory in 542, in the valley of Mugello, he left Tuscany for Naples, captured that city, and then received the submission of the provinces of Lucania, Apuleia, and Calabria. Totila's conquest of Italy was marked by mercy as well as celerity. Toward the end of 545 the Gothic king prepared to starve Rome into surrender, at the same time making elaborate preparations to check the progress of Belisarius, who was advancing to its relief. The imperial fleet just barely failed to succor the city, which was plundered by Totila. Its walls and fortifications were soon restored, and when Totila again marched against it, he was defeated by Belisarius. Several cities were taken by the Goths while Belisarius, not following up his advantage, remained inactive before finally leaving Italy. In 549 Totila advanced a third time against Rome, which he took through the treachery of some of its defenders. His next exploit was the conquest of Sicily, after which he subdued Corsica and Sardinia, and sent a fleet against Greece. Justinian then entrusted the conduct of a new campaign to Narses. Totila marched against him, but was defeated and killed in the battle of Tagina in July 552].

Narses was a eunuch of Justinian, and the personal chamberlain of the emperor. In acknowledgement of his good conduct the emperor promoted him to counselor; and from that time on he acted toward all as an image of kindness, contemplation, mercy, generosity, and graciousness. With the assistance of troops sent to him by Alboin, king of the Lombards, who was his ally, he fought against the Goths and defeated them and their king Totila; and he sent the Lombards, laden with gifts, back to their homes in Pannonia. Sophia, the wife of Justin, egged on by those envious of Narses, attempted to recall Narses, employing the disdainful words that he should return home where the wool, weaving, and spindle awaited him. But Narses answered that he would spin such thread as would leave his enemies and those envious of him no justification for their errors; and although he sought vengeance, he died shortly.

Narses, an important officer of Justinian, was a eunuch of Persarmenia, and was born about 478. If the statement that he died at the age of 95 is correct, he was probably brought to Constantinople while still very young, and obtained a footing in the office of the grand chamberlain. He rose to a position involving the custody of the archives of the household. From this office, probably in middle life, he became *praepositus sacri cubiculi*. In 532 the insurrection known as the Nika broke out in Constantinople, when for some hours the throne of Justinian seemed doomed to be overthrown. It was saved, partly by the courage of Theodora, and partly by the timely prodigality of Narses, who stole out into the capital and with large sums of money bribed the leaders of the "blue" faction, which was previously loyal to the emperor, to shout as of old Justiniane Auguste tu vincas ('Justinian Augustus, you are victorious'). He defeated Totila in 552, and with him fell the last hopes of the Gothic kingdom in Italy.

For thirty years Narses governed Italy with firmness and prudence. In the meantime his benefactor, Justinian I, died. At the new court the Empress Sophia, the spouse of Justin II, spoke the final word. With her the complaints against the covetousness of Narses, probably not unfounded, received a ready hearing. She influenced the emperor to recall the exarch, with whom she at any rate found no favor; and it is said that by word of mouth she conveyed a message to Narses, a man not physically strong, suggesting that he return to the distaff in the apartment of the women, and leave matters of war to men. To this Narses replied that he would spin for her a thread that would require the rest of her life to unravel. And speedily he extended to the Lombards, who lived on poor lands in Pannonia, an invitation to emigrate to the fertile fields of Italy. This invitation was heartily accepted by Alboin, the Lombard king, and with his people, including men, women and children, cattle and all their other possessions, he crossed the Julian Alps and entered Upper Italy. He made numerous conquests, and Pavia became the capital of the new Lombard Empire, which extended over entire Northern Italy. Although Alboin was finally assassinated, the empire of the Lombards endured for another two centuries, until the year 774, when Charles the Great deposed the last Lombard king.

Patrick (Patricius), a native of Britain, before he was ordained an archbishop of the Scots, converted the entire island of Hibernia to Christ by his illustrious teachings over a period of 60 years. He awakened many from the dead, released prisoners, built churches, and baptized thousands of people. But there was a savage people who refused to believe unless they saw the sufferings of the evil and the happiness of the good. So the Lord appeared to Patrick and handed him the Gospel and a staff, and led him to a desert region, and showed him a round cave, dark from without, where a true penitent could be purged of all his sins in a natural day [A natural day is 24 hours], and would see such suffering and joy. There Patrick built a church, and appointed prebendaries of the blessed Augustine, to whom he gave the key to the cave. During his time many people went to the cave, and they testified to what they learned; and this he caused to be noted in the church; for this reason this is called Patrick's Purgatory. [Patrick, patron saint of Ireland, born probably about 389, was the son of a middle-class landed proprietor. No doubt Patrick was educated as a Christian. At 16 he was carried off by a band of Irish marauders, and tradition represents him as tending the herds of a chieftain for six years, during which time he became subject to religious emotions, and saw visions which encouraged him to escape. He fled, and encountered a vessel engaged in the export of Irish wolf-dogs. After three days at sea, the traders landed, possibly on the West coast of Gaul, journeying for 28 days through a desert. At the end of two months Patrick parted from his companions and went to the monastery of Lerins, where he spent a few years. He seems to have returned home, and it was doubtless during this stay in Britain that the idea of missionary enterprise in Ireland came to him. However, he returned to Gaul in order to prepare himself. At Auxerre he was ordained deacon and there he must have spent at least 14 years. Patrick was then chosen to combat the Pelagian heresy in Ireland. He entered upon his enterprise at once, and when he landed at

his destination, a convert chief granted him a site for an establishment, and a wooden barn is said to have been used for worship. In time he founded churches in various places, and there is some evidence that he made a journey to Rome, bringing back valuable relics. The story of Patrick exorcising reptiles from his adopted country has the same origin as the dragon legends of the East, and the same significance. It is merely one form of the familiar allegory figuring the conquest of good over evil, or the triumph of Christianity over Paganism. Bridget is said to have been one of Patrick's converts].

ILLUSTRATION

Patrick is usually represented either as a missionary and apostle, or as the first bishop and primate of the Church of Ireland. As the Apostle of Ireland he wears a gown with a hood, and a leather girdle, staff and wallet in one hand, the Bible in the other; at or under his feet is a serpent. The standard with the cross, proper attribute of missionary saints who overcome idolatry, also belongs to him. But here in the Chronicle he is represented as a bishop, in the usual Episcopal insignia, the mitre, the cope, the crozier, and the Bible in his hand.

Folio CXLVI recto

Dreadful signs were seen by night in Italy in the Year of the Lord 570. Fiery rays were observed in the heavens and blood fell in drops from the clouds. This presaged that human blood would be spilled afterwards. Later it rained for many successive days, and the Tiber became so swollen that many people were drowned in the lowlands. This also occurred in other cities and countries.

Animals formed like men and women, with long hair extending to the hips, appeared in a river from morning until noontime. They say also that a mountain was torn asunder in Gaul, making a great noise; and immediately after many people and buildings were destroyed.

Leonard (Leonardus), a very holy man and a native of Cenomana, in Gaul, was baptized by Saint Remigius, who instructed him in wholesome learning, discipline, and wisdom. He did not wish to become a bishop, and deserting all, lived in the forest near the city of Lemona. A royal hunting lodge had been erected there. When the queen was in danger due to childbirth there, the king caused Leonard to be brought into the house from the woods. And the king asked him to pray for his wife. Leonard called upon God and secured a double joy for the king; for the mother recovered with the child. The king wanted to give him gold and silver; but Leonard scorned it, admonishing the king to give it to the poor, granting him instead the use of so much of the forest as he could ride about in a night. There he built a monastery in which he lived with two fellow monks in great moderation; and he became illustrious for many miracles. Prisoners who invoked his name soon went to freedom, finding their shackles broken. What other great miracles the Lord God worked through him are to be noted by the numerous and various forms of irons in his churches. [Leonard was from France, where his father held a high office in the palace of King Theodobert. Leonard had been baptized in early life, and without giving up his duties at court, fulfilled those of a devout and charitable Christian. He particularly delighted in visiting the prisons and ministering to the prisoners; and those for whom he interceded the king pardoned. He also devoted much of his substance to the liberation of captives from slavery. But life at court became distasteful to him, and he withdrew secretly to a deserted place near Limoges, turning hermit, and spending several years in penance and prayer. And it happened that while the king went on a hunt accompanied by the queen and all his court, she was suddenly seized with the pangs of childbirth and was in danger of death. The king and his attendants stood about her in perplexity. When Leonard heard of her grief, he prayed to the Lord, and she was relieved and happily delivered. The king then presented Leonard a portion of the forest; and he cleared the ground, and gathered about him a religious community. After many years spent in works of piety and charity, he died in 559. He is invoked by those who languish in captivity as prisoners or slaves. It was also a custom for those delivered from captivity to hang up their fetters in the churches or chapels dedicated to him, and he is usually represented with fetters in his hand. He is claimed by the Benedictines as a member of their order].

Maurus, a Roman monk, was the particular disciple of Benedict, the holy father. Many of the Roman nobility, moved to spiritual life by the piety of Benedict, came to Mount Cassino. The Gauls, by messengers and letters asked Benedict to send them one of his disciples for instruction in the monastic life; and he sent Maurus, who taught them to live a wholesome and blessed existence. He also built many cloisters. At length, after the practice of many virtues and the performance of many miracles, he died at a good old age and not without the great blessings of piety. [Maurus, son of a Roman senator, was given to Benedict as a boy for education in the way of salvation, and became one of his favorite disciples].

Columbanus the abbot, celebrated for his spiritual life and piety, flourished in the island of Hibernia during these times; and there he built many cloisters. Later he erected the cloister of Luxeuil, in Burgundy, gathering together innumerable people, and giving them the correct means and form of living. He took King Theuderich to task for committing adultery with certain concubines; for this action the king's mother, Brunhilde (Brunichildis), became so enraged against him that the king ordered him ejected from the monastery; and that happened, but through God's vengeance Theuderich was ignited with fire and burned up. Then Saint Columbanus, famous for his miracles, lived on the fruits of the trees. When his servant told him that while gathering fruit he discovered a bear eating the fruit which he had collected, Columban told his servant to divide the fruit and apples, and to give one portion to the bear, and to set aside the other for his use; and so the bear ate his portion, but not the other. [Columban (543-615) Irish saint and writer, was born at Leinster, and educated in the monastery of Bangor, County Down. About 585 he left Ireland with 12 other monks, establishing himself in the Bosges, in an ancient fortification, called Anagrates, in the department of Haute-Saone. Later he built the abbey of Luxeuil, for the congregation of which he drew up his Rule. His enemies accused him of keeping Easter according to Celtic uses, and a powerful conspiracy was organized against him at the court of Burgundy for boldly rebuking King Theuderich II and the queen-mother Brunhilde; being forcibly removed from the monastery, he withdrew to Switzerland, where he preached to the Suebi and Alamanni. Finally he was forced to retire

to Italy, where he founded the monastery of Bobbio, in the Apennines; and there he died in 615].

Herculanus, bishop of Perugia (Perusia), the city which was taken after a siege of seven years, was crowned with martyrdom. The general of the army of Totila beheaded this Herculanus on the walls of the city. He cut off the head and threw the body over the walls. Someone carried the head to the body and buried both, together with the body of a child, beside the wall. After forty days they searched for the body in order to lay it in the church. They found the body of the child full of crawling worms; but the body of Herculanus was so entire that no signs of decapitation were to be seen. [Herculanus was bishop of Perugia when the town was besieged by Totila, king of the Goths, in 549. He probably encouraged his people to defend the city with vigor, for he incurred the vengeance of the king. When the place was taken, the commander of the army sent to Totila to learn what was to be done with the bishop. The king ordered that a strip of his skin was to be cut off from his head to his foot, and that then he was to be executed. The Gothic commander, however, decapitated the saint first, and then cut the strip of skin as required.]

Medardus, the holy bishop of Tournai, was also illustrious for his miracles. In his departure from this world, heaven was opened, and a divine light shone before him for three hours. He and Gildardus, his brother, the Rotomagian [Probably Ratomagus (or Rotomagus), now Rouen]. bishop, were born and became bishops on the same day. [Medardus was born at Salency, near Noyan, of a Frank father named Nectard, and a Roman mother named Protajia. The father was converted to the Christian faith by his wife, and allowed his son to be baptized. Medard was ordained by the bishop of Vermandois, whom he succeeded in the see on his death. As the little town which was his Episcopal seat was poorly defended, and the country exposed to the ravages of invaders, Medardus moved his seat to Noyan. On the death of Eleutherius, he became also bishop of Tournai. It was contrary to the canons that he should hold two sees, but this was a case of necessity, as no suitable person could be found to take Tournai. Medardus died at Noyan in 545, and his body was translated to the abbey called after him at Soissons. To him is attributed the institution of the festival of the Rose of Salency].

Simeon of Antioch was the chosen one of his mother's womb. Of him many miraculous things are told. At first he led a solitary life. Later he lived in a dry well. Finally he stood on a pillar for forty years, until the time of his death. [Simeon Stylites, in order to mortify his body, elevated himself on a pillar, first of six cubits, then of twelve, then of twenty-two, and finally of forty cubits in height; and there he stood for thirty-seven years with a chain about his neck, a spectacle to men and angels. The pillar top on which he stood was surrounded by a balustrade, and had a diameter not exceeding three feet, so that he could neither lie down nor even sit to rest. There was neither cell nor covering to ward off the weather. He took food only once in forty-one days, except the Eucharist, which was administered to him every eighth day. His time at prayer lasted from sunset to daybreak, during which time he made 1244 genuflections or inclinations of the body. It is said that he stood on one foot for a whole year by way of penance. Twice a day he preached from the pillar to an immense crowd. He died on the pillar at the age of seventy-two].

ILLUSTRATIONS

1. Rain of Blood and an Inundation. Fire is bursting from the clouds and blood is dropping from them. Rocks are tossed about in the air.
2. Animals in Human Form, appearing in the river, are represented by a nude man and woman, with long hair, in an attitude of prayer and waist-deep in swirling water.
3. Leonard, in the garb of a monk; open book in his right hand; lock and chain, his symbol as liberator of prisoners and slaves, in his left.
4. Simeon Stylites, portrayed as a bust figure; unkempt, long hair and beard; in an attitude of prayer. The bust rests on a very short pedestal, a rather diminutive form of the pillar of forty cubits on which the saint spent forty years of his life.

Folio CXLVI verso

Year of the World 5753 | Year of Christ 554

Pelagius, the first pope of that name, a Roman whose father was John (Iohanne), was pope after Vigilius. He ordained that the heretics and schismatics might also be subjected to the temporal power in the event they do not permit themselves to be reconverted by means of a course of sensible reasoning; also that the consecrated ones should fulfill the seven canonical hours daily. He was accused of being responsible for the proceedings against Vigilius, his predecessor; so in the presence of the people and the clergy, he touched the cross and the Gospels, and cleared himself of the accusation by his oath. After this Narses came to Rome, and, together with this Pelagius, ordered that no one should be admitted to holy consecration through avarice or solicitation. Finally he died in the eleventh year, tenth month and twenty-ninth day of his episcopacy, and was buried in the Basilica of Peter. The chair then rested three months and twenty-six days. [Pelagius I, pope from 555 to 561, was a Roman by birth, and first appears in history at Constantinople as apocrisiarius (a cleric who served as the representative of a patriarch or pope) of Pope Silverius, whose overthrow in favor of Vigilius his intrigues promoted. In 542 the emperor Justinian sent him to Antioch on ecclesiastical business. He afterward took part in the synod of Gaza, which deposed Paul of Alexandria. When Vigilius was summoned to Byzantium in 544, Pelagius, now archdeacon, was left behind as his vicar, and by his tact in dealing with Totila, he saved the citizens from murder and outrage. He appears to have followed Vigilius to Constantinople; and for refusing, with him, to accept the decrees of the 5th general council (the 2nd of Constantinople, 553), he shared his exile].

John (Iohannes), the third pope of that name, a Roman whose father was Anastasius, was born of noble parentage and was pope during the time of Justin. He was a very wise and good man, and improved many churches. He led Narses, who was angry with the Romans, back from Naples to Rome. Not long afterwards Narses died, and his body was taken to Constantinople. In this pope's time the Armenians accepted the Christian faith. At this time also Italy suffered many defeats at the hands of the barbarian people, as was foretold by the dreadful signs in the heavens, as previously stated. This John died at a great age, full of sorrow and pain, and was buried in the Basilica of Peter. He was pope for twelve years, eleven months and twenty-six days. The chair then rested ten months and three days. [John III, pope from 561 to 574, successor to Pelagius, descended from a noble Roman family. He is said to have prevented an invasion of Italy by the recall of the deposed exarch Narses; but the Lombards continued their incursions].

Benedict (Benedictus) the First, a pope and a Roman whose father was Boniface, lived in the time of Emperor Tiberius the Second. He was a pious man and well worthy of his office. Together with the emperor Tiberius, he gave assistance when Italy suffered a famine, and particularly to Rome; and caused grain to be sent from Egypt to Rome. The emperor Tiberius loved Benedict, and he was great in the eyes of the emperor. But before long (as some write) Benedict died of the sorrow and pain which he suffered during the calamity which befell Rome and Italy. He was pope for four years, one month and twenty-eight days. The chair then rested two months and ten days. They say that on his tomb the following was written:

Father Benedict, you leave behind great monuments to your (people?);
The titles of your virtues, O glory and grief.

Benedict I, pope from 575 to 579, succeeded John III. During his episcopacy occurred the Lombard invasion, and a series of plagues and famines that followed.

The tomb inscription and the preceding clause ('They say that ...') are not in the German edition of the chronicle. The inscription in the Latin edition of the Chronicle runs thus:

This makes very little sense, and the first line of the elegiac couplet does not scan properly as a hexameter. The actual inscription is much longer (12 lines), and is attributed to the tomb of Benedict II, not Benedict I. Its first two lines of which are as follows:

Pelagius the Second, a Roman whose father was Vingeldus, occupied the papal office from the time of Tiberius and that of the emperor Maurice, the son-in-law of Tiberius. He was created pope at the request of the emperor, during the time when no one could be sent out of the besieged city of Rome; for at that time the election of a pope by the clergy was not considered, as the emperor would not have confirmed such an election. So the virtuous and highly learned man Gregory, a monk and deacon, was sent to Constantinople to appease the emperor. Now having carried out all things according to the wishes of the pope, and not wishing to misuse his intelligence and leisure, he wrote books on Job known as the *Moralia*; and under the direction of the emperor, he so completely overcame Eutyches (Euticius), the Constantinopolitan bishop, that the latter was compelled to retract all he had said in his book concerning the Resurrection. For he said that our body, in the glory of the Resurrection was probably more subtle than wind and air; and therefore it could not be touched. But this is contrary to the words of the Lord, who says, Touch and see; for the spirit has neither flesh nor bone, as you have seen me. Now Pelagius, on the plea of the Roman people, recalled Gregory to Rome. And he made his paternal home a refuge for indigent old people, and built the basilica of Lawrence (Laurentii) the Martyr from the ground up. He died of the plague, which at that time distressed all Europe, in the tenth year, second month, and tenth day of his episcopacy, and he was buried in the Church of the Blessed Peter in the Vatican. The chair then rested six months and 28 days. [Pelagius II, a native of Rome but of Gothic descent, was pope from 579 to 590. He was consecrated successor to Benedict I without the emperor's sanction, and made apologies for this irregularity through Gregory. In 588, John, patriarch of Constantinople, by reviving the old and disputed claim to the title of ecumenic patriarch, elicited a protest from Pelagius; but the decretal which professes to convey the exact words of the doctrine is now known to be false. He died in 590 and was succeeded by Gregory I].

Folio CXLVII recto

Justin (Justinus) the Younger received the government of the empire at Constantinople on the death of the emperor Valentinian. However, he was not like him in any respect, but a greedy, rapacious man, scornful of the gods and men, who stole from the senators. He was so miserly that he caused an iron casket to be made in which he hoarded the gold that he stole. He also (as it is said) fell in with the Pelagian heresy. And as he now turned away the ear of his heart from divine matters, he came under the righteous judgment of God, losing his reason, and becoming insane. He ordered Tiberius, a just and strict man, to govern his palace or estates. Sophia, his wife, ruled the empire until the time of Tibertus the Second; by reason of which misfortune the kingdom of Italy was removed from obedience to the Constantinopolitan rule. When Justinus had reigned 11 years, his insanity ended with his life. [Justin (Justinus) II was Roman emperor of the East from 565 to 578. He was the nephew and successor of Justinian I. As master of the palace, and as husband of Sophia, the niece of the late empress Theodora, he secured a peaceful election. The first few days of his reign – when he paid his uncle's debts,

administered justice in person, and proclaimed religious toleration – gave bright promise; but in the face of the lawless aristocracy and defiant governors of provinces, he effected few subsequent reforms. The most important event of his reign was the invasion of Italy by the Lombards, who, entering in 508, under Alboin, in a few years made themselves masters of nearly the entire country. Justin's attention was distracted from Italy to the northern and eastern frontiers. After refusing to pay the Avars tribute, he fought several unsuccessful campaigns against them. In 572 his overtures to the Turks and protection of the Christian Armenians led to a war with Persia. After two disastrous campaigns, Justin bought a precarious peace by payment of an annual tribute. The temporary fits of insanity into which he fell warned him to name a colleague. Passing over his own relatives, on the advice of Sophia he raised the general Tiberius to Caesar in December 574, withdrawing into retirement for this remaining years].

Tiberius Constantinus accepted the sovereignty of the Romans upon the death of Justin; and (as already stated), he governed the palace of Justin. Justin adopted him as his son and heir of the empire; and not unwisely so, for this man possessed the graces well becoming such a prince, such as mildness, righteousness, goodness, devotion to God, wisdom, firmness, and enduring strength. In particular, he showed good will and kindness toward the people, especially the poor. And when he had spent upon the poor much of the treasure hoarded by Justinian, Sophia the queen upbraided the emperor many times because he had thereby reduced the state treasury to poverty. In response he said, I trust in the Lord that our public treasury will not be broken by the giving of alms to the poor and the redemption of prisoners—that is a great treasure. Once while taking a walk in his palace, he saw the cross of the Lord engraved on a marble tablet in the floor. He ordered the same cross to be put into another and more worthy place, saying, It is not the wish of God that we should tread with our feet upon the cross with which we make the sign upon our foreheads and chests. And immediately the design of another cross was found, under which he discovered so much gold and silver as his magnanimity required. Of this he gave a large portion to the poor. And with the same generosity and kindness he also employed the treasures of Narses brought to him from Italy. And as further evidence of his good fortune, the victorious army sent against the Persians brought home so much booty that it required twenty elephants to transport it—something which had never occurred before. He met with such good fortune because of his service to mankind, his devotion to our Savior, and his kindness to the Roman people, whom he protected with his arms. After he had ruled over the kingdom for seven years, he chose Maurice as his successor. He died in blessedness, and many mourned the death of such a pious prince. [Tiberius II (Anicus Thrax, Flavius Constantinus) was emperor of the East from 578 to 582. He was captain of the guards to Justinus II, who elevated him to Caesar 574. He was a native of Thrace, whence the addition of Thrax to his name. He assumed the name Constantinus after he became emperor. He was brought up at the court of Justinian, and employed by Justinus II, who succeeded Justinian in 565. Justinus, feeling unequal to the labor of administration, associated Tiberius with him, and it is said that the influence of his wife Sophia, who admired the handsome captain, contributed to the choice. The Longobards were now in Italy, but a war with Persia prevented Tiberius from directing all his attention to that quarter. Yet he maintained his authority in the exarchate of Ravenna, and in other parts of Italy, and he saved Pelagius II, the pope of Rome, and the citizens, from the Longobards by a timely supply of provisions, forwarded by a fleet. Justinian raised a large army, and in 576 defeated the Persians in Armenia. An immense booty, carried by 24 elephants, was brought to Constantinople. Justinian is said to have advanced into the very heart of the Persian empire, when one of the Persian generals gained some advantage over him and interfered with the conclusion of a treaty. He was recalled, and Mauricius, afterward the successor of Tiberius, was appointed in his stead. Justinian died in 578, and Tiberius became sole emperor. In 579 the Persian war began anew; but Mauricius in the following year inflicted a signal defeat. In Africa, which had long been disturbed by the natives, Genadius, the exarch of Ravenna, defeated Gasmul, king of the Mauritani. Mauricius enjoyed a triumph for his victories, and in 581, Tiberius, whose health was rapidly failing, raised him to the dignity of Caesar, having no sons of his own. Tiberius died in 582 and was succeeded by Mauricius. Tiberius was universally lamented. By an economical administration he decreased the taxes of his subjects, while his treasury was always full].

The Lombards (Longobardi), so called in the language of the country because of their long beards, had their origin in Scandinavia, an island belonging to Germany. When they migrated from this island they had two dukes, namely, Aionus and Thatonus. Upon the death of these two, they elected one Agelmundus as king. He was slain by the Bulgarians living on the Danube, and Lamissius was put in his place. He undertook to avenge the death of his ancestor Agelmundus, and he defeated the Bulgarians with great slaughter. He reigned forty years. After him ruled the third king, called Lethus. He also reigned forty years, and he appointed his son Hildooch as his successor in the kingdom. After him reigned Godooth, the fifth king. After him came Claffus, the sixth one; and then Thatus, the seventh king. The name of the eighth king was Unachus, and after him his son Valtharith, the ninth. The tenth king of the Lombards was Audoin (Andoin), and by him these people were first led into Pannonia, after they had lived in the province of Rugilanda for forty-two years. Under this Audoin, and afterwards under his son Alboin, the eleventh king of Lombards, they lived for forty-two years, increasing in renown and might. The entry of this people into Italy occurred at the beginning of the episcopacy of Benedict. In the thirteenth year of the reign of Justin the Younger, these people came through Austria and the province of Foriulius, [Modern-day Friaul. The Foriulius ('Forum of Julius') was a fortified town and Roman colony in the country of the Carni, northeast of Aquileia, and which became a place of importance in the Middle Ages]. and settled on the river Plane [The 'Plane' River is probably the Plavis, now Piave, in Venetia, in the north of Italy].

The Lombards (a later corruption of Langobardi or Longobardi), were a German tribe of the Suevic race. They dwelt originally on the left bank of the Elbe, near the river Saale; but they afterward crossed the Elbe to the East bank. After this they disappear from history for four centuries. Like most of the German tribes, they migrated southward, and in the second half of the 5th century we find them again on the north bank of the Danube, in Upper Hungary. Here they defeated and almost annihilated the Heruli. In the middle of the 6th century they crossed the Danube at the invitation of Justinian, and settled in Pannonia, where after a struggle of thirty years they annihilated the Gepidae.

For 13 years Narses had managed Italy with power and foresight; but in the meantime, his sponsor Justinian I, under whom the

Byzantine Empire flourished, died. At the new court the empress Sophia, spouse of Justinian II, was the final authority, and with her complaints against the avarice of Narses found a ready ear. She prevailed upon her husband to recall the exarch, who was not in sympathy with her, and it is said she orally conveyed word to Narses, who was weak in body, that he should return to the distaff in the spinning room, and leave matters of war to men versed in military affairs. But Narses replied that he would spin a thread for her, which would require her lifetime to unravel. According to one version he promptly invited the Lombards, then in Pannonia, to leave their arid lands and migrate to the blessed plains of Italy, and this invitation was gladly accepted by Alboin and his people. In 568 Alboin, king of the Lombards, led his nation—men, women and children, with all their possessions – across the Julian Alps, and conquered the plains of northern Italy, which have ever since retained the name of Lombardy), and made Pavia his capital. Here he founded the celebrated Lombard kingdom, which existed for upwards of two centuries, until its overthrow by Charlemagne.

Paul the Deacon (Paulus Diaconus), a Lombard by birth, derives the name of Longobardi from the long beards they wore, but later critics reject this, inasmuch as Börde signifies in Low German a fertile plain on the banks of a river, and there is still a district in Magdeburg called the Lange Börde. Diaconus also states that the Lombards came originally from Scandinavia, where they were called Vinili, and that they did not receive the name Langobardi until they settled in Germany.

Folio CXLVII verso

Alboin (Alboinus), the eleventh king of the Lombards, together with all his people, migrated from Pannonia into the fruitful and fertile plains of Italy, on the invitation of Narses. And with all the Lombards—men, women and children, and their cattle proceeded through Sirmium and Forum Iulius into Italy—an unbelievable host. They first took possession of entire Venetia, and thereafter passed through Insubria, took possession of the city of Milan by force, besieged Pavia (Papiam) for three years and finally took it also. Finally they proceeded against Verona, where they set up the capital for the entire kingdom. And there Alboin kept his wife, his treasure, and his court. Now as the people lived in happiness and good fortune, mixing their pleasures with feasts and drunkenness, the king at one such festal occasion drank out of a vessel made of the skull of his father-in-law, Cunimund (Gunimundi), whom he had slain in Pannonia. Indiscreetly he poured too much wine into himself, and becoming intoxicated, he passed the same vessel, filled with good wine, to his wife, the queen. She so took the matter to heart that in the same hour she determined to avenge the scorn and ridicule of her father's skull, by taking the life of her husband. And thus she proceeded: Helmigis (Helmechildis), a noble knight and handsome youth at the royal court, was wooing a maiden in the women's chamber. When queen Rosamunda (Rosimunda) learned of this, she so managed that the maiden submitted to the youth's will. This the queen encouraged in the hope that the youth, through conceit and guile and without appreciation of the consequence; would later lend himself to a yet baser act. And so it turned out. For the youth was secretly introduced into the king's bedchamber while the king was taking his noonday nap; and he killed the king, with the expectation (of which the queen had assured him) that he would become the successor. But they did not accomplish their purpose, and in fear they fled to Ravenna, where they killed one another with poison.

Alboin, king of the Lombards, and conqueror of Italy, succeeded his father Audoin about 565. The Lombards at that time occupied Noricum and Pannonia, and were engaged in constant warfare with the Gepidae. Alboin secured the alliance of the Avars, and with their help destroyed the Gepidae, slew their king Cunimund in battle, and married his daughter Rosamunda (also spelled Rosamund). On April 1, 568, Alboin had assembled his people with a great number of allies, among them 20,000 Saxons, to cross the Alps and form a new settlement in Italy. According to later authorities there appears to be no truth in the legend that Narses, the Byzantine general, invited the Lombards to attack Italy. This was, in effect, a migration rather than an invasion. The Roman defenses were overrun, Milan was occupied, and Pavia was invested. Lombard rule was established in Northern Italy.

But Alboin's rule came to an early end through assassination. When at a drinking bout he forced his wife Rosamund, daughter of Cunimund (former king of the Gepidae) to drink from her father's skull, (of which, according to Scythian custom, he had caused a drinking vessel to be made), she determined to avenge the insult. She conspired with Helmigis, sword-bearer of the king; and while the king slept they had him assassinated. However, Rosamund and Helmigis were compelled to flee to escape the wrath of the Lombards. They went to Ravenna and were received by Longinus. When Longinus sued for the hand of Rosamund, she gave poison to Helmigis. He soon felt its effects and with drawn sword he compelled her to drink the rest of the potion; and so they died.

Longinus, a Greek, first supreme ruler of Italy to be called exarch, introduced a new name for sovereignty into Italy. [Exarch was a title conferred on certain chief officers or governors such as the exarchs of Ravenna. Under the rule of Narses and his successors (who were exarches), Ravenna was the seat of Byzantine dominion in Italy]. He resided at Ravenna, exercising a protectorate Italy and those cities and provinces of Emperor Justin which adhered to Rome and Ravenna. From the first he held that no governor should be supreme but that every city, march or commune should be protected and governed by its own supreme officer called a duke. Thus he put Rome on the same footing as all other Italian cities, but honoring it alone with a governor whose successors, however, were called dukes. And so for many years afterwards Rome was in name a duchy. This form of government prevailed in Rome for one hundred and twenty-four years.

Leander, bishop of Toledo (Toletun) in Spain (Hispalensis), was a pious and highly learned man. By his preaching, teaching, example and intelligence, the entire Visigothic nation, through Recaredus its king, was converted from the Arian heresy. For he wrote much, not only to confirm our true Christian faith, but also to the destruction, scorn, and extirpation of the Arian errors which those whom the Vandals driven out by Belisarius introduced from Africa into Spain. During his lifetime and at its close this holy man performed many miracles; because of this he is reckoned with the saints. His day is commemorated on the 27th of February. [Leander, apostle of the Visigoths, at an early age entered a monastery at Seville, eventually becoming archbishop. Leovigild, his brother-in-law, then reigned

over the Visigothic kingdom in Spain, openly professing Arianism. This caused embarrassment to Leander, who used every effort to confirm the Catholics in the orthodox faith. On an embassy to Constantinople he became a friend of Gregory the Great, at whose instance Gregory wrote his famous . Their mission concluded, Gregory returned to Italy, Leander to Spain where Leander succeeded in converting his nephew Hermenigild, eldest son of King Leovigild. The king, enraged, executed his son and began a furious persecution of the church, its officers and members. In a year the persecution abated, and Leovigild, finding himself about to die, recalled the bishop and commended his son Recared to the care of Leander. Leander died in 596].

John (Iohannes) the Almsgiver (Elimona) and Alexandrine bishop, at this time kept the Eastern Churches in the faith as much as possible, by his reading, disputation, writing, admonitions, and teachings, although he had many adversaries. He also worked great miracles, gave many alms, and did other good works. This man's praiseworthy and miraculous life is beautifully described by Leontius (Leontius), bishop of Naples, of the island of Cyprus. [John the Almsgiver was a very wealthy native of Amathus in Cyprus, and a widower. Having buried all his children he employed his whole fortune in the relief of the poor. He later became the patriarch of Alexandria. When the Persians devastated the Holy Land and sacked Jerusalem, he entertained all who fled into Egypt, and cared for the wounded. He also sent to Jerusalem, for the use of the poor, a large sum of money, and a thousand sacks of corn, as many of puce, one thousand barrels of wine, and one thousand Egyptian workmen to assist in the rebuilding of the churches. Anticipating death, he sailed to his native island of Cyprus; and there he died in the home of his boyhood after having ruled the patriarchal see of Alexandria for ten years].

In these rebellious and violent times, the very name of Italy would have been endangered had it not been for the holy man Paul (Paulus), patriarch of Aquileia, and if Felix, the bishop of Tervis, had not come to the rescue of Italy. For Paul, together with his clergy, fled from Aquileia to Venice. And so Felix saved the possessions of the churches, finding peace and security with King Alboin.

Folio CXLVIII *recto*

Fortunatus, bishop of Tudertinus [Tuder or Tudertinus, now Todi, a city in Umbria, near Perugia], possessed the great gift and the power of expelling evil spirits, and in his time drove the devil out of hordes of people. By the sign of the cross he calmed down a shy and dangerous horse; and he made a blind man see. Even today, it is said that in the city of Tudertinus his corpse expels the devil daily, and cures the sick as he did in his lifetime. [Fortunatus (d. 537), Bishop of Todi, was reputed to have performed many miracles. He tamed a wild horse by the sign of the cross. When the Goths carried off two little boys of the town, he begged their chief to restore them; but he refused. Next day the chief was riding throughout the town, and his horse slipped, throwing the rider, and breaking his left leg. Regarding this as a punishment, he promised to restore the boys. Fortunatus prepared holy water and his deacon spray it on the leg of the Goth. And the man arose; and although he found his leg a little stiff, the bones were intact].

Another Fortunatus, highly learned and eloquent, by writing and example encouraged the Gauls to emulate him in his devotion to God. For their king Sigebert (Sigibertum) he wrote a book on how to govern his kingdom. He also wrote the life of the Blessed Martin. [Fortunatus (530-609), Bishop of Poitiers, chief Latin poet of his time, studied at Milan and Ravenna in order to excel in rhetoric and poetry. He then journeyed to France, where he was received with favor by Sigebert, king of Austrasia. After a year or two he traveled through various parts of France, visiting persons of distinction, and composing verses. At Poitiers he visited Queen Radegunda, who induced him to prolong his stay indefinitely. He also enjoyed the friendship of Gregory of Tours. In 599 he was elected bishop of Poitiers. His later works include hymns, epitaphs, and verses in honor of Radegunda and her sister Agnes. He also wrote a long poem in honor of Saint Martin].

Germain (Germanus), bishop of Paris, a very holy man, according to some, lived at this time. He kept the kings of France in office in this way: They vied with one another in devotional exercises and goodness; what good works they saw this bishop perform, they performed also. Thus great things are accomplished by the examples of good shepherds. [Germain, Bishop of Paris, was educated in an abbey at Autun. His fame reached the ears of King Chilbert, and he was ordered to Paris, becoming abbot of the monastery of St. Vincent, later called St. Germain-des-Pres. Four years later he became bishop of Paris, and at his request Chilbert built a church. Germain showed great courage in opposing the violence and dissolute manners of the king and his nobles. He even excommunicated King Charibert, who had put aside his legitimate wife to marry another woman. Germain died in 576].

Samson (Sampson), bishop of Dol, was illustrious for his piety. During his ordination, a dove descended from heaven and rested on his head until he was consecrated. [Samson, Bishop of Dol, was born in Glamorganshire, in Britain, and as early as the fifteenth year of his age began the practice of fasting. He was educated in the Old and New Testament, and in geometry, rhetoric, grammar and arithmetic. On the day of his ordination as a deacon, a bird is said to have descended from the heavens and to have perched on his head until the ceremony was completed. He settled at Dol and erected a monastery there. He is said to have assisted at the council of Paris in 555 or 557].

Amandus, bishop of Maastricht (Traiectensis), in Vasconia, in the time when the inhabitants were still very savage, brought the people to a better life by his piety and learning.

Amandus (c. 684), the apostle of Flanders, was a native of Herbauges, near Nantes. Although born of wealthy parents, he retired in his youth to the Isle of Oye, near LaRochele, where he embraced a religious life in a monastery. To escape the importunities of his father, who looked to his worldly advantage, he fled the island and visited the tomb of St. Martin at Tours. There he received the clerical

tonsure. He distinguished himself among the clergy of Tours, although he lived in a small cell near the cathedral in preparation for his future apostleship.

When Amandus entered on his apostolic career, he maintained his dignity and his virtues, and was loved by the rich and poor. For his mission he chose Belgic Gaul, especially the territory of Ghent, where idolatry still prevailed. Although the people had rejected former missionaries, he succeeded in converting them. He is credited with having restored to life a man whom he snatched from the gallows. After reaping an abundant harvest in Flanders, he resolved to preach to the pagan tribes in Germany. He tried to convert the Slavonic peoples, but failed. He returned to Gaul during the reign of King Dagobert. The king had a son, Sigebert, who loved Amandus as a father, and influenced him to accept the bishopric of Maastricht (the Traiectus Superior of the Romans). From this point on he exchanged his missionary work over scattered districts for the supervision of a single diocese. But the work was not to his liking. He preferred the missionary career. With the permission of the pope he shook off the burdens of his diocese and visited Gascony to preach to the Basques; but he met with no success. He therefore returned to Flanders, where he supervised the many monasteries he had founded. His death is variously placed between 661 and 684.

Gregory (Gregorius), archbishop of Tours, was consecrated in the eighth year of the emperor, Justin. He was renowned in all things, and held the office of archbishop for fifteen years. When Gregory the Great became pope, being a well educated man, he wrote a history of the kings of the Franks, and other matters.

Gregory of Tours (538-594), historian of the Franks, belonged to an illustrious senatorial family, many of whose members held high office in the church and bore honored names in the history of Christianity. He lost his father early, and was taken to Clermont-Ferrand to be brought up by his uncle Gallus and by his successor Avitus, and there he received his education. Although he studied the classics, religion occupied most of his time. However, the subtleties of the theology did not interest him. At 25 he was ordained deacon. Falling seriously ill, he went to Tours to see a cure at the tomb of St. Martin; and there he lived with Euphronius. So great was the young man's popularity that on the death of Euphronius in 573, the people unanimously designated him bishop. At that time Tours belonged to Austrasia, and King Sigebert hastened to confirm Gregory's election. After the assassination of Sigebert (575), the province was ruled by Chilperic for nine years, during which period Gregory displayed great energy in protecting his town and church from the Frankish king. Despite all the king's threats, he refused to give up Chilperic's son Meroving, who had sought refuge from his father's wrath at the sanctuary of St. Martin; and defended bishop Pretextatus against Chilperic, by whom he had been condemned for celebrating the marriage of Meramec and Brunhild. On the death of Chilperic, Tours remained for two years in the hands of Guntram, but when Guntram adopted his nephew Childobert, Sigebert's son, it again became Austrasia. This change was welcome to Gregory, who often visited the court. We also hear of Gregory at Coblenz, Metz, and at Chalon-sur-Saone, whether he was sent to obtain from Guntram the ratification of the pact of Andelot. In 593 he was at Orleans, where Childobert had just succeeded his uncle Guntram. In the intervals of these journeys he governed Tours with great firmness, repressing disorders, and reducing the monks and nuns to obedience. He died November 17, 594. His *History of the Franks* is in 10 volumes. The first four cover the period from the Creation to the death of Sigebert, 575. The fifth and sixth books, dealing with matters within his own experiences, bring the record down to the death of Chilperic (584). Books seven to ten are in the form of a diary, recording each important event as it occurred. The last six books are of great historical value. Gregory also wrote seven books of miracles; twenty biographies of bishops, abbots and hermits; also a liturgical manual, as well as a life of St. Andrew from the Greek, and a history of the Seven Sleepers of Ephesus, from the Syriac.

Gregory was at great pains to be impartial, but did not always succeed. As an orthodox Christian he had nothing good to say for the Arians. He excuses the crimes of kings who protected the church, such as Clovis, but he had no mercy on those who violated ecclesiastical privileges. But at least he concealed nothing, and he invented nothing. We can correct his judgments by his own narrative.

Radegunda (Radegundis), a queen of the Franks, and a native of Thuringia, was stolen and carried away when her fatherland was conquered, and was safely reared by King Lotharius. Although later married to a temporal prince, she was not separated from the heavenly king; for afterwards, through Medardus, she was consecrated to the Lord to a monastic life. With God's cooperation she built a monastery for the people of Poitiers pursuant to the wish of Lotharius the king. And there she lived with many nuns, in great moderation and performed many wonderful works. She concluded her praiseworthy and blessed life on the 1st day of August. [Radegunda, a queen of the Franks, was the daughter of Berthaire, king of the Thuringians. Berthaire was slain by his brother Hermannfried, who took Radegunda and educated her, but was himself slain by the Frankish kings Theuderich and Clotaire in 529, and Radegunda fell to Clotaire, who later married her. She left him when he unjustly killed her brother, and fled to Medardus, bishop of Poitiers, founded a monastery there, and lived for awhile in peace. She died August 13, 587].

Gregory (Gregorius) the Great (on account of his piety and the sublimity of his surpassing moral wisdom), excelled all other learned men. He was born of noble senatorial Roman ancestry. He had as his father Gordian and as his mother Sylvia, very noble Romans. Although, in his youth, he attained to the highest point of natural philosophy and wisdom, and was possessed of great riches, he left all for a spiritual life; and this, though hampered by various temporal affairs requiring his attention. After the death of his father he built six monasteries in Sicily, and a seventh at Rome, in honor of Saint Andrew, in which he lived in humble apparel, scorning more costly clothes. He punished his body with such self-denial that he was barely able to survive with his shrunken stomach. He was held in great veneration for his holiness and piety. He wrote many excellent works at Rome and Constantinople for the benefit of the Christian life. [See note on Gregory the Great, Folio CXLVIII *verso*, below].

Gregory the Great is represented in pontifical vestments, seated on his throne, and wearing the papal tiara. In his hands he holds an open book, no doubt symbolic of his homilies and other famous works attributed to him. Before him, on a table, struts what would appear to be a rather militant bird, its wings outspread. No doubt this is intended to represent a dove just descended from heaven, and which is the particular attribute of Gregory.

Folio CXLVIII *verso*

Year of the World 5793 | Year of Christ 594

Gregory (Gregorius) the Great, the first pope of this name, a Roman, was unanimously chosen pope by the people against his own will. And as this election was to take place with the consent of the emperor, Gregory sent a messenger to the emperor Maurice (Maurice) with letters asking him not to confirm such choice by the clergy and the people. But the letters were withheld through the governor of the city of Rome, and were torn up; and other letters were written, asking the emperor to confirm Gregory as pope. This the emperor was glad to do, for Gregory had baptized a son of Maurice at Constantinople. And Maurice sent a message to Gregory, confirming him and ordering him to enter upon the papacy. After this Gregory assumed the burden of the pontificate and the rule of the Christian welfare; and he did nothing to further his own interests, but devoted himself to the common welfare and the honor of God. After scorning and laying aside all worldly riches, pleasure, honor, and power, he so lived that, up to our own time, none of his successors have excelled him in holiness of life, industry in the management of affairs, nor in learning and writing. This highly learned man was so humble that among the popes he was the first to describe himself as the servant of the servants of God. And he made many ordinances for the improvement and maintenance of divine service and of Christian life. Finally he died in the 13th year, 6th month and 10th day of his pontificate, and was buried in the Basilica of Peter with everyone lamenting him on the 12th of the month of March. The Roman chair then rested five months and nineteen days. [Gregory (Gregorius), the fourth Doctor or Father of the Latin Church, better known as Gregory the Great, was one of the most influential of all medieval popes. He was born at Rome in the year 540, the son of Gordian, a wealthy patrician of senatorial rank. Gregory commended his career in life as a lawyer, and for twelve years exercised the office of praetor or chief magistrate of his native city. Yet, while apparently engrossed by secular affairs, he became deeply imbued with the religious enthusiasm, characteristic of his time and hereditary in his family. Immediately on the death of his father he devoted his paternal inheritance to pious and charitable uses, and converted his paternal home into a monastery and hospital for the poor, which he dedicated to St. Andrew. He also founded six monasteries in Sicily. Then retiring to a little cell at the monastery of St. Andrew, he took the habit of the Benedictine Order, giving himself up to study. During the terrific plague that almost depopulated Rome, he fearlessly undertook the care of the poor and sick. Pope Pelagius having died at this time, the people with one voice called upon Gregory to succeed him; but he shrank from the high office, and entreated emperor Maurice not to ratify the choice of the people; but the emperor confirmed the election, and Gregory fled from Rome and hid in a cave. He was discovered and brought back. No sooner had he assumed the tiara, even though against his will, that he showed himself worthy of his elevation. While he asserted the dignity of his station, he was distinguished by his personal humility, and the first pope to take the title of 'Servant of the Servants of God.' He abolished slavery throughout Christendom on religious grounds. Though enthusiastic in making converts, he set himself against persecution. He was the first to send missionaries to preach the gospel in England. He instituted the celibacy of the clergy; reformed the services of the church; defined the model of the Roman liturgy, such as it has ever since remained – the offices of the priests, the variety and change of the sacerdotal garments. He arranged the music of the chants, and he himself trained the choristers. His charity was boundless, his vigilance indefatigable. He surrounded himself with clerics and monks with whom he lived as though he were still in a monastery, and in spite of constant ill health, he ministered unceasingly to the physical and spiritual needs of the people. During his pontificate the papal estates increased in value, while the grievances of the tenants were redressed, and their general position materially improved. Gregory's fault was that as a man of business he was too lavish of his revenues. He disciplined the clergy, depriving those of office who had lapsed into scandalous offenses. He divided the revenues of the church into equal parts, to be assigned to the bishop, the clergy, the poor, and the repair of the churches. He worked for the centralization of the power of the church, with supreme authority in the Roman see. The decrees of the councils were to have no binding effect without the authority and consent of the pontiff, and appeals might be taken to Rome against the decisions even of the patriarch of Constantinople. In Italy, Gregory occupied an almost regal position, stepping into the place that the emperor had left vacant, and the Lombard kings had not the strength to seize. For the first time in history the pope appears as a temporal prince, appointing governors to cities, issuing orders to generals, providing munitions of war, sending ambassadors, and concluding a peace. He made strong efforts to uproot paganism in Gaul, Italy, Sicily, Sardinia, and Corsica; Arianism in Spain; Donatism in Africa; Manicheism in Sicily, the heresy of the Three Chapters in Istria and Northern Italy. Gregory died on March 12, 603, in the 14th year of his pontificate, the last of the Latin Fathers].

Pope Sabinianus, whose place of nativity is unknown and deservedly so, was the successor to Gregory; but he was very unlike him, and very much opposed to him; for when, during his pontificate a famine occurred, and the people expected alms at his hands, as they had from Gregory, he said only this: that Gregory in order to obtain worldly renown, had dissipated the wealth of the churches; and it so happened that his books were well nigh burned. And thus the envy and wrath of this evil man were kindled against Gregory. Yet he ordained that, aside from the offices, the lamps should be kept lighted in the churches during the day, particularly at the Church of the Blessed Peter. He died after having sat in the pontifical office one year, five months, and 9 days. The chair was vacant by his death for 11 months and twenty-six days. [Sabinianus, pope from 604 to 606; successor to Gregory the Great].

Pope Boniface (Bonifacius) the Third, a Roman, came to this worthy office through the emperor Phocas, although not without opposition, on the ground that the chair of Saint Peter the Apostle, which is the head of all churches, should be so called and held by all mankind. For the Constantinopolitan church commenced to give itself up to the formerly evil emperors there, to secure their favor. But the Roman chair is very justly reserved for others, through whom, by reason of the universality and perseverance of the papal see, all

heresies are removed and extinguished. After the holding of a council, he ordained many measures. However, all this was set aside by his death in the 9th month of his pontificate. The chair then was vacant one month and six days. [Boniface III, pope from February 15th to November 12th, 606, obtained from the emperor Phocas recognition as the “headship of the Church of Rome,” which signifies, no doubt, that Phocas compelled the patriarch of Constantinople to abandon, momentarily, his claim to the title of ecumenical patriarch].

Year of the World 5813 | Year of Christ 614

Pope Boniface (Bonifacius) the Fourth, of Marseilles, secured from the emperor Phocas the church of Saint Mary, the Rotunda, which the people of old called the Pantheon. And he consecrated it in honor of the holy Virgin Mary and all the martyrs. Before this, however, he cast out all the images of the pagan gods, and illuminated the temple. He made a monastery of his paternal home, and gave his landed possessions to the monastery for the use of the monks. He also gave the monks authority to preach and to hear confessions. Not long after this he died in the sixth year, eighth month, and 13th day of his pontificate; and upon his death a famine and flood occurred. He was buried in the Basilica of Peter. The chair then was vacant 7 months and twenty-five days. [Boniface IV was pope from 608 to 615. He received permission from the emperor Phocas to convert the Pantheon at Rome into a Christian church].

Folio CXLIX *recto*

Maurice (Mauricius) was a son-in-law of the emperor Tiberius, and the first of imperial lineage to be elevated to the office of emperor; and although he was a Cappadocian, he was called upon to assume the sovereignty because of his virtue and firmness in the dispatch of matters of State. The Lombards, for a period of twenty years after the death of their king Alboin, had been governed by dukes; and now they set up a king for themselves; and him they called Flavius, as all preceding Lombard kings had called themselves. Maurice undertook to drive the Lombards out of Italy, and asked Sigebert, king of the Franks, to make war. Sigebert quickly collected a great army out of Gaul and Germany. He fought a great battle with the Lombard king, but was defeated. This victory so encouraged the Lombards that they marched forward to the Sicilian Sea, bringing the Italian states under their power. They besieged Rome for a long time, but could not take it. Now while the Lombards rejoiced in the good fortune of victory, and fell into all manner of vices, Maurice made a law that no Roman not incapacitated or weakened by wounds before the expiration of his service should enter upon the knighthood of the Lord. But Gregory admonished him not to extend his hand into spiritual things, nor attack the clergy. Nevertheless Maurice promoted John, the Constantinopolitan bishop, to an ecumenical patriarch, and admonished Gregory to submit to this. But Gregory answered that the power to bind and loose had been given to Peter and his successors, and not to the Constantinopolitan bishop. Still not satisfied, Maurice moved the Lombards to attack the Romans; and they besieged Rome for a whole year; but not venturing to take the city, they returned to Milan. Maurice rued his treatment of Gregory and accorded him kindly honor. Yet Maurice was a useful man for the common good; for he often fought against the enemy and defeated them. Finally Phocas was elected emperor by the army, and Maurice was slain in the twenty-first year of his reign. [Maurice (Mauricius Flavius Tiberius), Eastern Roman emperor from 582 to 602, was of Roman descent, though a native of Arabissus in Cappadocia. He joined the army and fought with distinction in the Persian War (578-581). At the age of 43 he was declared Caesar by the dying emperor Tiberius II, who bestowed upon him his daughter Constantina. Maurice brought the Persian war to a successful close by the restoration of Chosroes II to the throne (591). On the northern frontier he bought off the Avars, but after 595 inflicted several defeats upon them through his general Crispus. But his strict discipline provoked mutiny in the army on the Danube. The revolt spread to the popular factions in Constantinople and Maurice consented to abdicate. He withdrew to Chalcedon, but was put to death by his successor, Phocas, after witnessing the slaughter of his five sons].

Phocas took over the sovereignty of the Roman Empire after the death of Maurice and his sons Theodosius, Tiberius, Constantinus, and Advocatus; and he reigned eight years. He was made emperor when he arrived at Constantinople; and although he induced the people to have great faith in him, many were deceived by the result of his dealings; for during his time the Persians under Chosroes (Cosdra) overran the Roman provinces and defeated the army of this emperor. They harassed Jerusalem, and dishonored and destroyed the churches, taking the holy cross from there. They took away as prisoner Zacharias, the holy man, and patriarch of the same city. For this reason Phocas was scorned by all, and particularly by the Roman senate, and was deprived of his sovereignty and of his life by Heraclius, the general of the army and governor of the African provinces. And Heraclius took into the sovereignty with him his son. [Phocas, Eastern Roman Emperor (602-610) was a Cappadocian of humble origin. He was only a centurion when chosen by the army of the Danube to lead it against Constantinople. A revolt within the city soon resulted in the abdication of the reigning emperor Maurice, and the elevation of Phocas to the throne. Phocas proved entirely incapable of governing the empire. He consented to pay an increased tribute to the Avars and allowed the Persians to overrun the Asiatic provinces and to penetrate to the Bosphorus. When the African governor Heraclius declared war against him, Phocas was deposed with scarcely a struggle in 610. He died in the same year on the scaffold].

At Saint Peter's, in Rome, Pope Gregory (Gregorius), that most holy man, held a council of twenty-four bishops; and in that council many points of our faith were duly considered. The proceedings of the four preceding councils, held at Nicaea, Constantinople, Ephesus, and Chalcedon, were publicly confirmed, while the proceedings of the fifth one were recognized. Through the same council Gregory ordained that no man of two marriages should become a priest, and that a bishop should be consecrated but once. He also ordained that he would observe the last decisions in all matters; also that the inception of the mass was to be with a verse from the Psalter; that Kyrie Eleison should be sung or spoken nine times, and Alleluia. [Kyrie Eleison is Greek, and literally translates as, 'Lord, have mercy': a phrase used as a petition in many liturgies of the Eastern and Western churches as well as in the Anglican communion, together with the additional response 'Christ, have mercy'. The first movement of the mass in the Roman Catholic Church begins with these words set to music]. He also ordained and confirmed the great litany and the order of the churchly offices. [Gregory's work in connection with the liturgy and church music is a subject of dispute. If we are to credit a 9th-century biographer, Gregory abbreviated and simplified the

Sacrament of Gelasius, producing a revised edition with which his own name has become associated, and which represents the ground work of the modern Roman Missal. But though it is certain that he introduced three changes in the liturgy (namely, the addition of some words in the prayer *Hanc igitur*, the recitation of the *Pater Noster* immediately before the fraction of the Host, and the chanting of the Alleluia after the Gradual besides a paschal time) and two others in the ceremonial (forbidding deacons to perform any musical portion of the service except the chanting of the gospel, and subdeacons to wear chasubles), no evidence warrants belief that the Gregorian Sacrementary is his work. A doubtful tradition ascribes to Gregory the compilation of an Antiphonary, the revision and rearrangement of the system of church music, and the foundation of the Roman Schola Cantorum].

Afterwards Pope Boniface III also held a council of 72 priests and 33 deacons; and it was ordained that, under pain of excommunication, no successor was to be elected within three days after the death of the pope or bishop. Those also were to be excommunicated, who through gift or favor sought papal or temporal office. He also ordained that all elections of bishops should be by the clergy and the people, and that such elections were to be given as much force as if sanctioned by the princes of the state. He also ordained that a priest about to say mass should always place a clean cloth, called the corporal, upon the altar.

Folio CXLIX *verso*

At this time a Jew stabbed the image on a crucifix, and blood flowed freely from it. It sprayed the Jew, and his footprints became bloody. Christians who saw them followed these bloody prints until they came to the bleeding image; and when they found it they stoned the Jew.

In the sixth year of Emperor Maurice so great a flood occurred that one might have believed it to be a second flood of Noah. The regions of Venetia, Liguria and other Italian provinces were so inundated that the streets and roads disappeared, and farms, meadows, villages and other human habitations were buried as in a sea. Many people and animals were drowned. At this time the river Athesis [The Athesis River is the Latin name for the river called in Italian Adige, which is found in the southern Tyrol and Upper Italy]. overflowed, and the waters reached the upper windows of the church of Zeno the martyr, located outside the walls of the city of Verona. This flood occurred on the 17th day of October. There also came hail, thunder and lightning, a condition that was almost incredible in the summer. At Rome the Tiber was enlarged to such proportions that the water flowed over the walls, and many areas within them were inundated. And a great dragon, together with many snakes, appeared in the regular watercourse, swimming down the Tiber through the city and into the sea. These disasters were soon followed by a plague which spared only a few of countless numbers. This plague first afflicted Pope Pelagius; and after his demise it spread among the people. Gregory was elected pope during this calamity; and he ordered a litany in seven parts. While one of these was being held eighty people died. He prescribed that seven choirs should participate in this procession: In the first were the clergy, in the second all the abbots and their monks, in the third all the abbesses and their congregations, in the fourth all the children, in the fifth all the laymen, in the sixth all the widows, and in the seventh all the matrons.

At this time the divine Gregory the Great sent Augustine, Miletus (Melitum) and John (Ioannem), and a number of other proved and worthy monks to England, and by these the English people were now for the first time fully instructed in our faith. And among these Englishmen these holy ones came to a blessed end.

At this time also the seamless garment of our Lord Jesus Christ, made by the Blessed Virgin Mary, and which had been given to one of the soldiers, was found in a marble ark in the city of Zaphat, [Probably Zephath, earlier name of a Canaanite town, mentioned in Judges 1:17, and which after its capture and destruction was called Hormah by the Israelites]. not far from Jerusalem, by Gregory, bishop of Antioch, Thoma, the bishop of Jerusalem, and John (Ioanne), the bishop of Constantinople. And after it was found they brought it to Jerusalem and laid it in an ivory ark, where it has been held in great veneration. It is said that when the city of Constantinople was lost, this coat passed into the control of the Turks.

Hermenigild (Hermigildus), king of the Visigoths, son of the king of Spain and the Visigoths, was at this time thrown into prison by his father Leovigild (Lemugildus), and afterwards heinously murdered because he had been converted from the Arian heresy to the true Christian faith by the learning and preaching of the Spanish bishop Leander. After Leander had converted this Hermenigild, the latter's father persecuted Leander in many ways; and he killed Hermenigild, his own son. Angelic music was heard beside the corpse, and burning lamps were seen. After this the father became ill; and he recalled Leander in order to acknowledge his injustice and to seek forgiveness on account of his sin. And he made Richard (Ricardum), his second son, a king, urging him to become a true and righteous Christian. [Hermenigild, here called Hermigildis, was the son of Leovigild, here called Lemugildus, king of the Visigoths in Spain, and of Theodosia, or Theodota, the sister of Leander and Isidore, archbishop of Seville. Educated an Arian in 579, he married Ingunda, daughter of Sigebert, king of Austrasia; and this princess, aided by Leander, succeeded in converting the prince to the Catholic faith. Leovigild had given his son a portion of his states to govern, of which Seville was the capital; but when the son renounced Arianism his father threatened to despoil him. But the son refused to submit and found himself surrounded in Seville by his father's forces. He fled to Cordova and then shut himself up in Osseto, where the father pursued him. The father sent his other son Recared to promise life if he would submit; and he submitted, but his father sent him in chains to the castle of Seville. When Easter approached, Leovigild sent an Arian bishop to promise pardon if his son would receive Holy Communion from the prelate's hands. But again Hermenigild refused, and in a rage his father sent soldiers to kill him].

- Basolus, abbot
- Sindolphus, priest in France
- Euthonicus, of Britain
- Similianus, abbot
- Wungalotus, priest
- Gangericus, bishop of Cambrai
- Furfrus, son of the king of Spain

Second Column

- Body of the blessed Stephen, the first martyr, is brought to Rome
- Phara was a noble virgin
- Walbertus was a disciple of Saint Columbanus
- Deicola, disciple of Saint Columbanus
- Cunbertus, bishop of Cologne, famous for his piety
- Bavo, a robber who, after having been converted by Amandus, led the life of a hermit, under very severe penance, as an example and image of holiness to others

ILLUSTRATION

A Jew stabbing a crucifix: The crucifix is a wayside cross. The offender stands before it, piercing the side of 'Christ'.

Folio CL *recto*

Authari (Artharis) Flavius, king of the Lombards. After the Lombards had been without a king for ten years, they elected him king; and he reigned for seven years. He was the son of King Daphonus [Actually, Authari was the son of Cleph, who ruled from 572/3-574/5 and was assassinated after an 18-month reign by a young guard. His death was followed by a ten-year interregnum known as the "Rule of the Dukes". His son, Authari, eventually took the throne in 585], whom the Lombards surnamed Flavius. And although elevated to the throne as a youth, he earned great praise through many deeds and transactions; and so much so that all the Lombard dukes entrusted to him one half of their wealth. He built Phara, a very noble city, on the river Abdue. He besieged the city of Brixellus [Brixellum or Brixillum (Brescello), a town of Cisalpine Gaul, is situated on the south bank of the Po (Padus in Latin) about 12 miles northeast of Parma], situated on the shores of the river Po (Padi), captured it, and razed it to the ground. He enhanced his victory by subjugating everything to the Sicilian Sea, and brought many Italian cities under his control. He also defeated the king of the Franks, together with a large number of his own troops and of Germans, and drove them out of Italy. Afterwards he drove Francilionus, the Roman duke, out of the Comanian Island, and carried away from there great treasures. He married Theodolinda (Theudelindam) daughter of Garibald, the king of the Bavarias, a most Christian woman. Chilperic, king of the Franks, was a bitter enemy of Authari. So he overran the kingdom of Garibald, Authari's father-in-law, and drove him out of Bavaria; and Garibald fled to his son-in-law. Authari died in the year he was married. [Authari: Alboin's reign in Italy was brief. He was assassinated in 572, but during this short reign the Lombards had established themselves in the north of Italy, from where in the next decade they frequently raided Frankish territory beyond the Alps. Chiefs were placed, or placed themselves, first in the border cities, like Friuli and Trent, and then in other places. The principal seat was the rich plain watered by the Po and its affluents, which was in the future to receive its name from them; but their power extended across the Apennines into Liguria and Tuscany and then southward to the outlying dukedoms of Spoleto and Benevento. Ticinum (Pavia), the one place that had obstinately resisted Alboin, became the seat of their kings. Alboin was succeeded by Cleph, a Lombard noble, who reigned only 18 months. For the next ten years (574-584) no one noble obtained recognition as king. In the latter year, when Frankish invasion threatened, the Lombards chose as king Authari, son of Cleph, to whom is chiefly due the consolidation of the Lombard power in Italy. Under him the independence of the dukes was reduced, and something was done toward their transformation into royal officers. The dukedoms of the northern marches, Trent and Friuli, with the dukedom of Turin, long retained the independence natural to a border government in early times. The great dukedom of Benevento in the south, with its neighbor Spoleto, threatened at one time to be a separate principality, and to the last resisted the full claims of the royal authority at Pavia. Authari secured the kingdom by celebrated battles and gave it internal order and strength. In 589, at Verona, he married Theodolinda, daughter of Garibald, duke of Bavaria, and brought her to Italy. But in 591, shortly after his marriage, he died].

Theodolinda (Theudelinda), the queen of the Lombards, was the daughter of the king of the Bavarians, and high-born and of illustrious blood. Although young at the beginning of her queenly career, and of distinguished appearance and endowed with great riches, she was noted for her chastity and devout practises. Moved by her virtue, the Blessed Gregory (as some say), wrote her a number of letters of moral import. She was a very brave woman and devoted to the Christian faith. Among other good deeds she built a cloister with her own funds in honor of Columban in the city of Bobium; and to it she gave many landed estates. She also built the Basilica of the Blessed John at Modicia (Modoecia) [Modicia (Monza in Italian), a city of Cisalpine Gaul, on the river Lambrus, about 12 miles north of Milan, the name of which is not found during the period of the Roman Empire; and it was probably in those days a mere village, or at least a dependency of Mediolanum; but the Gothic king Theodoric constructed a palace there, making it his summer residence. It continued as a favorite abode of the Lombard kings, and Queen Theolinda founded a Basilica there, which has ever since been one of the most celebrated churches in northern Italy, and still contains many interesting relics of the celebrated Lombard queen]. which lies ten thousand paces from Milan, and endowed it with many estates. From this point on the Lombards, following this woman's example,

adopted John the Baptist as their patron saint.

Theodolinda, daughter of Garibald, duke of Bavaria, married Authari; but her husband died one year later. As queen of the Lombards she played an important part in their history as mediator between them and the Catholic church. Although in Italy for only one year when her husband died, Theolinda had so won over the Lombard chiefs that they begged her as queen to choose the one among them whom she would have for husband and king. She chose Agilulf, duke of Turin, a Thuringian noble by birth. Agilulf remained an Arian, and was a very uneasy neighbor, not only to the Greek exarch but to Rome itself. However, he was favorably disposed both to peace and to the Catholic Church. Arian and Catholic bishops went on for a time side by side; but the Lombard kings and clergy gradually yielded to the religious influences around them. Gregory the Great, opposed as he was to the new barbarian kingdom, recognized that the empire could not expel the Lombards from Italy, and endeavored to promote peace between the Italians and Agilulf. Under these conditions the pope and the king of the Lombards naturally became the two real powers in the north and center of Italy.

Theodolinda converted her husband and many of his subjects from the Arian to the Catholic faith, and was rewarded by Pope Gregory the Great with the famous Iron Crown of Lombardy, which was said to have been forged from one of the nails of the true cross, and which is still preserved in the cathedral of Milan.

Agilulf (Agilulphus), king of the Lombards, after king Authari (Artharim) reigned over the Lombards for 21 years. After the latter's death the Lombards could not agree on a king. They finally concluded that he whom Theodolinda (Theudelinda) should choose to marry should be accepted as king; for she was a woman of such great virtue and honor that her choice was highly regarded. She chose Agilulf. He was a duke of Turin, young, well built, and warlike. The first concerns of this new king were the redemption of prisoners whom Chilbert had taken, and to make peace with that king. Having secured peace, he determined to punish the dukes who had been antagonistic to his ancestor Authari. And he slew Minulfus, duke of Saint Julian's island. When Gandulfus, duke of Bergamum, learned of this he gave himself up, asked mercy and obtained it. So also with Ulfarus, duke of Tervis, who was taken prisoner, bound, and brought before the king. After which the king decided to kill his enemy. Having now achieved peace, he made war against the Romans, besieging Rome for a year. And although a truce was declared, Zotto, duke of Benevento, broke it by attacking the monastery of Cassino; and the abbot fled, taking with him the monks, their clothing, and the book of regulations. The monastery was plundered by the barbarians and razed to the ground. And this may have been the downfall of this most celebrated monastery which (as Gregory writes) was predicted by Benedict, the holy father, who said he should hardly wish to reach God unless some of the souls from his city had accompanied him. However, Benitus, fourth abbot after Benedict, reached Rome with his brethren. Not long after the commission of this crime Zotto (Zoto) died and Arrigus was made duke by the king. Later the Lombards moved their array before Padua, which had been without fortifications since the days of the tyrant Atilla, being protected only by a moat and embankments. The buildings within had been reconstructed of wood; so when the wind was favorable, the Lombards threw flaming torches and fiery darts into these wooden buildings; and they ravaged the city with fire. This Agilulf and his Lombards were finally converted at the request of a Christian king from idolatry to Christ. And he returned the property of the churches, and died. He left a son, Adaloald (Adoaldum), still a child, and its mother Theodolinda. [Agilulf, duke of Turin (592-615), was a Thuringian nobleman. Theolinda, queen of the Lombards, chose him for husband, and thus he became king of Lombardy. Though an Arian, he was favorably disposed to the Catholic Church].

Folio CL verso

Pope Deusdedit, a Roman whose father was Stephen the subdeacon, was a very good father who was very fond of the clergy and augmented their number. They say this man possessed such holiness that by a kiss he cured a leprous person instantly. He ordained that a godson should not marry the godchild of his godfather. In the time of this pope God permitted (as his name indicates) [Deusdedit, meaning 'surrender to God' or 'God has given']. many calamities to take place, such as earthquakes, and such rashes or sores developed as made persons susceptible to leprosy, and so deformed them that they could not be recognized. He died in the 3rd year and 23rd day of his pontificate and was buried in the Basilica of Peter on the sixth day of the Ides of November. By his death the papal chair was then vacant for one month and 16 days. [Deusdedit, or Deodatus/Adeodatus (615-618), is said to have been the first pope to use leaden seals for pontifical documents. Soon after his elevation an epidemical leprosy afflicted the poor of Rome. It communicated itself without touch, and merely by the breath of the infected; but the pope continued to visit the sick. A pious legend adds that, "One day Deodatus, desirous of encouraging the clergy to imitate his example, kissed a leper on the forehead, and the sick man was immediately cured. During his pontificate the Persians conquered Jerusalem and all Palestine, immolated priests, monks and nuns by the thousands, burned all the churches, and seized upon an innumerable quantity of sacred vessels. The exact time when this pontificate began, as well as its duration, are uncertain, but it is believed that Deusdedit died in the year 617 or 618].

Sisebutus, a king of the Visigoths, reigned 36 years. At first he was a pagan, but later became a Christian. He brought back under his rule many Spanish provinces which had been subjugated by the Romans. Such Jews as he was able to seize in his kingdom, he forced by severe tortures to accept the Christian faith in accordance with the wishes of Heraclius. Heraclius had been warned to beware of the circumcised; yet he was afterward oppressed, not by the Jews, but by the Saracens, who also practiced circumcision. Now this king was such a powerful man that he took from the Romans all their Spanish possessions, and thus ended the Constantinopolitan imperial rule in Spain.

Pope Boniface (Bonifacius) the Fifth, of Campania, whose father was John (Joanne) began his pontificate at the time Eleutherius was dispatched to Rome by Heraclius, but made himself king of Italy. [See Eleutherius, Folio CLII *recto* (below), and note]. Boniface was a man of truly singular humanity, who showed good will and mercy to the people, neglecting nothing becoming a good shepherd. He

ordained that those fleeing to the churches should not be removed from them; also that the Acolytes should not touch the blood of the martyrs; and that those who injured what was holy at any place should be burned. He died in the fifth year and 10th day of his pontificate, and was buried accompanied by all the people's tears in the Basilica of Peter. After his death the seat was vacant at that time for 13 days.

Boniface V, pope from 619 to 625, was originally from Naples, and was chosen to succeed Deusdedit, or Deodatus, also called Adeodatus, upon the latter's death. According to Bede, this pope wrote three letters to Justus, metropolitan of Canterbury, congratulating the prelate on the success of his apostolical labors and exhorting him to persevere in his missions; he grants him the power of ordaining bishops, and, as a recompense for his zeal, he sent him the pallium.

The pope wishing, as his predecessors had done, to employ religion in extending the temporal authority of the Holy See, published in all Christian states a bull, providing that malefactors, whatever might be their crimes, could not be removed from the churches where they had taken refuge or sanctuary. This decree Boniface issued in the year 620, three hundred years after the reign of Constantine. By reason of this papal bull some have proclaimed Boniface the founder of church sanctuary. But the privilege is as old as paganism, and Christian emperors conferred it on churches long before his day. Boniface's action was simply an official endorsement of what had gone before. The church did not set up a form of sanctuary all its own, nor did it have recourse to the laudable and rational system of cities of refuge established by the Hebrews; but it adopted it in the form known to the pagan Greeks and Romans—a form which made the church the haven of traitors, murderers, thieves and villains in general. By the laws of Justinian, in the beginning of the sixth century, murderers, adulterers, and rapists of virgins were excluded from the privilege. By the later canon law of Gratian and the papal decretals, protection was granted to all offenders except robbers, highwaymen, and those guilty of grave crimes in the church itself. All other offenders the church refused to surrender unless an oath was taken freeing them from death or mutilation.

During this pontificate appeared the famous book of John Moschus, called the Spiritual Meadow. This John was an Egyptian anchorite, who, after having been saved when his country was invaded by the Persians, had obtained the government of a convent at Rome. In his work he professes to have been an eyewitness to all the peculiar marvels he relates. Here we learn of a French monk who pushed the fanaticism of penance so far that he ate only barley bread, spread with ashes, twice a week, and slept only one night in four. Space does not permit us to multiply these fantastical tales.

Boniface died on the 25th of October, 625, after having occupied the see for 7 years and 6 months. He was interred in the cathedral of St. Peter at Rome.

Pope Honorius the First, also of Campania, whose father was Petronius, lived at the time when Theodolinda died. Not being troubled with extraneous affairs, he rejuvenated all the clergy with his learning and piety. He improved many churches at Rome, put a bronze roof on the Basilica of Peter, and erected many other churches at Rome. This very pious man died in the 12th year, 11th month and 17th day of his pontificate, and was buried in the Basilica of Peter. After his death the chair then rested one year, seven months, and 18 days. [Honorius I, pope from 625 to 638, was of noble Roman family. He continued the work of Gregory the great, especially in England. Heraclius the emperor, aided him in his difficulties with the schism of the "three chapters" in Istria and Venetia, a schism that was ended by the deposition in 628 of the schismatic patriarch Fortunatus, and the elevation of a Roman subdeacon to the patriarchate. The support given him by Constantinople may have influenced Honorius, who joined the patriarchs of Constantinople and Alexandria in supporting the doctrine of "one will" in Christ, and expounding this view in two letters to the patriarch Sergius. For this he was anathematized by name along with the Monothelite heretics by the council of Constantinople in 681, a condemnation afterward confirmed by more than one pope. Honorius I was succeeded by Severinus].

Year of the World 5823 | Year of Christ 624

Pope Severinus the First, a Roman whose father was Labienus, was confirmed as pope in place of the deceased Honorius by Isacius (Ycatio), the supreme ruler of all Italy; for at that time the election of a pope by the clergy was considered ineffectual unless confirmed by the emperors or their highest state representative. He was a man of exceptional kindness and devout spiritual practices; a lover of the poor, encouraging and kind to the needy; honest and gracious toward all men; and illustrious in the rebuilding and improvement of the churches. He died in the first year and second month of his pontificate, and was buried in the Basilica of Peter on the fourth day of the Nones of August. The chair then was vacant for four months and twenty-nine days. [Severinus, pope in 640, successor to Honorius I, occupied the papal chair only three months after his consecration, having had to wait a year and a half for its ratification by the emperor. During this long vacancy the exarch of Ravenna, supported by the military body of Rome, occupied the Lateran, and seized the treasure of the Church].

Pope John (Ioannes) the Fourth, from Dalmatia, whose father was Venancius, as soon as he became pope, showed himself man of wonderful goodness. With the funds left by Isacius (Ysacius) he redeemed, as far as possible, all prisoners. And as soon as he had assumed the cares of his office he ordained that anyone who unlawfully dared seize the property of the church should be compelled to restore it four-fold. During the time of this pope, Rhotaris, king of the Lombards, favored the Arian errors and permitted two bishops at one and the same time, and of equal authority, in all the cities of his realm—one a Catholic, the other an Arian. But John, full of good works, died in the first year, ninth month, and ninth day of his pontificate, and was buried in the Basilica of Peter on the fourth day of the Ides of October. The chair then was vacant for one month and thirteen days. [John IV, pope, from 640 to 642, a Dalmatian by birth, succeeded Severinus after an interval of four months. He adhered to the repudiation of the Monothelite doctrine, but endeavored to

explain away the connection of Honorius I with the heresy. He was succeeded by Theodorus II].

Folio CLI recto

Heraclius was acknowledged as an augments of the empire. He was crowned by Sergius, the Constantinopolitan patriarch, and received the Eastern Empire. And immediately he sent to Italy the Constantinopolitan imperial chamberlain, Eleutherius, a well informed captain, experienced in military matters and practises; and he equipped him with men and money for the purpose of confirming these matters in Italy. And now he organized the men from the vicinity in Asia and Europe, and the men his father Heraclianus sent him from Africa (and continued to send him from day to day), and sent them against Chosroes (Cosdroem), the Persian king, for the protection of the Roman provinces. For after the said Chosroes had harassed Mesopotamia and Palestine, he marched against Jerusalem and captured it; and he destroyed the churches and holy places, although (as some historians state) he is said to have shown the holy cross some veneration; for he carried off that part of the cross which Helena, the mother of Constantine the Great, had deposited at the place where Christ was crucified. And he kept it at home in a throne which he caused to be made, ornamented with wonderful work in gold and precious stones. In the sixth year of his reign the Persians conquered all of southern Asia, then turning their arms to Egypt. They captured Alexandria, and tarried there until the cry was heard that Heraclianus, the emperor's father, had assembled a great army in Africa. But at this same time Heraclianus died. When the Persians heard this they captured Carthage. At the same time Heraclius assembled a large army, and brought back into his power many provinces that had been harassed by the Persians. In a singular battle he struck the captain of the Persians, knocking him from his horse as dead. And he crushed Chosroes, the Persian king; but his son, whom he captured, he caused to be baptized and restored to his father's kingdom. And he marched into Persia and plundered the castle of Chosroes, which was filled with treasures. Of those he gave one portion to his soldiers, setting aside the other for the rebuilding of the temple and the churches which Chosroes had destroyed. He came to Jerusalem with seven elephants loaded with the great riches he had taken from the enemy; and the cross of the Lord, which the Persians had carried away, he brought back and restored to its former place. Those who had been taken prisoner by the Persians he sent back home. Now it so happened in the twelfth year of the reign of Heraclius that he brought the cross of the Lord to Jerusalem with great pomp; and when he arrived at the gate, through which one passes to the place called Calvary, and the hosts preceding him had gone out, and he himself was about to pass through, he stood still before the gate, although no one restrained him. Then the patriarch, who tarried at his side, said to him: Jesus, the master of poverty and humility, did not carry the cross out of here as you are about to do, clad in purple and costly raiment. Then the emperor immediately humbled himself. And having donned humble apparel, walked barefooted through the gate, now open, where before it appeared to be closed. He carried the cross to the place called Calvary. This Heraclius indiscreetly prided himself upon his accomplishments and fell into various errors of heresy. He finally died of the dropsy in the 30th year of his reign.

Heraclius (c. 575-642), East Roman emperor, was born in Cappadocia. His father held high military command under the emperor Maurice, and as governor of Africa maintained his independence against the usurper Phocas. When invited to head a rebellion against the latter, he sent his son with a fleet which reached Constantinople unopposed, and precipitated the dethronement of Phocas. Proclaimed emperor in 610, Heraclius set himself to reorganize the utterly disordered administration. At first he found himself helpless before the Persian armies of Chosroes II, which conquered Syria and Egypt and since 616 had encamped opposite Constantinople. After some preparations he took the field against Persia, and finally beat the enemy in the open field. A revolution at the Persian court led to the dethronement of Chosroes in favor of his son Kavadh II; the new king promptly made peace with the emperor whose troops were already advancing upon the Persian capital. Having secured his eastern frontier, Heraclius returned to Constantinople with the true cross, which in 629 he brought back in person to Jerusalem.

The triumphs which Heraclius had won did not bring him lasting popularity. In his civil administration he followed his own ideas without deferring to the nobles or the church, and the opposition he encountered went far to paralyze his efforts at reform. Worn out by continuous fighting and weakened by dropsy, he failed to show sufficient energy against the new peril that menaced his eastern provinces toward the end of his reign. In 629 the newly Islamified Arabs made their first incursion into Syria, won a notable victory a number of years later, and then conquered all Syria, Palestine and Egypt. Heraclius made no attempt to engage the Arabs, but evacuated his possessions in sullen despair. The remaining years of his life he devoted to theological speculation and ecclesiastical reforms. His religious enthusiasm led him to oppress his Jewish subjects, while on the other hand he sought to reconcile the Christian sects. He died in 642.

They say that in these days fire fell from the heavens; and a huge rainbow appeared, and the people thought that the end of the world had come because of the frightful lightning and claps of thunder. This was followed by a great plague which, during the summer, consumed many people. A good and an evil angel were seen passing through the city. And the evil angel, at the direction of the good angel, knocked on the doors of the houses; and on the next day as many people died in each house, as knocks had been given on the door.

Various wonders and frightful things occurred in Greece at this time, presaging the misdeeds of Mohammed (Mahometi); for in a certain year a fiery comet was seen at Constantinople; and a child with four feet was born. And in the island of Delos were seen two sea-wonders in human form. And so many things of a like nature appeared in various regions and places.

ILLUSTRATIONS

1. Heraclius; a full-length portrait. The emperor appears as a rather disproportionately drawn figure, the head too large for the body. He wears a mitred crown, and carried orb and scepter. He is clad in a long, simple and unadorned robe.

2. Extraordinary Phenomena: Only the child with two heads is not mentioned in the text.

Folio CLI verso

Mohammed (Machometus), an Arab, or (as some would have it) a Persian, was born of a noble pagan father and an Ishmaelite woman of Hebrew parentage. And although he had his origin in two contrary sects or faiths, he was not fully attached to either, but according to his own notion and by his cunning intelligence, he drew upon the laws of both, blowing up a dangerous conflagration for all mankind. For among the Arabs (by whom he was held in great veneration), he openly said that Chosroes (Cosdroem), the king of Persia, together with all his relatives, was not wiped out without good reason, having caused himself to be worshipped above God, although he was a very evil person and himself worshipped idolatrous gods. However, in his disputations upon the Hebrew and Christian laws, he said that both laws were in unison, but that both people were misled through grave errors. These errors he summed up follows: He admonished the Hebrews because they denied that Christ was born of a virgin, although her parents had announced this beforehand. On the other hand he admonished the Christians for lightheartedness in holding that Jesus, though ignominiously born of a virgin, was God's favorite, and yet God wished him to suffer death on the cross at the hands of the Jews. But Mohammed proclaimed his own law, promising that if the Saracens would accept and keep it, and follow him as the divine messenger sent to reveal it, they would attain freedom as well as rule and sovereignty over their neighbors. With a mighty army of Arabs he harassed the provinces of the Roman Empire; but Heraclius soon silenced the revolt. Afterwards the Arabs and Saracens again took up arms; and in the six hundred and twenty-third year from the Nativity of Christ they defeated the generals of Heraclius, and of him who was at first a fortunate man, they made a most unfortunate one. Mohammed called himself the Great Prophet of God, and he deceived the people of Asia and Africa by black magic; and by the pronouncement of a new faith he so influenced them that they completely extirpated the name of the empire. This false faith now holds the upper hand more than before; for all Asia and Africa, and a large part of Europe, has been subordinated to Mohammedan princes. Now by land and sea they are attempting to drive us out of this small corner of Europe. And in order that this Mohammed (as is stated in his book of laws) might lead his followers still further away from the Christian faith, he emulated certain heretics, chiefly the Nestorians, in the interpretation and description of his own laws; and he gathered together many things against the Mosaic laws and the Gospels, and assembled these in one book. And to increase the grip of his laws, he ordained that a man might take four wives of his own race, as many concubines as he could support, and as many purchased wives as he wished. However, he ordered his followers not to drink wine; and those who obeyed his laws he promised the Garden of Eden. Those who scorned his laws he threatened with hell. He stated that Moses and John the Baptist were the great prophets of God; but that Christ was the greatest of all the prophets and born of divine power and cooperation, and not of the human seed of the Virgin Mary, etc. After he had reigned six years and had attained the age of 34 years, he died in the Year of the Lord 632, after having indulged himself in adultery, drunkenness and wantonness.

Mohammed (also Muhammad and Mahomet), great lawgiver of the Arabs, and founder of a religion that has prevailed over large portions of Asia and Africa for 14 centuries – was born at Mecca in 569. He belonged to one of the most illustrious families of Arabia (the powerful priestly tribe of Koreish, and of the particular branch of Hussein, to which belonged the guardianship of the Kaaba, a temple of Mecca, which contained the Black Stone, believed by the Arabs to have covered Abraham's tomb); and although powerful, his father was a poor merchant, and an idolater. His father died soon after Mohammed was born, and he was only six years of age when his mother passed away also. An uncle became guardian of the orphan.

For a time Mohammed gained a scanty livelihood by tending goats and sheep in the vicinity of Mecca. At 13 he accompanied his uncle on a caravan journey to Syria. At the fair of Bosrah he is said to have met the famous Nestorian monk, Felix, or Sergius, whom Christian writers accused of having afterward assisted the founder of Islam in the preparation of the Koran. At the age of 25 Mohammed entered the service of a rich widow, named Khadija, who, 15 years his senior, before long offered him her hand, for he had rendered good service. She was a faithful wife, bore him two sons (who died early) and four daughters. Their union of twenty-five years was a happy one, and as long as she lived Mohammed did not take another wife, although polygamy was sanctioned by the customs of his country. He became one of the chief citizens of Mecca. His character was marked by thoughtfulness and austerity, and he spent much time in solitary contemplation.

About the year Christianity had penetrated into the heart of Arabia; its northern parts were dotted over with Jewish colonies; and round about Medina were remnants of ancient sects, such as Sabians and Mandaeans. Men appeared who denounced the futility of the ancient pagan creed, and preached the unity of God; and in consequence, some turned to Judaism, some to Christianity. Under this influence Mohammed seems to have begun his religious reformation by endeavoring to fix his own belief and to free it from idolatry. Every year, for a month at a time, he retired to a cave near Mecca devoting himself to prayer, fasting and meditation. He recognized the existence of the divine as an eternal spirit, incapable of representation by an image. He began to have visions of angels, especially of Gabriel, commanding him to preach the true religion. These visions and revelations possessed him, and the Koran was the result. His whole knowledge of Christianity was confined to a few apocryphal books, and with all his deep reverence for Jesus, whom he calls the greatest prophet next to himself, his notions of the Christian religion were extremely vague. Yet he was sincere, and the people of his household and his close friends were his first converts. Progress was slow; by the fourth year of his mission he had made forty proselytes, chiefly slaves, and very humble people. He inveighed against the superstition of the Meccans, and exhorted them to a pious and moral life, and to the belief in an all-mighty, all-wise, all-just, but merciful God who had chosen him as he had chosen the prophets of the Bible before him, to teach mankind that they should escape the punishment of hell and inherit everlasting life. But he became an object of hatred to the Koreish, then the ruling class, and his life was in constant danger during the first twelve years of his public preaching. He did not profess to establish a new religion but simply to restore the only true and primitive faith, as it existed in the days of the patriarchs from

Adam to Jesus. The fundamental doctrine he tried to restore was the Unity of God. With the Jews, who adhered to their ancient ceremonial, he maintained the authority of the Pentateuch and the inspiration of the Hebrew prophets. With the Christians he admitted the divinity of Christ's mission and the truth of the Gospel, making the revelations of the Old and New Testament the basis of his own preaching. But he also indulged the extreme prejudices of the Arabs, while lamenting the folly of their idolatrous worship. He spared their popular traditions and ceremonies, at least such as suited his views, and he made them more attractive by giving divine sanction to customs already hallowed by immemorial usage.

In 609, Mohammed, now forty, having more fully developed his plans, announced his mission, proclaiming the cardinal principle of his creed: 'There is no God but Allah, and Mohammed is His Prophet.' He encountered the prejudices of his countrymen, who were alarmed for their gods. He stood his ground, but did not encourage his followers to martyrdom. His mission was to preach the One True God. The duty of this new religion was Islam, or submission to the Divine will. Its worship consisted of prayer, fasting, and almsgiving. The Kaaba and the pilgrimage were recognized by the new creed. The Mohammedans, or followers of Mohammed, were called Moslems (and, in earlier periods, Mussulmans)—"true believers."

About this time Mohammed had a celebrated vision or dream in which he was carried by the angel Gabriel on a winged steed to Jerusalem, where he met all the prophets of God and was welcomed by them; after which he was carried to the seventh heaven into the presence of God. This vision was so vivid that Mohammed deemed it a reality. This and the Koran itself were the only oracles he ever claimed. His earliest Koranic dicta, written by amanuenses, consisted of brief, rhymed sentences, and for a time the Meccans regarded him as a common soothsayer, not in his right senses. Gradually they rose in fierce opposition. Many of the converted slaves and freedmen underwent terrible punishments, and some suffered so much that they abjured their creed. Mohammed fled from Mecca to Yatrib—more favorable ground. This flight occurred in the summer of 622, and is called the Hegira. It is the point from which the Mohammedans reckon time, as Christians do from the birth of Christ.

With the Hegira Mohammed's era truly begins. He entered Yatrib in triumph, welcomed by his followers and their families, about 100 in number, who had fled before him, as a sovereign, as well as an apostle and a prophet. He changed the name of the city to Medinet al Nubi, "The City of the Prophet," or Medina "the City," as it is still called. Here Mohammed's fortune rose and his converts increased; but his character may have changed; he was unable to bear prosperity as he had born adversity. He became a politician – the head of a party. He substituted force for truth, and claimed inspiration for every action. He built up Islam by the sword, declaring that the mission of every Moslem was to propagate the dominion of Islam by the sword, to destroy the temples of the infidels, to overthrow the idols, and to pursue the unbelievers to the remotest quarters of the globe. He shared the treasures of battle with his followers, but wealth did not corrupt the simplicity of his early life. He accepted all the essential truths of Judaism, and recognized Moses and Jesus as true teachers. He taught one Supreme Being who required prayer and alms alone. He now displayed the characteristics of a warrior and statesman, passing the last ten years of his life in raising and organizing an army of warriors, destined to conquer half the civilized world.

Mohammed, who had previously been kind and affectionate, now became capable of cruelties against those who resisted him. He hoped to form an alliance with the Jews, but he gradually departed from their customs; and since they would not follow him in this, he finally denounced them as obstinate unbelievers. He proclaimed a holy war against the Koreish, defeating them, and being in turn defeated. The Jews became the special objects of his enmity, and he slaughtered them in great numbers, selling their wives and children into slavery.

Mohammed now began multiplying wives beyond the legal limit, until the number reached ten, beside his slaves. His stormy and triumphant years were spent in warring upon the Syrians, the Koreish, and the Jewish tribes, and he rapidly became the most powerful prince in Arabia. Regarding himself as now firmly established, he wrote letters demanding the conversion of Chosroes II king of Persia; of Heraclius, Roman emperor in the east; the king of Abyssinia, the viceroy of Egypt, and the chiefs of several Arab provinces. From all parts flocked deputations to do him homage, either as God's messenger, or as the prince of Arabia. He received the keys to the city of Mecca in 629, and the opening of its gates was the final triumph of Islam. Soon after, he commenced his foreign wars. He fought personally in nine battles, and his generals led his followers in fifteen military expeditions. He subdued Arabia, although his expedition against the Roman empire came to naught. In 632 he undertook his last pilgrimage to Mecca, and there on Mount Arafat fixed for all time the ceremonies of the pilgrimage. Soon after he fell ill and died on June 8, 632, in the 11th year of the Hegira.

Isidore (Isydorus), the Spanish bishop, a disciple of Pope Gregory, was at this time in great esteem because of his great learning, virtue, and numerous miracles; and he wrote very many notable things of service to the Christian faith, and concerning other matters. [Isidore of Seville (Isidorus Hispalensis) (c. 570-636), Spanish encyclopedist and historian, was born of a noble family from Cartagena. Distinguishing himself in controversies with the Arians, in 609 he was chosen to succeed his brother Leander as archbishop of Seville. He played an important part in the councils of the church. His great work, however, was the preservation of the remnants of Greek and Roman culture against the barbarians. His chief work, ('20 Books of Origins or Etymologies'; better known as either the or), written between 622 and 633, condenses the fruit of his extensive reading in the seven liberal arts, the sciences, architecture, war, political theory, etc. It was much cited in the Middle Ages, and though not original, is interesting for the history of thought].

Goar, of Aquitania, in Gaul, was illustrious for his piety and miracles. He built a church in the suburbs of Trier, near the water, and in it deposited many relics of the saints. There, also, he served God day and night in watching, praying and preaching, converting many people to Christ, and curing the sick. He suffered many temptations at the hands of the Devil. He restored life and speech to a dumb dead child. He ignored efforts to make him bishop of Trier, and at the end of his old age, he died in blessedness. [Goar (c. 585-649) was born of aristocratic parents in Aquitania. He grew up loving God, and when he reached the canonical age, he was ordained priest. For some time he labored in his native land, but later became a hermit in a nook on the right bank of the Rhine in the bishopric of Treves. His piety

attracted many pilgrims whom Goar received with hospitality, lodged and fed. The bishopric was offered to him several times but he declined it].

ILLUSTRATION

Mohammed is depicted in turban and flowing robes, seated on his throne in his palace. He is apparently engaged in the act of making a convert; for in his lap he holds a book, probably the Koran, and from which he is announcing some tenet or doctrine to an elderly, richly appareled individual, who kneels before him, his hands stretched out in an attitude of adoration or prayer. Immediately to the left of Mohammed stands another man who, with his right hand points to the kneeling figure and at the same time looks at Mohammed, as if introducing the suppliant, or accusing him of some breach of faith. In his left hand he holds a cap, apparently removed from the head of the suppliant. Behind the latter stands a turbaned military officer, apparently the Lord High Executioner, a short sword in his scabbard, a much larger one held up in his right hand, seemingly ready to execute judgment.

Folio CLII recto

Gall (Gallus), a disciple of the Blessed Columban, lived in the West, and in his manner of life he earned for himself the name of saint. He flourished in Germany in the time of Emperor Heraclius. In recognition of his services the monastery of Saint Gall was built for him in the bishopric of Constance. In this monastery flourished many men of virtuous and miraculous lives. Although four hundred lived there in piety, one of their number, called Erubrinus, fled from there, having been enticed away by Brunigild, the queen of France. The Blessed Gall finally went to rest in the Lord, having attested his holiness by many miracles. [Gall (c.550-645), an Irish follower of St. Columban, in 614 fixed his cell at St. Gall in Switzerland, and around this there grew up a great Benedictine abbey]. Eustachius the abbot followed in his footsteps, and Saint Aurea followed him. In her honor the Blessed Eligius built a convent for women. [Aurea is mentioned as an abbess at Patis in the 7th century. It is said that when Dogobert I built a nunnery at Paris according to the advice of St. Eligius, Aurea was made abbess of the virgins placed in it. According to her Acts, she was a Syrian maiden who came to Paris, and there was constituted superior of three hundred virgins. She is credited with the most fantastic miracles; for instance; while at a country house belonging to the abbey, she heard that the girl who shared her cell was dead. Hastening back to Paris she found the dead girl, grasping the cellar keys so tightly in her hand that they could not be taken from her. Aurea recalled her to life, and after she surrendered the keys, Aurea dismissed her again to the realm of death. On another occasion the oven was red hot, but there was no bread to put in it. Aurea got into the oven and swept the red-hot ashes out with her sleeves. At that moment all the bells of the convent began to ring. The sisters rushed to church and sang "Te Deum." When the hymn was ended, the oven was found full of well-baked loaves]. At this time they also say that a certain Basilius, who shared equal honors with Isidore the bishop in life, virtue and skill, lived.

John (Ioannes), a monk, and later a bishop of Gerunda, [Gerunda, a small inland town of the Ausetani, in north eastern Hispania Tarraconensis, on the south side of the river Alba (Ter) on the high ground from Tarraco to Narbo Martius. It stood on a hill near Garona]. preserved the Christian faith by his preaching, teaching, and writings. He was a Goth and sought learning at Constantinople. He became so versed in the Greek and Latin tongue and script, that upon his return to Lusitania he easily put to scorn the Arian heresy which had then gained the upper hand; but on this account the heretics sent him into exile. However, after the death of King Leovigild (Lemungildis), who favored the heretics, he returned, built a cloister, and wrote many things favorable to the Christian faith.

Adaloald (Adoaldus), son of Agilulf by Theodolinda, reigned with his mother for ten years after the death of his father. At the age of four years his father had espoused him to the daughter of Theodobert, king of the Franks. They were on terms of peace with the Lombards and Italians for ten years, and in the meantime liberally endowed the churches. [Adaloald (602-626), was the son of Theodolinda and Agilulf. (See Authari, Theodolinda and Agilulf, Folio CL recto and notes). Upon becoming king at the age of fourteen, he reigned under his mother who acted as his regent. Adaloald, however, went insane in his early twenties and lost the support of the nobles. He was deposed in 626 by Arioald, a Lombard noble from Turin and husband of the king's sister Gundibergera, who was hostile to the Catholic Church. Adaloald died in Ravenna shortly afterwards under mysterious circumstances].

Eleutherius, ninth exarch of the Roman emperor in Italy, was a Greek of noble birth, well versed in military matters. The Emperor Heraclius sent him into Italy, but when he came to Ravenna he declared himself king of Italy. However, when he later went to Rome, he was slain by his own soldiers because of his haughty demeanor, and his head was sent to Constantinople.

Eleutherius, the eunuch, was exarch at Ravenna from 616 to 620. His predecessor John (Johannes) Lemigius Thrax ruled in Ravenna from 611 to 615, and in the latter year was assassinated there in the midst of a popular uprising. Eleutherius under these conditions was dispatched to Italy by the emperor Heraclius, and found the imperial state in Italy in utter confusion, and indeed on the verge of dissolution. To him it seemed obvious that the imperial cause was failing, and in 619 he actually assumed the diadem and proclaimed himself emperor in Ravenna. With an Army he set out along the Flaminian Way for Rome for the purpose of having himself crowned by Pope Boniface V. But the eunuch was before his time. At Luceoli upon the Flaminian Way, not far from Gualdo Tabino where Narses had broken Totila, his own soldiers slew him and sent his head to Heraclius.

The Exarchate of Ravenna is the official name of that part of Italy that remained in the allegiance of the Roman emperors at Constantinople from the closing years of the sixth to the middle of the eighth century. The civil and military head of these possessions was stationed at Ravenna. The term exarchate has been conferred at different periods on certain chief officers or governors, both in secular and ecclesiastical matters. The exarchate of Ravenna was probably the most powerful and most important officer of this type.

Eligius, bishop of Novia, [Novia, properly Novium, was a town of the Artabri in Hispania Tarraconensis, identified with Porto Mauro, by some, and by others with Noya]. was held in great veneration at this time for his many virtues. A countless number of miracles attest to his wonderful life. He was born in the country about the city of Lemona. His father was Eucherus; his mother, Terrigia. In his youth his father apprenticed him to a goldsmith. Having served his apprenticeship he went to France, taking service with the goldsmith of the king. Now the king wished a saddle ornamented in gold and silver. The master furnished Eligius with all the material, and out of this he made two very beautiful saddles; and in consequence his renown at court increased. He so loved the poor that what he did not require for his mere necessities he generally expended upon them. Later on he withdrew from the world, and with the assistance of the king built many monasteries. From the time of Brunigild to that of King Dagobert, the evil of simony flourished in Gaul, and Eligius industriously applied himself to uprooting it. For this he was appointed bishop there; and he exercised his authority in many other places. He discovered several holy bodies, and ornamented many saintly graves and coffins with gold and silver, and King Dagobert bore the expense. Eligius also restored sight to a blind man. He died at the age of 70, and a year after his burial he was found in a good state of preservation, his hair and beard appearing to have grown in the grave. [Eligius, bishop of Noyon, was born at Chatelat, near Limoges. At an early age he was placed in the service of a goldsmith named Abbo, master of the mint there. Eligius acquired great skill in working the precious metals, and in that enamel work which afterward made the place famous. He went to Paris and was placed with the treasurer of Clothair II. The king, impressed with his workmanship and honesty, advanced him to master of the mint. The affection born by Clothair toward Eligius passed to the king's son Dagobert, who also honored him with special confidences, sending him on various embassies. On his return Eligius occupied himself in hammering out gold and jewel-encrusted vessels for his master, and in striking coins for him. Dagobert granted Eligius the estate of Solignac in Limousin, on which he founded a monastery. The abbey when completed was filled with monks. Eligius continued his work in the precious metals, and made shrines for many relics. Finally he became bishop of Noyon. He proved as conscientious a bishop as he had been a layman, and converted many pagans, and unearthed the bones of many a saint, including those of St. Quentin. He died in 659 in the midst of his faithful servants and beloved by his flock. In art he is represented, though erroneously, as a farrier, with a horse's leg in his hand. The story goes that one day while shoeing a horse the animal became restive; so he took the leg off, shod it, and put it on again, without any harmful consequences to the animal].

Rupert (Rupertus), a bishop born from the royal line of the Franks, governed the bishopric of Worms in the time of Childebert (Hildeberti), king of France. After that sovereign's death Rupert was beaten with rods by Duke Berchgarius (Berchario), who destroyed the churches and forcibly drove Rupert from the Episcopal see. After this he was cheerfully received at Regensburg by Theodo, the duke of Bavaria, whom he baptized, together with many nobles and common people. Later on he traveled from Noricum to Pannonia, preaching and proclaiming Christ, the Light of the Faith. Finally he came to the river Ivarus, on which is located the city then called Juvavia (after the river), and now known as Salzburg. This city was a distinguished one among barbarian cities, but was then fallen into ruin, being overgrown with weeds, shrubbery and woods. And when Rupert saw that the place was well situated and adapted to a bishopric, he acquired it from the duke of Bavaria. And there he built a church in honor of Saint Peter, sending forth his disciples to convert the mountain people to the faith. Therefore he is called the Apostle of Bavaria, Austria, Steier, etc. After many works of piety he died in blessedness on Easter Day, having occupied the Episcopal chair for 44 years. [Rupert was a kinsman of the Merovingian House, and bishop of worms under Childebert III (695-711). At the invitation of the Duke of Bavaria, Theodo II, Rupert went to Regensburg (Ratisbona), where he began his apostolate. He founded the Church of St. Peter near the Wallersee, and subsequently, at Salzburg, the church of St. Peter; also a monastery and a dwelling for the clerks, as well as a convent for women. He died at Salzburg, and is regarded as the Apostle of the Bavarians].

ILLUSTRATIONS

1. Gall, the abbot (Gallus Abbas). He is in the garb of a monk, but has a crozier in his right hand, while his left fondly rests on the head of an animal, probably intended to represent a bear. Gall was born in Ireland, of noble parents, and was brought up in the monastery of Bangor. With two companions he went to a desert place near the river Stemaha, and while his companions slept, Gall spent the time in prayer. Presently a bear came from the mountain, and carefully gathered up the crumbs left at the evening meal of the three recluses. Gall said to the bear, "I beg of you, in the name of Christ, to put a few logs of wood on our fire." This the bear did, and Gall gave it a loaf of bread from his pouch. "Now go back to the mountain," said St. Gall, "and be sure to hurt neither man nor beast;" and the bear did as he was told.

2. Eligius (or Loy), bishop of Novium (Noyon); portrayed in Episcopal vestments, a chalice in his left hand; in his right a crozier, and a small hammer. Both chalice and hammer are probably symbolic of the bishop's original calling as a goldsmith.

Folio CLII verso

Salzburg (Saltzburga), once upon a time called Juvavia and Petena, is a very old city of Noricum, and now a principal Episcopal city of Bavaria. It had its origin, as they say, in the time of the emperor Julius. It is not far from the mountains which at one time belonged to Noricum and which are now ascribed to Germany. The Norici, who lived in the mountains nearby (as Pliny writes), were formerly called Taurisci; and even now as then around the Carni within the first boundaries of Germany, the people are called Thauri. [Noricum, a Roman province, probably derived its name from the principal town of Noreia, and was bounded on the north by the Danube, on the west by Rhaetia and Vindelicia, on the east by Pannonia, and on the south by Pannonia and Italy. The province was separated from Rhaetia and Vindelicia by the river Aenus (Inn), from Pannonia on the west by Mount Cetius, and from Pannonia and Italy on the south by the river Savus, the Alpes Carnicae and Mount Odra. It thus corresponds to the greater part of Styria and Carinthia, and a part of Austria, Bavaria and Salzburg. Noricum was a mountainous country, not only surrounded on the south and east by mountains, but one of

the main branches of the Alps, the Alpes Noricae (in the neighborhood of Salzburg) running right through the province. In these mountains a large quantity of excellent iron was found, and the Noric swords were celebrated in antiquity. Gold also is said to have been found here in ancient times. The inhabitants were Celts, divided into several tribes, of which the Taurisci, also called Norici, after their capital Noreia, were the most important. They were conquered by the Romans toward the end of the reign of Augustus, and their country was formed into a Roman province]. At one time the Saxons and the people of the Marches overran the country of the Wends; [A Slavic people dwelling in Saxony and Prussia]. and the Roman Gnaeus Papirius Carbo fought with them in the mountains not far from Noricum, and (as Strabo says) suffered defeat. [Noreia (now Neumarkt in Styria) was the ancient capital of the Taurisci or Norici. It was situated in the center of Noricum, just a little south of the river Murius. It is celebrated as the place where Papirius Carbo, Roman consul, was defeated by the Cimbri in the year 113 BCE]. But not long afterwards three mighty people, the Saxons, the Germans, and the people of the mountains bordering on Austria, all at one and the same time overran Italy and, as Plutarch says, one portion of them passed through Noricum; but the armies were defeated and destroyed—the first, not far from Salzburg near the mountains, and the second on the Athesis; [A river in southern Tyrol and Upper Italy]. and of the barbarian peoples (as Pliny states) three hundred forty thousand were slain, and one hundred fifty thousand were taken prisoner. This rebellion not only frightened all the countries which were invaded, but all Italy as well. And thus the Roman arms passed here and there through Noricum, accompanied by so much commotion that the Norici could hardly continue to live there; and at one time they were obliged to endure the presence of three armies in the vicinity. Now the Romans went to war with the people along the Danube, and also with the Pannonians, Wends and Germans; and they used Salzburg as a base for the ingress and egress of their arms. Now when Julius, the Roman emperor, was about to attack the Germans, he ordered a fortress to be built on a hill in the same region where the Roman army might take refuge, or from which they might secure help; and therefore the fortress was called Juvavium (which according to the vernacular tongue [The ‘vernacular tongue’ in this instance is German]. is called Helfenburg). The name was also derived from Ivarus, the river upon which the fortress was situated. And the city which was later built there was called Juvavia,

Folio CLIII recto

after the fortress. This city has ponds, lakes, fields, hills, and mountains, in which the Salzburger and their neighbors may make their homes and have their pastures, and secure birds and game, as well as fish. It also has ample highways over which the Germans may transport their merchandise back and forth in their commerce with Italy and other countries. This city was well protected with walls, embankments, and high towers, and therefore was the seat of the kings. In the time of the pagans it possessed marble temples erected to their gods. Although the city continued to flourish for a long time, it was afterward attacked by Attila, king of the Huns, and suffered by fire and sword to such an extent that it was entirely devastated and ruined. In the Year of Salvation five hundred eighty, when Saint Rupert (Rudbertus) had converted Theodo, the duke of Bavaria, and the people of the vicinity to the Christian faith, he finally came to the river Juvarus, now called the Salzach (Saltzaha); and he found the ruins of the city overgrown with forest brush and shrubbery. He renewed and rebuilt the place as a city, which in time became the most celebrated city of Bavaria. And as Saint Rupert considered it well situated and adapted to a bishopric, he secured its possession and liberty from the duke of Bavaria; and he caused the timber, brush and weeds to be uprooted and cleared away, and a church to be built there in honor of Saint Peter. With funds furnished by the duke he also caused a monastery of the Order of Saint Benedict to be built there. And he ruled the bishopric 44 years, and the Blessed Vitalis was his successor. Afterwards Saint Virgilius, the bishop, built the chief Episcopal church there, and in it he placed the body of Saint Rupert. Later Gebhardus, the bishop, caused the defenses to be repaired; and the city was beautified in many respects. At present the city is surrounded with huge fortifications, and improved with beautiful structures—monasteries, churches and houses, and a fortress. In addition to all this the city is graced with many venerable relics of saints.

Salzburg, the capital of the province of the same name, in Austria, lies on both banks of the Salzach where this river leaves its narrow valley through the limestone Alps and enters the Alpine foreland. The site has been occupied since pre-Roman times, the original settlement being replaced by a Roman trading town, Juvavum. Juvavum, or Juvavia, was a town in the interior of Noricum, on the left bank of the river Ivarus. It is the modern city of Salzburg, situated in an extensive and fertile valley, on the slope of a range of a high mountain. It is chiefly known from inscriptions, one of which described the place as a colony planted by the emperor Hadrian; but its genuineness is disputed. Juvavium was the headquarters of the fifth cohort of the first legion, and the residence of the governor of the province. At an earlier period it seems to have been the residence of the native kings of Noricum. In the year 477 it was destroyed by the Heruli, but was restored as early as the seventh century and still contains many beautiful remains of antiquity. The apostle of the Salzburger country was Rupert, bishop of Worms, who settled in the ruins of the Roman Juvavum in 696, after which it was given to him as an Episcopal see by Theodo, the duke of Bavaria. The modern city grew up around the monastery and bishopric thus founded by Rupert, and its history from that time on is closely bound up with that of the see. The present name, due to the local abundance of salt, appears first in 816, by which time it had been raised to an archbishopric. Its archbishops gained in temporal power and dignity and were made imperial princes by Rudolf of Hapsburgs, in 1278.

Relations between the ecclesiastical rulers on the one hand, and the nobles and people on the other, were always difficult; for example, during the Peasants' War of 1525-26, quelled with the aid of the Swabian League, and contributing to a reaction against the church when Salzburg became a stronghold of resistance to the Reformation. Persecution was rife, and Protestant citizens were driven from the town. Nevertheless, the movement grew, and in 1731-32, aided by the intervention of Frederick William I of Prussia, 30,000 people sold their possessions and left the see, 6,000 of them leaving the capital. By the peace of Luneville (1802) the see was secularized and given to the archduke of Austria. Following the peace of Pressburg (1805) it fell to Austria, but four years later passed to Bavaria, returning to Austria in 1816, with the exception of a small portion on the left bank of the Salzach by the peace of Paris. In 1849 the province became a crown land, several of its districts being transferred to Tyrol, and remained so until 1918. Salzburg abounds in objects and buildings of interest. It has 8 convents and 25 churches, the majority of interest because of their antiquity, architecture and association. Of these, the

17th century cathedral, one of the largest and most perfect specimens of the Renaissance style in the Germanic countries, is on the model of St. Peter's at Rome.

Concerning these things the text below is added:

First Column

Then of old it was called Hadriana, which afterwards was called Iuvavia,

A Roman garrison it was to the Norici, and deserving of a bishop.

The seat of Rupert who brought the faith of Christ to them,

Which the town, later called Salzburg (Saltzburga), still retains.

This saint died in the age of the emperor Heraclius

While Mohammed (Mahumet) was establishing his abominable law for the Sabaei [The Sabaei is the name of an ancient people inhabiting the southwest corner of the Arabian Peninsula]. [Heraclius (c. 575-641) and Mohammed (570-632) both were active in the first quarter of the 7th century].

He (Rupert) himself made as his successor Vitalis.

Second Column

Three abbots in this order followed him (i.e, Vitalis):

Ansologus (Ausologus), Savolus, and after these Ezzius (Ezius) the Venerable.

Next, Flobargisus (Flobirgisus), taking up the name of pastor (i.e, bishop).

After him John (Joannes) possessed the same seat.

Virgilius the exile after this one earned the right to be bishop. [All text from the phrase 'Concerning these things the text below is added:' to the end is not in the German edition of the chronicle].

Folio CLII verso and CLIII recto

ILLUSTRATION

CITY OF SALZBURG

The city of Salzburg is represented by a large woodcut extending over **Folio CLII verso** and **CLIII recto**. The city is located on either side of the river Salzach (anciently the Ivarus, or Juvarus). A boat, resembling a gondola, with several people in it, appears on the river in the foreground. The river is crossed by a long bridge, more formidable than the boardwalks shown in prior illustrations to serve such a purpose. On the elevation to the left is a fortress, to which a road leads from the city below. On the right elevation is another formidable structure, surrounded by crenellated battlements continuous with the city walls. This may be a monastery. In the city below are a number of churches. In the left foreground are several contiguous flat areas enclosed by board fences, probably the village commons or small farms. A forest is indicated in the right foreground, while in the distance we see barren hills and rugged mountains.

Folio CLIII verso

Year of the World 5833 | Year of Christ 634

Pope Theodore (Theodorus), a Greek whose father was Theodore, a bishop of Jerusalem, upon becoming pope carefully considered all things necessary to the advancement of spiritual Christian life; and he conducted himself toward the people, particularly the poor, with wonderful goodness. He ordained that the Easter wax tapers should be blessed on Easter eve. And he ordered that no one should be given a divorce who contracted a marriage after an invalid vow. This pope condemned to exile Pyrrhus (Pirrhum), the Constantinopolitan patriarch, and Sergius, and other heretics. He brought the bodies of Primus and Felicianus, the saintly martyrs, to Rome, and buried them in the Church of Stephen, the first martyr, and beautified their resting place. Afterwards he built a church and two chapels. He died in the sixth year, fifth month and 18th day of his pontificate and was buried in the Basilica of Peter on the day before the Ides of May. The bishop's chair then was vacant fifty-two days. [Theodore I, the son of a bishop, was born in Jerusalem. He succeeded John IV as pope, holding the Roman see from 642 to 649. The monothelite question was still raging, and the Roman bishop took a lively interest in it. In a Roman synod he excommunicated Pyrrhus, the Monothelite patriarch of Constantinople, signing the document with an admixture of ink and consecrated wine. This action produced little or no effect in the East. Some additional strength was, however, imparted to the Roman see in his time by the decision of an African synod to the effect that all matters of religion be laid before the apostolic chair in order to derive from this source an agreement in true doctrine for all churches].

Pope Martin (Martinus) the First, a native of Tudertis whose father was Fabricius, was made pope after Theodore. He sent a messenger to Constantinople to admonish Paul to turn from his errors and to adhere to the truth; but as Paul ignored this papal admonition the pope deposed him from his office. This displeased the emperor Constans, who, in response, made Olympius (Olimpium), his chamberlain, an exarch of Italy, with instructions to seize Martin and send him to him. During this controversy the Saracens at Alexandria prepared for war; and they came to Rhodes with a mighty fleet, took the city, and demolished the very famous Colossus, the bronze of which they loaded on nine hundred camels. [See text and note, Rhodes, Folio XXVI verso]. However, Constans did not change his attitude even in the face of such calamity and distress, but sent another exarch, Theodore Calliopas, into Italy under orders that he bring to the emperor, the pope, Martin, in bonds. Now as he was well received by the Romans, he approached the pope with feigned friendly greetings, at the

same time throwing chains about his neck and sending him to Constantinople. From there Martin was exiled to the same place to which the Blessed Clemens, the Roman bishop ['Roman bishop' (or 'bishop of Rome') is another way of saying 'pope'], had been sent once upon a time; and as this Martin was there steeped in much sorrow and need, and depressed, he finally died in exile in the 6th year, first month and 26th day of his pontificate, having given many proofs of his virtue; and he has been illustrious to the present day; and for these reasons he is numbered among the holy martyrs. The day of his commemoration is November 10th. The chair at Rome then was vacant 14 months; and no one can say anything for certain concerning this very holy man's death. [Martin I succeeded Theodore in 649. He had previously acted as papal apocrisarius at Constantinople. Among his first official acts was the summoning of a synod to deal with the Monothelite heresy. It met in the Lateran church, and was attended by 105 bishops. It held five sessions, and in twenty canons condemned the Monothelite heresy, its authors, and the writings by which it had been promulgated. In this condemnation were not only included the *Ecthesis*, or exposition of faith of the Patriarch Sergius, for which the emperor Heraclius had stood sponsor, but also the *Typus* of Paul, the successor of Sergius, which had the support of the reigning emperor, Constans II. Martin published the decrees of his Lateran synod in an encyclical, and Constans replied by enjoining his exarch Olympius to seize the pope and send him prisoner to Constantinople. And so the exarch proceeded, and had already attempted to compel compliance with the emperor's orders, but in vain; and he had even become reconciled to the bishop. The emperor, however, sent into Italy another exarch, Theodore Calliopas, who, in 653, caused Martin to be seized in the Lateran Church. He was first transported to the island of Naxos in the Aegean from where, after a year's imprisonment, he was sent to Constantinople. Here he was severely treated. He was brought to trial on a charge of conspiracy against the emperor, and of being in league with the Saracens. Although not convicted, he was condemned to death. The dying patriarch of Constantinople, Paul, begged the emperor to spare his life; and in 655 he was banished to Cherson, where he arrived March 26, 655, and died the following September. Miracles are said to have been performed at his tomb].

Year of the World 5843 | Year of Christ 644

Pope Eugenius the First, a Roman whose father was Rufianus from the Caelian Hill, became pope after Martin, and at the very time that Peter was installed at Constantinople to succeed Paul, the heretic. And although said Peter in some measure observed the Christian practises more than Paul had done, he did not entirely follow them in manner and form as they were prescribed by the holy Roman Church. This pope was a man of marvelous goodness, piety, gentleness, graciousness, and kindness. He ordained that no monk should leave his monastery on any account whatsoever without the leave of his superior. He died in the second year and ninth month of his pontificate, and was buried in the Basilica of Peter on the fourth day of the Nones of June. The chair then was vacant for 1 month and 28 days. [Eugenius I was appointed pope by Constans II on the banishment of Martin, and held the see for three years. At the height of the Monothelite crisis he showed greater deference than his predecessor to the emperor's wishes, and took no public stand against the patriarchs of Constantinople, though he held no communication with them].

Pope Vitalianus, a Signinian from the town of the Volsci whose father was Anastasius, became pope. Being a very good man and diligent in divine service, he made many regulations pertaining to the divine office; and (as some would have it) permitted the use of the organ. He sent Theodore, the archbishop, and Adrianus (Hadrianum), the abbot, highly learned men, to Britain, and called England, to maintain the faith. He died in the 14th year and 6th month of his pontificate, and was buried in the Basilica of Peter on the 6th day of the Kalends of February. The bishop's chair then was vacant 4 months and 15 days.

Vitalianus, Roman bishop from 657 to 672, succeeded Eugenius I. In the Monothelite controversy then raging, he refrained from express condemnation of the *Typus* of Constans II. The chief episode in his pontificate was the visit of Constans to Rome. On this occasion the pope showed the emperor great honors, a deference which the latter requited by stripping all the bronze ornaments of the city – even to the tiles of the Pantheon – sending them to Constantinople.

Vitalianus failed in attempting to call to account the archbishop of Ravenna, who was properly independent of Rome, and who, under the protection of the exarch, retorted his anathemas, and held him at defiance. At his death his archbishop (Maurice) earnestly charged the clergy never to submit to Rome.

In 667 Egbert and Oswy, kings of Kent and Northumberland, sent Wighard to Rome for consecration as archbishop of Canterbury, to which office he had been elected. But Wighard, with most of his suite having died at Rome, Vitalianus selected and consecrated as his successor at Canterbury, one Theodore, a Greek by birth, but who had been brought up as a monk in the Roman church. The new archbishop was a man of learning and zeal, and succeeded in promoting the good order and discipline of the English Church.

Pope Adeodatus, a Roman whose father was Jovinian, was elevated from monk to pope. He was a pious and gracious man, kind to the poor, good to guests, merciful to the indigent. He restored and dedicated the Church of the Blessed Peter on the Via Portuensis next to the bridge of Meruli (Pons Meruli) at that time. He improved with new buildings the monastery of Saint Erasmus (Herasmi) on the Caelian Hill, in which he lived a monastic life; and to destroy strange omens that often appeared in his time, he conducted many litanies. [The word 'omens' is one possible translation of the Latin *prodigia*, which can also mean 'signs', 'portents', and 'monsters'. Schedel's text is a very radical abridgement of his source, the 9th-century (s.v. Adeodatus), which talks about the *prodigia* taking place after the death of Adeodatus and specifies them as consisting of rain, thunder and lighting (the latter causing the deaths of men and cattle). The text then adds that because of the Litanies said every day God was eventually placated]. Finally in the fourth year, second month, and fifth day of his pontificate this very holy man died; and he was buried in the Basilica of Peter mourned by many on the sixth day of the Kalends of July. The chair then was vacant four months and 20 days. [Adeodatus became pope in 672 and was succeeded by Donus in 676].

Constantine (Constantinus) the Third was raised to the sovereignty upon the death of his father Heraclius. Chosroes (Cosdroas), the king of Persia, flourished as a powerful victor and could not be prevailed upon to make peace. So Heraclius sent an army against this barbarian people, primarily to protect the city of Constantinople. And he put his son Constantine into the government as his associate, and he appointed the venerable patriarch Sergius and the capable man Bonosus to act as his preceptors. He was afterwards elevated to the throne in his father's stead; but four months later he was put to death by poison by Martina, his stepmother, and Heracleonas, his brother, who were incited to this misdeed by Pyrrhus, the Constantinopolitan patriarch. [Constantine III, son of the emperor Heraclius by his first wife, succeeded as joint emperor with Heracleonas, the son of Heraclius by his second wife. Court intrigues nearly led to a civil war, which was prevented by the death of Constantine in May 641. He was supposed to have been poisoned by order of his stepmother].

Heracleonas (Heraclion) took over the sovereignty after the death of his brother and in the time when Cyrus, Sergius and Pyrrhus furthered and held to the Acephalian heresy, to the effect that in Christ there is but one activity of will, though he was both man and God.

Acephali is a term applied to religious sects having no head or leader. It was applied particularly to a strict Monophysite sect that separated itself, in the end of the 5th century, from the rule of the Patriarch of Alexandria (Peter Mongus), and remained "without king or bishop" until it was reconciled by Mark I (799-819). Monophysites was the name given to those who held the doctrine that Christ had but one composite nature, and especially to those who maintained this position in the great controversies of the 5th and 6th centuries. The synod of Chalcedon, in 451, endeavored to steer a middle course between the so-called Nestorian and Eutychian positions. But the followers of Cyril of Alexandria, and with them those of Eutyches, saw in the Chalcedon decree of two natures only another form of the Nestorian duality of persons in Christ, and rose everywhere in opposition. During the period between the Council of Chalcedon and the death of Justinian, the movement on the whole gained in strength, especially in Egypt, and was the cause of civil disturbances in a number of cities. Justinian himself in his later days adopted it; but his successor Justin II took no action either way for six or seven years, and then instituted a quiet but thorough system of suppression, closing Monophysite churches and imprisoning their bishops and priests.

We find two principal varieties of Monophysitism. (a) Severus, bishop of Antioch in 513, and his followers, objected to Chalcedon only because it was an innovation; they fully acknowledged the distinctness of the two natures in Christ, insisting only that they became indissolubly united so that there was only one energy of Christ's will. Severus laid great stress on the human infirmities of Christ as proving that his body was like ours, created and corruptible; and some of his followers extended this argument to Christ's human soul, which they said was, like ours, limited in knowledge. (b) Julian, bishop of Halicarnassus, and his followers, held that Christ's body was so inseparably united with the Logos as not to be consubstantial with humanity. Its natural attributes were so heightened as to make it sinless and incorruptible. The disintegration caused by Monophysitism may have contributed to the rapid and easy victory of Islam in Syria and Egypt.

In Church history the name Monothelites was given to those who, in the 7th century, while otherwise orthodox, maintained that Christ had only one will. Their theory was an attempt to effect some kind of solution of the vital unity of Christ's person on the basis of the now firmly established doctrine of the two natures. The controversy had its origin in the efforts of the emperor Heraclius to win back to the church and the empire the excommunicated and persecuted Monophysites or Eutychians of Egypt and Syria; and so he broke with the doctrine that the divine and human natures in Christ, while quite distinct in his one person, had but one activity and operation. He upheld the doctrine of one divine-human energy. The controversy became so intense that his successor Constans II prohibited all discussion of the questions of the duality or singleness of either the energy or the will of Christ.

But after the death of Heraclius, Pyrrhus returned from Africa (to which he had been exiled for his heresy) to Rome; and he fell at the feet of Pope Theodore, pleading for mercy and pardon, because (as above stated) he had incited Martina and Heracleonas to an evil deed. Now as this Heracleonas secured the sovereignty after the death of Constantine, and administered the public affairs in an evil and unworthy manner, the Constantinopolitan senate and the people became enraged against Martina and Heracleonas; and they caused her tongue and his nose to be cut off, and sent them into exile; and in their fury the people slew Pyrrhus. [Heracleonas (whose official name was Constantine Heraclius, but who never outgrew his diminutive nickname which means 'little Heracles') was Roman emperor in the East from February to September 641. He was the son of Heraclius by his second wife Martina. At the end of Heraclius's reign he obtained through his mother's influence the title of Augustus (638), and after his father's death was proclaimed joint emperor with his half-brother Constantine III. The premature death of Constantine, in May 641, left Heracleonas sole ruler. But a suspicion that he and Martina had murdered Constantine led soon after to a revolt, and to the mutilation and banishment of the supposed offenders. Nothing is known about Heracleonas after 641].

Constans, the Constantinopolitan emperor, and son of the emperor Constantine, was elevated soon after Heracleonas; while Paul, the patriarch, was put into the place of the dead Pyrrhus by the senate and the people, of which mention was made in the description of Pope Martin. And Constans planned an invasion of Italy, not (as he let it be known) to drive the Lombards out of Italy, but to rob the city of Rome and its dependencies of their riches and treasures. Now, when Constans came to Rome he was met before the city by Pope Vitalianus and the clergy, and a great number of the people. He first escorted the emperor to Saint Peter's, and then to the other churches. The emperor inspected them for five days, one after the other; and he resolved to carry away their treasures. What he saw, made of bronze and marble, he managed to carry away, or to take by force and to load into ships; so that in seven days he deprived the city of Rome of more treasures than the barbarians before him had taken in two hundred fifty-eight years. After this he went to Naples

and from there he shipped to Sicily and remained at Syracuse; and there he was slain in his bath by Misesso, an Armenian, in the twenty-eighth year of his sovereignty. In his place Mezezius (Mezentius), by whose deceit they believe Constans was killed, was made emperor by the soliders.

Constans II, emperor of the East from 641 to 668, was the son of Constantine III and Gregoria, and was born November 7, 630. He succeeded after an interval due to the usurpation of Heracleonas, in 641, with Valentine as regent. His reign is notable for disasters at the hands of the Arabs and the Lombards. He fitted out an expedition to recover Egypt then occupied by the Arabs, and tried to get assistance from China. The only result was that the Arabs attacked Greek North Africa, and while he was engaged there Mu-Awijah took Syria and Cyprus and ravaged Cicilia. In 651 the Arabs extended their hold on Sicily and captured Rhodes. In 655 the loss of the sea fight off Lycia endangered Constantinople itself, but Constans profited by the internal dissension of the Arabs and won some successes on the Danube. The Lombards invaded Northern Italy at the beginning of his reign. Constans decided to turn them out, and made the last recorded attempt to establish Rome as the center of the united empire. He left for Italy in 662, and although successful at first, he failed and went to live in Syracuse. Africa now revolted under a new tribute and was lost, and the reign closes with further losses in Italy and the Greek provinces. Constans died mysteriously in his bath at Syracuse in 668. His reign is also notable for heretical disturbances. An edict of Constans, the Typus, prohibited all religious discussion. In 653 the exarch Calliopas captured the pope.

The last sentence in this paragraph is not in the German edition of the chronicle.

Pope Martin (Martinus) held a council of one hundred fifty bishops at Rome, against Paul, the Constantinopolitan patriarch. The messengers which said pope had sent (as above stated) to Paul, were, at the command of the emperor Constans, exiled to various islands. When Martin heard this, he first of all, in this same council, revived the excommunication of Cyrus, Sergius and Pyrrhus; and he excommunicated Paul, then patriarch of Constantinople, and sought to deprive him of his office. In the meantime the peace of Italy which had lasted for thirty years between the Romans and the Lombards, was broken; for the Lombards sought to manage matters according to their own wishes, while the Romans opposed themselves to what was undertaken contrary to justice and fairness.

Folio CLIII *verso*

Jodoc (Iodocus) the holy hermit, was renowned in these times for his virtue; and although the son of a king of the Britons, he disdained royal honors and worldly pomp and went to the wilderness. And there he lived in piety for a long time. He performed many miracles, and finally died in blessedness. [Jodoc (or Josse; in Latin Iodocus), and his elder brother Judicael (commonly called Gigue), were the sons of Juthael, king of Brittany, in Gaul. The older brother became king in the year 630 but renounced the crown in favor of Jodoc, and retired to a monastery; but Jodoc did likewise. They joined a company of pilgrims who planned to go to Rome. They first went to Paris, where a duke prevailed upon them to settle on his estate, and built them a chapel and cells in which they lived as hermits. Jodoc died in 669].

Etheldreda (Egiltrudis), queen of England, was renowned at this time. Although espoused to three men, she remained a virgin. Eleven years after her burial her body was found still undecayed.

Etheldreda (in Anglo-Saxon her name is spelled 'Æthelthryth'). According to Bede, King Egfrid ('Ecgrith' in Anglo-Saxon) took to wife Etheldreda, daughter of Anna, king of the East Angles. She had before been given in marriage to Tonbert, chief of the Southern Girvii, who inhabited the counties of Rutland, Northampton, and Huntingdon, with part of Lincolnshire, and had their own princes, dependent upon the kings of Mercia. But he died soon after he had received her, and she was given to the aforesaid king. Though she lived with him 12 years, yet she preserved her virginity; and according to Bede, the miraculous circumstance that her flesh, being buried, could not suffer corruption, is a token that she had not been defiled by familiarity with man.

Etheldreda requested the king to permit her to lay aside worldly cares, and to serve Christ. And having at length prevailed, she went into the monastery of the Abbess Ebba, who was aunt to King Egfrid. A year later she was made abbess in the country called Ely, where, having built a monastery, she became the virgin mother of many virgins dedicated to God. It is said that from the time of entering the monastery she never wore linen, only woolen garments, and rarely washed in a hot bath, unless just before great festivals, and then only after having first washed the other servants of God there present. She seldom ate more than once a day, except on some urgent occasion. From matins she continued prayer until it was day; some also say that by the spirit of prophecy she foretold the pestilence by which she was to die and the number that should be then snatched away out of her monastery. She died seven years after she had been made abbess, in the midst of her flock, and, as she had requested, was buried in such a manner as she had died, in a wooden coffin.

Aurea, most holy virgin, disciple or Saint Eligius, flourished at Paris at this time, renowned for her chastity, holiness and great patience. She was of noble parentage. Because of her piety and knowledge Eligius made her the superior over three hundred virgins. [Aurea was appointed abbess of a nunnery settled by Eligius at Paris. She is usually represented as holding a nail, or seated on a chair studded with nails that pierce her flesh. She is said to have recited the Psalms daily for seven years in such a chair as self-punishment for venturing to correct a deacon for infringing a rule].

Fursey (Forseus), son of a Hibernian king, with two brothers, scorning the pomp of royalty, entered monastic life. He built a monastery, and after his brothers were consecrated, he died in blessedness. Four years later his body was disinterred by bishops Eligius and Ausbertus, and no signs of decomposition were found. [Fursey (Forseus), son of an Irish king, was abbot of a monastery in an Irish

diocese where now stands the church of Kill-fursa. King Clovis II invited him to France, where he died].

Oswald (Oswaldus), king of Northumbria, was slain by Penda, the Mercian king, in the first year of Emperor Heracleonas. He ruled over people of many tongues, namely the Picts, Scots, Britons and English. His right hand with which he bestowed many alms, together with his arm, head and sinews all undecomposed, are still to be seen, although the rest of his body has gone to ashes. The hand is shown as a relic at Bamburgh (Bembaburch).

Oswald (c. 605-642), sixth Christian king of Northumbria, who was expelled on the accession of Edwin, although he himself was a son of Edwin's sister. He spent some time in exile in Ionia, where he was instructed in Christianity. In 634 he defeated the British king of Ceadwalla, thereby avenging his brother Eanfrigh, who had succeeded Edwin in Bernicia, and became king of Northumbria, raising his realm to the position it held in the time of Edwin, with whom he is classed by Bede as one of the seven great Anglo-Saxon kings. He brought under his dominion all the nations and provinces of Britain. His close alliance with the Celtic church is the characteristic feature of his reign. In 635 he sent to the elders of the Scots for a bishop, and when Bishop Aidan arrived, he assigned to him the Island of Lindisfarne as his see, near the royal city of Bamburgh (Bamborough). Bede records that when he was at dinner on the holy day of Easter with this bishop a silver dish full of dainties before him, and they were just ready to bless the bread, the servant, whom he had appointed to relieve the poor, suddenly came in and told the king that a great multitude of needy persons from all parts were sitting in the streets begging some alms of the king. The king immediately ordered the meat set before him to be carried to the poor, and the dish to be cut up in pieces and divided among them. At which sight, the bishop who sat beside him, much taken with this act of piety, laid hold of his right hand, and said, 'May this hand never perish;' which fell out according to his prayer, for his arm and hand being cut off from his body, when he was slain in battle, remain entire and uncorrupted to this day, and are kept in a silver case, as revered relics, in St. Peter's church. According to the Anglo-Saxon Chronicle, "This year (642), Oswald, king of the North-humbrians, was slain by Penda and the South-humbrians at Maserfeld on the Nones (5th) of August, and his body was buried at Bardney. His sanctity and his miracles were afterwards manifested in various ways beyond this island, and his hands are at Bambrough, uncorrupted."

According to another entry in the Anglo-Saxon Chronicle, for the year 909, the body of Oswald was at that time removed from Bardney into Mercia.

Saint Gertrude (Gerdrudis) of Nivelles, died in the 20th year of the emperor Constans. She was a daughter of Ida, widow of King Pepin, who, with the consent of the holy Amandus, built a cloister, and placed her daughter in it over the virgins. On the day of her death she appeared to an abbess at Trier, who knew of her reputation, and to her, announced her death. She was illustrious for many miracles. [Gertrude. See illustrations below].

Leodegar (Leodegarius), the bishop during the time of Constans the emperor, was tortured in many ways, imprisoned and starved by Ebroin (Ebroniun), a rogue whom Theodoric, the emperor, had received back into his good graces. After cutting out his eyes, tongue, and vitals, and lacerating his heels, he was beheaded. After his death he became illustrious for many miracles. [The life of Leodegar (Leodegarius in the , and later known as Leger in French;) is involved in that of Ebroin (Ebroniun in the), Frankish "mayor of the palace," a Neustrian, who wished to impose the authority of Neustria over Burgundy and Austrasia. In 656, at the moment of his accession to power, Sigebert III, the king of Austrasia, had just died, and the Austrasian mayor of the palace, Grimoald, was attempting to usurp the authority. The great nobles, however, appealed to the king of Neustria, Clovis II, and unity was re-established. But in spite of a very firm policy Ebroin was unable to maintain this unity, and while Clotaire III, son of Clovis II, reigned in Neustria and Burgundy, he was obliged in 660 to give the Austrasians a special king, Childeric II, brother of Clotaire III, and a special mayor of the palace, Wulfoald. His efforts to maintain the union of Neustria and Burgundy were opposed by the great Burgundian nobles, who rose under Leodegar, bishop of Autun, defeated Ebroin, and interned him in the monastery of Luxeuil (670). Soon, however, Leger was defeated by Wulfoald, and himself confined at Luxeuil. Ebroin and Leger then left the cloister. Each looked for support to a different Merovingian king. Leger was besieged in Autun, forced to surrender and had his eyes put out; on October 12, 678, he was put to death after undergoing prolonged tortures].

Vigilius, the bishop of Autesiodorum, [Now Auxerre; formerly a town of the Senones in Gallia Lugdenensis. The Latin edition of the misspells Autesiodorum as Antisiodorenun]. of noble birth, illustrious for his piety, administered the said bishopric for 26 years. And there, outside of the city, he built a church to the Blessed Mary together with a cloister. By reason of his piety he despised the enemies of righteousness; for this reason he was slain in the forest by Warachus, an officer of the king of France. This same Warachus was a relative of EbroYn (Ebroniun), who persecuted Leodegar. This same EbroYn was seen as he was carried to hell by demons. But when Vigilius was being taken home through the city of Sens (Senona), the chains of the prisoners broke and they emerged from their cells; and they brought their chains to the aforesaid church. [Very little is known about Vigilius. However, the basic facts seem to be the following: Vigilius was assassinated about 684 in a forest near Compiègne, doubtless at the instigation of Gilmer, son of Waraton, mayor of the palace].

ILLUSTRATIONS

1. Jodoc (Jodocus), the hermit, is portrayed as a pilgrim. He wears a broad-brimmed hat, turned up in front and faced with an escallop-shell affixed to it. Fuller, in his Church History says that shells were employed by pilgrims because they were made use of as cups and dishes by the pilgrims in Palestine, and that Nicholas de Villers, the first of the family who attended Edward I on crusade, bore the escallops to denote a tour to Palestine. According to Fosbroke's British Monachism these escallops were denominated by ancient authors, the Shells of Gales, or Gallicia, plainly applying to a pilgrimage to Compostella, and not to Jerusalem. It was usual to return by

way of Compostella, and the shells appear to have implied this. The legend which the old Spanish writers offer in explanation of this badge is given in Cutt's *Scenes and Characters of the Middle Ages*. As a pilgrim this saint also carries a staff around which is woven or bound a list or long narrow strip of cloth, crosswise. I have not been able to discover its significance, but note the observations of Reverend Cutts: "We may call to mind the list wound crosswise round a barber's pole, and imagine that this list was attached to the pilgrim's staff for use, or we may remember that a vexillum, or banner, is attached to a bishop's staff, and that a long, narrow riband is often affixed to the cross-headed staff of the Savior in medieval representations of the Resurrection." From the end of the staff, as here portrayed, is suspended, by a ring, another object resembling a purse or wallet, the so called "scrip," a small bag which contained the pilgrim's food and his few necessities. There is nothing in the text to bear out the representation of Jodoc as a pilgrim. He may have made a pilgrimage at some time, according to accounts not now available, and may therefore have been represented as a pilgrim. This occurred occasionally when some prominent or wealthy person returned from Palestine, and requested that his effigies after death might be sculptured in his pilgrim's habit.

2. Oswald, 6th king of Northumbria, is portrayed with crown, orb and sceptre. It is the usual representation of a king in the Chronicle, except that in this instance a black raven, in silhouette, has perched upon the orb, a ring in its bill. The raven was the standard of the Norsemen, and among the ancient Greeks and Romans was dedicated to the sun-god Apollo. Like the magpie of later days it was held to be a symbol of ill-fortune. When these birds therefore are introduced in Christian art, as Hulme (*Symbolism in Christian Art*) observes, they ordinarily reflect the prevalent idea. Thus in some manuscripts they are represented as perching in the tree from which Eve gathers the forbidden fruit. The raven is connected with the history of some of the saints; it is placed at the feet of St. Benedict; it bears a ring in its mouth to St. Ida; brings a letter to St. Oswald, and guards the body of the sainted martyr Vincent, whose corpse was thrown to the dogs in the street. In the present instance the raven has just perched on the orb in the hands of Oswald, and is apparently bringing him the ring it holds in its bill, no doubt to give significance to some legend woven into the life of the saint but not recorded in the Chronicle.

3. Gertrude (Gerdrudis), daughter of the Frankish major-domo Pepin, is here portrayed as a nun or abbess, for such she was--of the convent of Nivelles. She was born in 626 and died in 659, and as the patron saint of travelers, is equivalent to the ancient pagan goddess Freyja. In this portrait she has a distaff before her and is spinning from it by hand. Four black mice, in silhouette, are introduced. One is climbing up the distaff, while another has already reached the top and appears to be nibbling at the wool or flax about to be spun. A third mouse is running up the shoulder of the saint, while a fourth has reached the top of her head. This Gertrude of Nivelles, in Brabant, is a favorite saint in Belgium, where she is invoked for protection against mice, rats and moles, the water from a spring in the crypt of her church having been long used to sprinkle fields infested by vermin. She often appears in ecclesiastical decoration and illuminated manuscripts, surrounded by mice and rats, or, as here, with rats and mice running up and down her spinning wheel. She is said to have been specially attached to cats, being the natural enemy of their prey. Butler describes her as the daughter of Pepin, of Landen, mayor of the palace of the French kings of Austrasia. She was born in 626 and died on March 17, 659.

Folio CLV recto

Caesara (Cesaria), queen of the Persians, because of her devotion to the Christian faith, at this time, without the knowledge of her husband, and accompanied by a small number of her faithful and confidential followers, left her homeland in disguise and came to Constantinople in the year 683. She was honorably received by the emperor, and a number of days later was baptized at her own request, the emperor acting as her godfather. When the news reached the king of Persia, he speedily sent his messenger to Constantinople to demand the return of his wife by the emperor. In response the emperor said that the queen was free to stay or to return home; and when she was asked, she said that she would never return unless the king became a Christian. Before long the king came to Constantinople with forty thousand men. He was well received by the emperor, and, together with his men, was baptized and confirmed in the true faith, the emperor acting as godfather and honoring him with many presents and gifts; after which the king, together with his spouse, joyfully returned to his kingdom. [Fredegarius (Fredegar in Frankish) is the name of the unknown chronicler who continued into the seventh century the history of Gregory of Tours. His history covers the period from around 584 to 641, while several supplements by unknown hands bring the records passing under this name down to the year 768, i.e. to the period of Charlemagne. Fredegarius is invaluable for the facts of this otherwise obscure period, and his chronicle is not a mere series of annals, but often exhibits a human interest (such as in this excerpt about Caesara) that can be quite fascinating].

Rothari (Rotharis), the king of the Lombards, reigned 16 years after his predecessor, Arioldus. Although gifted with many virtues, he was spotted with the Arian stain, bringing all the Lombards under his influence. Thus he had two bishops in each place, one a Christian, the other an Arian. In military affairs and in battle he was so efficient and ingenious that he brought under his dominion Etruria and Liguria, together with the maritime countries as far as Massilia (Marseilles). He was also so intelligent that he assembled in proper order in a book all the laws that were in use, which he called the Edict; for prior to that time the Lombards had been without laws for a period of seventy-one years. Finally, after a battle with Theodorus, the exarch of Italy, in which the latter lost seven thousand men, Rothari died, leaving no sons. [Rothari came to the Lombard throne pursuant to the following succession: Agilulf (See Folio CL recto) was followed by Adelwald, (615-625) Arthari's son. Adelwald was succeeded by his brother-in-law, Ariowald (625-636). Upon the latter's death, his widow married Rothari, making him king (636-652). Rothari was a distinguished ruler. He limited the power of the Greeks in Italy, and in 644 caused the laws of the people to be codified in a book, called the . Although the chronicler states that he died without sons, history informs us that he was succeeded by a son named Rodoald].

Rodoald (Rodoaldus), his (i.e. Rothari's) son, succeeded him and ruled for five years. To him the daughter of Queen Theodolinda was married. He sank so low in sensuality that he committed adultery with the wife of another, who stabbed him to death. [Rodoald, who

succeeded Rothari on the throne of the Lombard kingdom in the year 652, was slain in 653 by a Lombard whose wife he had seduced].

Aripert (Aripertus) reigned after him (Rodoald) for 9 years. He built a beautiful church at Pavia in honor of our Savior, and died leaving two sons, Berthari (Pertheritem) and Godepert (Gundibertum), as successors to the kingdom. During this same period the Lombards were at peace with Rome and Ravenna; but they incited all manner of tumult among themselves. Now when Grimoald (Grimoaldus), Lombard duke of Beneventum, learned that these two brothers were at odds, he came to Pavia with a large army, driving Berthari, the younger brother, out of Pavia, and Godepert out of Milan. When this dissension became known to Clovis, king of the Franks, he sent a large force of men into Italy; but Grimoald routed them. Some write that the Lombards, anticipating the Gauls, feigned mass retreat, leaving behind them their camp and wagon fortifications, in which they left a large quantity of wine, in the meantime secreting themselves in ambush at no great distance. The wine gave the Gauls great joy, and they sated themselves with it until they fell asleep. Immediately, then, they were slain like cattle. [Aripert I, an Agilulfian, succeeded Rodoald as king of the Lombards, and reigned from 653 to 651. He held himself out as a patron of the arts and literature, and was succeeded by his sons Berthari and Godepert (each has multiple spellings), who promptly fell into a dispute for the sole sovereignty. Both sought the aid of Grimoald, mighty duke of Beneventum, who was married to Aribert's daughter. Grimoald slew Godebert in Pavia and drove Berthari out of Milan; after which Grimoald himself was elected king by the people (662-672). He beat back the attacks of the Greeks and Franks and stemmed the invasions of the Avars. He also made new laws for the internal government. On the death of Grimoald in the year 672, his illegitimate son, named Romuald was confined to Beneventum, while the people recalled Berthari as their king (672-690). Berthari was followed by his son Cunibert (690-703)].

The Saracens at this time consumed so much wealth that, after they had subdued and calmly taken possession of the provinces in Asia that used to belong to the Romans, they took for granted they would invade Europe. And thus, sailing with a great navy from Alexandria, they arrived at Rhodes, an island of the Roman Empire. There they took the city, and demolished the very famous Colossus (from which the principal city of the island took its name), the bronze of which they loaded on nine hundred camels. And with Rhodes devastated the Saracens sailed into the Aegean Sea and afflicted many islands of the Cyclades. [This paragraph is not in the German edition of the chronicle, perhaps because it repeats much of what was said on Folio CLIII *verso* in the paragraph devoted to Pope Martin: 'During this controversy the Saracens at Alexandria prepared for war; and they came to Rhodes with a mighty fleet, took the city, and demolished the very famous Colossus, the bronze of which they loaded on nine hundred camels.']

Grimoald (Grimmoaldus), tenth king of the Lombards, reigned for 9 years. This king possessed many illustrious gifts of mind and body, for he was not only possessed of intelligence and versatility in his dealings, but also was otherwise able and virtuous. He was of medium stature, strong body, bald head, long beard, and active physically and mentally. He caused blood to be let from an artery in his arm, and when he drew the bow to shoot a pigeon, the artery bled and did not cease until he died. [See note to Aribert, on this same Folio, above].

After the death of the emperor Constantius [Constantius is Constans II], the Saracens came with a great fleet, oppressing the city of Syracuse and the entire island. With their plunder they returned to Alexandria, also bringing with them the treasures and ornaments of the city of Rome which Constans himself had taken there. [See Constans II and note, Folio CLVIII *recto*, above].

Dagobert (Dagobertus), the king of the Franks, a man of cunning intelligence, clever in counsel and deed, died about this time. His soul was released from the hands of demons by the help of Dionysius and Mauritius (Mauricii), the martyrs, and Martin, the confessor, whom he afterwards honored as his patrons and advisers for the rest of his life. He reigned 34 years and was at perpetual enmity with the English. With the co-operation of the emperor Heraclius he caused all the Jews in his kingdom to be baptized. [Dagobert I, king of the Franks, was the son of Clotaire II. In 623 his father established him as king of the region east of the Ardennes, and in 626 revived for him the ancient kingdom of Austrasia, minus Aquitaine and Provence. As Dagobert was yet but a child, he was placed under the authority of the mayor, or majordomo of the palace, named Pepin, and Arnulf, bishop of Metz. Upon the death of Clothar II in 629, Dagobert wished to establish unity in the Frankish realm and in this and the following year made expeditions into Neustria and Burgundy where he succeeded on the whole in securing recognition of his authority. Under him the Merovingian monarchy attained to its culminating point. Dagobert restored to the royal domain the lands that had been usurped by the great nobles and the Church. At Paris he maintained a luxurious, though by his own example, a disorderly court. He was a patron of the arts and delighted in the exquisite craftsmanship of his treasurer, the goldsmith St. Eloi (Eligius). His authority was recognized throughout the realm, and as a sovereign he was reckoned superior to the other barbarian kings. He entered into relations with the eastern empire, and swore a "perpetual peace" with the emperor Heraclius. He protected the church and placed illustrious prelates at the head of the bishoprics – Eloi (Eligius) at Noyon, Ouen (Audoenus) at Rouen, and Didier (Desiderius) at Cahors. His reign is also marked by the creation of numerous monasteries and by renewed missionary activity in Flanders and among the Basques. He died on January 9, 639, and was buried at St. Denis].

Folio CLV *verso*

Erfurt (Erfordia), the great and memorable city, the capital of the province of Thuringia, and by the ancients called Erphesfurt, has a high hill called Saint Peter's. When the decline of the (Roman) Empire began from the time of Theodosius, the emperor, and under Arcadius and Honorius, the emperors, the Franks threw off the Roman governors from the Rhine toward Italy, and submitted themselves to the rule of a king of their own. When the Thuringians observed this, they elected as king, from another region to the east of the Rhine, and upon the advice of the king of France, Merwigus. He built a citadel on the same hill, and a castle at Erfurt, which is now the church of Saint Dionysius, and which the common man calls Merwisburg. After the death of this king, Bassinus received the sovereignty of Thuringia; and for him Childeric (Hildericus), the king of France, afterward provided a wife. During this time the village of

Schildinorde was located where the Basilica of Saint Andrew now stands. In a marsh near the river Gera (which now runs through the city for almost half its length, and by the use of which the whole city is cleansed and beautified) a noted and renowned miller had a roadway. Said miller's name was Erpff; and near his mill was a passage or ford. Now, when in the Year of Salvation four hundred thirty-eight, in the time of Clovis, king of the Franks, this city had its beginning, it was named Erffordia after the miller and the ford. The noble French king Dagobert (Tagoberto) during his reign made of the citadel on the hill a Benedictine monastery in honor of Saint Peter of the Order of Saint Benedict, after which the mountain of Saint Peter was named; and he also endowed Saint Gangolf's Church. Later Boniface, the archbishop of Mainz, under Pepin (Pipino) the king of the Franks, converted Thuringia to the faith, and built a church to the glorious and perpetual Virgin Mary; and he established a bishopric there, which, however, was later absorbed by that at Mainz. Erfurt is situated in a good plain with fertile soil. It bears an herb called sandix and saponaria [Sandix, a kind of minium or red lead, made of ceruse, but inferior to the true minium. Saponaria, a European herb of the mustard family known in English as soapwort; a vespertine flower, and a common perennial plant from the carnation family. The scientific name Saponaria is derived from the Latin *sapo* (stem *sapon-*) meaning 'soap,' which, like its common name, refers to its utility in cleaning. From this same Latin word is derived the name of the toxic substance saponin, contained in the roots. It starts producing a lather when in contact with water. Saponaria also contains a blue dye obtained from its leaves. When mixed with dyer's-broom, a shrubby plant yielding a yellow dye, it becomes a permanent green]. that is very useful in the dyeing of cloth. Through its fields flow the Gera and other rivers, whose moisture makes the region fruitful. About it is also an abundant pasturage. After the year one thousand sixty-six the city was surrounded with walls and bastions, and its size was greatly increased by the addition of residences and houses, and was improved by the beautification of its monasteries and churches. This city was the very famous seat of Thuringia, being situated in the center of the country and possessing an abundance of grain and other necessities. When the country and city were freed of tithes, they on that account suffered much ill will and had much to fear at the hands of the princes in the vicinity, particularly so in the time of Henry the Third. He built castles and great fortresses

Folio CLVI *recto*

on all the mountains and elevations in Saxony and Thuringia; and for this purpose he levied a tax. But as this did not bring sufficient revenue, he contrived the attack of the nearest villages and farms, as though by an enemy, so that the people in the vicinity would at all events be compelled to fortify and preserve the buildings that he had begun. And so that he himself might not openly be suspected of ravaging the country, and in order to conceal his evil purpose by an appearance of goodness, he incited the archbishop of Mainz, by every means, to collect tithes of Thuringia (as he had previously often attempted to do), offering to stand by the archbishop and to assist him in the attempt, and by royal authority coerce those who resisted; but this he made conditional, namely, that a portion of such tithes be given to the king in order to enable him to complete the buildings he had undertaken. Accordingly, the bishop called a council at Erfurt; and on the day appointed, came the king, the archbishop, Bishop Herman (Hermanus) of Bamberg, and others, who were called upon to consider and decide the matter. The Thuringians placed their hope and faith chiefly in the abbot of Fulda and of Hernelda, who had many churches and estates in Thuringia that were receiving tithes. And when they were openly requested to give them over, they urged the archbishop, that above all things, and for God's sake, he cause to remain undiverted that which since ancient times had been given to the cloisters—a right which the papal see had often confirmed by documents, old and new, and which his predecessors in the archbishopric of Mainz had never attempted to disturb. When the archbishop would not desist from his purpose, the Thuringians appealed to the papal see; but the king refused to permit this on pain of death. Immediately after that followed the Saxon war; and after that no tithes of any kind were demanded. And the Thuringians rejoiced that they had found occasion for protecting by force of arms the laws which had been given them and their forefathers. This so severely grieved the king that he almost lost his kingdom, together with his life. In this city lie interred the remains of many saintly persons, attested by celebrated men, namely, the holy bishops Adolarius, Eobanus, Severus, and Vincent, to whom churches have been built. The venerated university had its beginning here in the Year of the Lord 1392, and from it emanated many distinguished and highly learned men, versed in the Holy Scriptures, in jurisprudence, in medicine, and in philosophy. On a number of occasions, this city suffered great loss by fire. On the feast day of Saint Gervasius, in the year 1472, this city was so damaged by fire, involving the churches of the Blessed Virgin Mary and of Saint Severus, the merchant's bridge, the vegetable market, and the place before the steps in the buildings of the laity and the clergy, that almost one-third of the city went up in flames.

Erfurt, in Prussian Saxony, in Germany, is located on the river Gera, about midway between Gotha and Weimar. The origin of Erfurt (Med. Erpesfurt; Latin Erffordia) is involved in obscurity. According to legend it was founded in the eighth century by a certain Erpes, and after him was originally called Erpesford, or Erphesford. It is also certain that in the eighth century it already existed as a city; for in 741 Boniface considered it of sufficient importance to found a bishopric here, when he came to Thuringia to convert to Christianity the indigenous peoples. However, the bishopric that he set up in 741, ceased with the martyrdom of Adolar in 755, after which it was absorbed into the archbishopric of Mainz. In 805 the place received certain market rights from the emperor Charlemagne. Here also, in 936, Henry I held his last Reichstag, and caused his son Otto to be chosen as his successor. Later the overlordship was claimed by the archbishops of Mainz on the strength of charters granted by the emperor Otto I; and although they succeeded in upholding their claim to it, they encountered many difficulties, and the city succeeded in maintaining a certain independence. In 1080 Erfurt was reduced to ashes in the course of the Thuringian-Saxon war; but it was soon rebuilt. From 1109 to 1137 it remained under the over-lordship of the Landgraf of Thuringia, but in 1118 it was taken by Duke Lothar of Saxony. In 1164 Landgraf Ludwig of Thuringia leveled the walls, which the archbishop Siegfried had built in 1070. Five years later they were rebuilt by the archbishop Christian. In 1181 the Reichstag was held at Erfurt, on which occasion Henry the Lion, of Saxony, submitted to the emperor Frederick I. In 1255 the archbishop of Mainz granted the city municipal rights, and Erfurt became practically a free town. Its power was at its height at the beginning of the fifteenth century, when it joined the Hanseatic League. It grew in territorial extent by purchase as well as conquest of additional ground. Its wealth was so great that in 1378 it established a university, the first in Europe that embraced the four faculties. In 1480 over 850 students

attended. At this time Erfurt was reckoned one of the greatest cities in Germany, although its population was largely overestimated; for, in the middle of the fifteenth century it had only 32,000 inhabitants. Due to the Saxon war, the great fire of 1472, and the decrease in commerce, the city's welfare suffered considerably. Nor did the feuds with Mainz, and the religious struggles of the sixteenth century further its development. During the Thirty Years' War Erfurt was for a time occupied by the Swedes, to whom it opened its doors. In 1664 it was captured by the troops of the archbishop of Mainz, and remained in the possession of the electorate until 1802, when it came into the possession of Prussia.

The city of Erfurt lost its university in 1816, when it was suppressed and its funds devoted to other purposes, among these being the endowment of an institution founded in 1758, and called the Academy of Sciences, and the support of the library which now contains 60,000 volumes and over 1,000 manuscripts. In December 1993, however, the Thuringian state parliament voted to reestablish the university. The university was officially refounded on January 1, 1994, though its first classes did not begin until the start of winter term in 1999.

Folio CLV *verso* and CLVI *recto*

ILLUSTRATIONS

THE CITY OF ERFURT

The City of Erfurt is represented by a large woodcut extending over two **Folio**, and specially designed to represent this city. In the foreground is the river Gera, on which the city is located midway between Gotha and Weimar. The general aspect of the city, with its crowded buildings and tight-fitting wall, bastioned at frequent intervals, is forbidding. To strangers approaching it in the early days it could not have appeared very inviting. Although the city had seven gates in medieval times, only one appears in the illustration. It is reached by a bridge.

As we look beyond the walls we see numerous church spires, in most cases surmounted by a cross; and in this connection it must be remembered that when the Chronicle was published in 1493, Luther was but a lad of ten, and the Reformation had not yet gotten under way. He became a friar in the monastery of St. Augustine (now an orphanage) in this very city; but we have no means of identifying the monastery on this woodcut.

The City of Erfurt was very irregular in plan. The main feature was a city square (Friedrich Wilhelmsplatz), to the southwest of which is the Domberg, or what we might have called cathedral heights—an eminence on which stand side by side the Cathedral, or Dome, and the great church of St. Severus which may be identified by its three fourteenth century spires. The Cathedral (Beatae Mariae Virginis) is the most noteworthy of the city's structures. It was begun in the twelfth century, but the nave was built in the thirteenth in Gothic style. The approach to both churches is by means of 48 wide stone steps, from which the immediate vicinity derived its name, "Vor den Graden," that is, 'Before the Steps.' The Cathedral was not built according to any single plan, but is a composite of a number of styles of architecture, offering the greatest divergence. The chancel, which was added in 1349-72, with the fourteenth century crypt below, rests on massive substructures known as the Cavate. Besides fine fifteenth century glass, the cathedral has very rich portal sculptures and bronze castings, among others, the Coronation of the Virgin, by Peter Vischer. Besides the Cathedral and St. Severus Church, Erfurt possesses a number of very interesting medieval houses of worship, but it is impossible to identify them here.

Folio CLVI *verso*

Pope Donus, a Roman whose father was Maurice, was pope at the time that Grimoald, the king of the Lombards, died. In the same year occurred great and mighty rains; and many people were struck by lightning and killed; and the grain and the fruits on the farms dried up and wasted away. This Donus was a virtuous man, both in the sanctity of his life and in his teachings. In the Boethian (Boeciano) monastery he seized a number of Syrian monks who had held with the Nestorian heretics; and he punished them and dispersed them into various monasteries. He restored obedience to the papal see by the churches of Ravenna, which had seceded from the Roman Church. He also gave aid to many churches in revenues and improvements. He finally died in the 5th year, 5th month and 10th day of his pontificate, and was buried in the Basilica of Peter on the third day of the Ides of April. From his death the bishop's chair was vacant two months and sixteen days. [Donus succeeded Adeodatus as pope in 676, retaining the see not for the 5 years listed by the , but, according to the , only for 1 year 5 months and 10 days. During that time, if Anastasius is correct, Reparatus, new bishop of Ravenna, after having for some time maintained his independence, submitted himself to Rome].

Year of the World 5863 | Year of Christ 664

Pope Agatho the First, a Sicilian, was elevated from monk to pope. He was so pious that with his kiss he instantly cured and cleansed a leper. He was so mild and good that he permitted no man to leave him in sorrow. With the consent and sanction of the emperor, who was not unlike him in morale, he held a council at Constantinople, touching the Monothelite heretics; but postponed it until the emperor Constantine returned from the war. As soon as he returned, and the Saracens whom he fought had been rendered taxable and tributary to the Roman Empire, this pope Agatho sent a bishop and a deacon to Constantinople. They were kindly received by Constantine, who admonished them to abandon their disputations and dissensions and bring unity to the two churches. Agatho died in the second year, sixth month and fifteenth day of his pontificate, at the time when eclipses of sun and moon were followed by a pestilence. [Agatho succeeded to the pontificate in 678. Emperor Constantine made overtures for the restoration of that unity which had long been disturbed

by dissensions between the patriarchs of Rome and Constantinople on the Monothelite question. The reconciliation now took place according to imperial request. Agatho sent bishops and clergy as his representatives to attend a general council at Constantinople (Sixth General Council, 680-1), armed with a synodal epistle from himself. These representatives took an active part in the council proceedings condemning the Monothelite doctrines and their principal supporters, including Bishop Honorius who was denounced as a heretic. At this Council the head of the Roman see received that title of an ecumenical pope, or universal bishop, which two of his predecessors had condemned when applied to a patriarch of Constantinople. Agatho's compliance was repaid by the emperor's agreeing to forego, in future, his claim to a fee for imperial confirmation of Roman bishop].

Leo, the second pope of that name, a Sicilian whose father was Paul, a man highly learned in the Latin and Greek tongues, was so well informed and experienced in music that he wrote the music for the Psalms, and reduced the hymns to better harmony. He ordained that in the mass the peace [*Pax Vobiscum* is Latin for, 'Peace be with you,' a form of salutation frequently used in the office of the ancient Christian church. First: It was usual for the bishop to salute the people in this form at his first entrance into the church. This is mentioned by Chrysostom, who derives it from apostolic practice. Secondly: The reader began the reading of the lessons with this form. The Third Council of Carthage took this privilege away from the reader and gave it to the deacons, or other superior ministers of the church. Thirdly: In many places the sermon was introduced with this form of salutation, and often ended with it. Fourthly: It was always used at the consecration of the Eucharist; and lastly at the dismissal of the congregation. Whenever pronounced by the officiating minister, the people always answered, 'And with your spirit.' Chrysostom explains the original intent through an ancient custom in the days of the apostles, when the rulers of the Church had the gift of inspiration, for the people to say to the preacher, 'Peace be with your spirit': thereby acknowledging that they were under the guidance of the Spirit of God. In the English liturgy an equivalent salutation is used, namely, 'The Lord be with you'; to which the people answer, 'And with your (thy) spirit']. should be given to the people. He accepted the decrees of the Sixth Council, and denounced those whom the Council had condemned with the sanction of the emperor. He permitted baptism on any day, as necessity might require. He also ordained that one elevated to the office of archbishop should not pay a fee for the pallium, [*Pall*, or *Pallium*, signifies a cloak thrown over the shoulders. It afterward came to denote a sort of cape, and from this came the ecclesiastical designation in the western church. It was originally only a stole wound round the neck, with the ends hanging down behind and before. The pall was part of the imperial habit, and was originally granted by the emperors to the patriarchs. Thus Constantine gave the use of the pall to the bishop of Rome; and Anthimus, patriarch of Constantinople, being ousted from his see, is said to have returned the pall to Justinian; which implies that he had received it from him. And the reason of the royal consent in this manner seems to be because it was high treason to wear any part of the imperial habit without license. In later years, when the Roman see had carried its authority to the highest pitch, Innocent III in the Lateran Council, in 1215, decreed the pall a mark and distinction, intimating the plenitude of the apostolic power, and that neither the function nor title of archbishop should be assumed without it; and this, not only when a bishop was preferred to archbishop, but likewise in translations, or removals of archbishops from one see to another. It was likewise decreed that every archbishop be buried in his pall so that his successor might make no use of it, but be obliged to apply to the pope for another. By this means the court of Rome brought vast sums of money into its coffers. An archbishop of the Roman church, although consecrated and in possession, cannot before he has petitioned for, and received and paid for the pallium, either call himself archbishop or perform such acts of importance as summoning a council, or visiting his province]. or other office of the church. If only this were observed at the present day, for through such payments evils spring up daily. [One of the extremely rare personal comments by Schedel in the , in this case provoked by his anger over the practice of simony in the late 15th century]. Leo, the good and mild man, died in the tenth month of his pontificate, and was buried, mourned by mankind as a faithful father to all, in the Basilica of Peter on the fourth day of the Kalends of July. After his death the bishop's seat was vacant for 11 months and 21 days. [Leo II was elected to the pontificate, and confirmed in his election by Constantine, under the title of "The most holy and blessed archbishop of old Rome, and universal pope," in the year 682. In an epistle to the emperor this pontiff solemnly accepted the decrees of the Sixth General Council, and denounced, among other heretics, his predecessor Honorius, as having failed to purify his apostolic Church by apostolic doctrine, but rather, by base teachers, having polluted its previously unspotted faith. He repeated the same emphatic condemnation of Honorius in epistles to the bishop of Spain, to a nobleman of that country, and to the king Erwig. In return the emperor subjugated the archbishop of Ravenna to Rome, and decreed that every newly elected archbishop of that see should in future be consecrated according to the Roman customs. On this occasion Leo reversed the law of Gregory I, that a bishop about to be consecrated should not pay any fee to the ecclesiastical offices of Rome for the pall; but he forbade (as his predecessor Adeodatus had also done) the annual commemoration of the archbishop Maurice, who had so resolutely maintained his independence of Rome. Thus the ancient rights of the archbishop of Ravenna were entirely taken away. The bishop of Rome, in union with the emperor, and in a good understanding with the Greek Church, was more than a match for such an opponent].

Year of the World 5883 | Year of Christ 684

Pope Benedict (Benedictus) the Younger or the Second, a Roman whose father was John (Joanne), and pope, was a soldier of Christ from youth, and, so zealously devoted himself to the Holy Scriptures that he was held in exceptional esteem for his learning, ability, and practice in divine matters, as well as on account of his graciousness, goodness and mercy toward mankind, particularly the poor. By the piety of this man Constantine was so moved that he sent him a confirmation to the effect that all mankind regard him who was thus elected pope by the clergy, the people, and the nobles, as the true vicar and ruler of the Christian faith. He improved many churches, and died in the tenth month and twelfth day of his pontificate, and was buried at Saint Peter's on the Ides of May. And he, since his life was dear to everyone, was celebrated by everyone as a saint, deservedly so for his beneficent human nature. After his death the seat was vacant for two months and fifteen days. [Benedict II succeeded Leo in 683, but his consecration was delayed for a year after his election, waiting for the imperial confirmation. It was probably the frequent occurrence of such delays that led Constantine to ordain that in the future newly-elected bishops be consecrated immediately without waiting for such confirmation. This, however, did not dispense with the necessity of confirmation, for confirmation as declared necessary by succeeding emperors. Constantine regarded Benedict as his

personal friend].

Pope John (Ioannes) the Fifth, a Syrian of Antioch whose father was Cyriacus, was elected pope at the time of Constantine's death. He was a man of exceptional Christian life, mild, and possessed of wisdom in the Scriptures. He was elected by the people and consecrated in the Church of Salvatore, which is called Constantiniana at the Lateran, in the same manner as Pope Leo II—by three bishops, namely, of Ostia (Hostiensi), Porto (Portuensi) and Velitrae (Veliterno), a custom which was observed by his successors. After having written a booklet on the pallium, he died in the first year of his pontificate, and was buried at Saint Peter's on the 4th day of the Nones of August. After his death seat was vacant two months and 18 days. [John V, a Syrian by birth, was papal legate to the Sixth Ecumenical Council held at Constantinople in 680. He succeeded Benedict II as pope in 685, retaining the office for a year].

Folio CLVII *recto*

Constantine (Constantinus), son of the emperor Constans, received the Roman sovereignty after Constans and Mezezius (Mesentio); and he reigned seventeen years. This Constantine (who previously had been taken into the sovereignty by his father Constans as an associate) was so crushed by fear after the assassination of his father (as mentioned above) that he managed all matters so timidly that he might have lost the sovereignty if any force had been raised against him. Later he was a brave and very virtuous Christian man, and after receiving the sovereignty, he shared it in common with his brothers Heraclius and Tiberius whom he took into it with him. However, some write that he deprived his brothers of their noses, although they did not aspire to the sovereignty. Afterwards he restored the churches which had been destroyed by the heretics in the time of Heraclius; and he also built other churches. Being a warlike man and experienced in the use of arms, he defeated the Saracens, enemies of the Roman Empire, in war; and in the tenth year of his reign he so overcame the Saracens by a speedy victory that they chose to pay taxes and tribute to the empire. Upon these terms he made peace with them, and returned to Constantinople. To bring about unity between the Roman church and the other churches he called the Sixth Council at Constantinople at the suggestion of Agatho, the pope. And now being full of good works, he died at Constantinople, leaving his son Justinian as his successor to the sovereignty. [Constantine IV, Pogonatus (the "bearded"), son of Constans II, was emperor from 668 to 685. After his accession he crushed an Armenian usurper in Sicily. The Arabs besieged Constantinople for six years, but were finally obliged to make peace, and agreed to pay tribute for 30 years. The attacks of the Slavs and Avars upon Thessalonica were repulsed. But Constantine was unable to keep out the Bulgars who crossed the Danube and established the Bulgarian kingdom in his territory. The tribute paid by the Arabs was used to purchase the good will of the new settlers. Constantine summoned the Sixth Ecumenical Council at Constantinople, which sat from November 7, 680 to September 16, 681].

The Sixth Ecumenical Council was called by the emperor Constantine at Constantinople. Two legates of Pope Agatho were present, namely, John, the bishop of Portuensis, and John, a deacon of the Roman Church. And so, at the command of the emperor, came two hundred eighty-nine bishops. The case of the Monothelite heretics was earnestly considered. Contrary to the true Christian faith, these heretics held that there was but a single will in Christ. Two bishops were responsible for these things—George (Georgius), of Constantinople, and Macarius (Marcharius), bishop of Antioch. And although George, after the presentation of sensible views was easily dissuaded from his error, Macarius, was tenacious in strongly resistant to changing his mind; for this reason he was not only deprived of his episcopate, but, together with the deceased heretics Sergius, Pyrrhus, Paul, and Peter, their followers in the same error, was given over to the Satan. Finally, together with a number of relatives, they were sent to Rome. Theophanus, the abbot, was installed as bishop in the place of Macarius. Now, in thanksgiving to the Lord God for the unification of the two churches, the aforesaid bishop of Porto (Portuensis) held the office of the holy mass in Latin on the eighth day of Easter in the Basilica of Saint Sophia in the presence of the emperor, the patriarch, and the people of Constantinople; and all present acknowledged that such was the correct and holy manner of holding the mass. In this Council it was concluded that according to the correct interpretation of holy Christian teaching there were two natures and wills in Christ, and not a single one as claimed by the Monothelite heretics. [The Sixth Ecumenical council (680-1) was convened at Constantinople by the emperor Constantine IV to terminate the Monothelite controversy. All the Patriarchates were represented, Constantinople and Antioch by their bishops in person, the others by legates. The council approved the first five ecumenical councils. Monothelism was condemned; Christ was declared to have had "two natural wills and two natural operations, without division, conversion, separation or confusion." Prominent Monothelites, living or dead, were anathematized, in particular Sergius and his successors in the see of Constantinople, the former pope Honorius, and Macarius, the patriarch of Antioch. An imperial decree confirmed the council, and commanded the acceptance of its doctrines under pain of severe punishment. The Monothelites fled to Syria, where they gradually formed the sect of the Maronites].

A comet appeared in these times for three months continuously; then came a heavy rain, and thunderbolts not experienced before. The elements performed as if they had conspired to destroy the city of Rome and the land of Italy. Much cattle died in consequence, and the people sustained great damage. Many men were struck by lightning and died. Crops wilted and dried up in the fields, so that melons, beans, lentils, and the like were a great rarity to the people; and the grain was beaten out by the wind, and matured as mere shrubbery.

Afterwards eclipses of the sun and moon were followed by a severe pestilence that devastated the city of Pavia, so that the people fled to the mountain heights, and the city grew up with shrubbery and weeds.

Folio CLVII *verso*

Conon, a native of Thrace and reared in Sicily, was elected pope. He was a pious man and well worthy of such a high office. When the Romans wanted to elect Peter the archbishop, and the army wanted to elect Theodorus, they finally unanimously elected this Conon

through divine admonition; for in morals, in his knowledge of the Scriptures, in goodness, in piety and in worthiness, he was a renowned and praiseworthy man. Some called him an angelic man by reason of his venerable old age and honesty. He was a man of full understanding, of exceptional discretion and righteousness, and of more than human firmness and intelligence. But soon after he entered upon the pontificate, he became weak. Immediately, then, Paschal, the archbishop and custodian of the papal treasury, coveting the pontificate, tempted John (Ioannem), the exarch of Italy, with money, to assist him in securing the pontificate upon the death of Conon. The exarch took the money, but did not perform what he promised. Conon died in the 11th month and third day of his pontificate, and was buried in Saint Peter's on the 11th day of the Kalends of October. The seat then was vacant for two months and 23 days. [After the death of John V, the election of a new pope was contested; the clergy, magistrates and other influential citizens supporting one candidate, and the general of the army favoring another. At length all parties agreed to reject both and to elect one Conon, an aged presbyter. He died in 687, leaving (as many of his predecessors had done) a rich legacy to the clergy and the monasteries. His archdeacon Paschal, who was charged with the distribution of this treasure did not scruple to offer it as a bribe to the exarch John, with a view to securing his election to the vacant see. John used his influence at Rome for this purpose. However, the election favored a rival candidate, Sergius, whom Paschal himself was obliged to acknowledge as bishop. At the invitation of Paschal, however, the exarch came to Rome with the view of setting aside the election of Sergius; but, finding this impossible, he secured his own interest by compelling the newly elected bishop to give him the hundred pounds of gold which had been promised him by Paschal. In order to raise this money, and to excite dissatisfaction at the proceeding, Sergius pledged the costly lamps that had previously been suspended before the tomb of St. Peter].

Year of the World 5893 | Year of Christ 694

Pope Sergius, a Syrian whose father was Tiberius (Tyberio), came from Antioch to Rome in the time of Pope Adeodatus. He was called to the Roman priesthood, and because of his knowledge of the Scriptures and of the mysteries of divine matters, he became so well known that he was elected pope after Conon; but not without dissension, for the Roman people favored Theodore the archbishop, while others named Paschal at the instigation of the exarch. But when both factions met at the Lateran, the clergy and the people united upon Sergius in the election. Later, he would not subscribe to the action of the Emperor Justinian's council; for this reason the emperor ordered Sergius to be brought to him in chains. But the soldiers of Italy would not permit this. Having attained peace of mind, he turned his attention to the improvement of the churches, including noteworthy additions to the Basilica of Peter. He found a portion of the holy cross in a small metal trunk or chest. This pope ordained that at the breaking of the body of Christ [The body of Christ (corpus Christi), as represented by the consecrated bread used in the communion. After the communion a linen cloth, called the corporal was spread over the unconsumed portion of the bread. This was in common use in the Church in the 5th century, the purpose being to represent the body of Christ as wrapped up in fine linen by Joseph of Arimathea. According to the English Order of the Holy Communion, "When all have communicated, the minister shall turn to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth."], the Agnus Dei should be sung three times. He died in the 13th year, eighth month, and 23rd day of his pontificate, and was buried, lamented by all, in the Basilica of Peter on the 6th day of the Ides of September. The seat then was vacant one month and twenty days. [Sergius, pope from 687 to 701, came of an Antiochene family that had settled at Palermo, Sicily. He was elected after a fierce struggle between two other candidates, Paschal and Theodore, as explained in the note to Conon (this Folio, above). Considering the weakness of the Greek emperors on the one hand, and the ambition of the Roman pontiffs on the other, it was not likely that a good understanding would long subsist between the Eastern and Western churches; and under the pontificate of Sergius a rupture took place. Justinian II caused a general council to assemble at Constantinople in 691 to complete the acts of the fifth and sixth councils previously held; and from this circumstance the new council is sometimes called the Quinisextine. Some of the canons of this council were highly offensive to the Church of Rome. By the 13th canon permission was given the inferior clergy to continue in a state of matrimony. The 2nd ordained that 85 apostolic canons should be received as genuine. The 36th repealed the celebrated canon of Chalcedon, and a canon of the 1st Council of Constantinople, enacting that the patriarchs of old and new Rome should possess equal privileges, but assigning superiority of rank to the former. The 56th repeated one of the apostolic canons, which provided that no ecclesiastic should fast on a Sunday or a Sabbath (except one in the holy week) under penalty of deposition, and no layman under penalty of excommunication; and this law, said the council, shall be observed in the church of Rome, in which there had previously been fasting on the Sabbath, contrary to ecclesiastical regulations. The 57th canon prohibited the use of animal blood in the preparation of food. The 82nd forbade the ancient custom of representing "Christ our God in the figure of a lamb," declaring it more seemly to represent him as a perfect man, for the purpose of exciting feelings of devotion. The emperor sent a copy of the decrees of the council to Sergius for his subscription, but Sergius would not even permit the decrees to be read in public, declaring he would rather die than consent to these innovations. Enraged by this refusal, the emperor sent Zacharias, the commander of his bodyguard, to Rome, with orders to bring Sergius to Constantinople. The pontiff was, however, protected by the soldiers stationed at Ravenna and in the district of Pentapolis and its neighborhood, who refused to suffer him to be carried away. They even repaired to Rome, where Zacharias, in fear of his life, fell at the feet of Sergius, imploring his protection. His life was spared, but the soldiers were not appeased until they had driven him from the city with demonstrations of contempt and destation. About this time (695) the emperor was deposed, and no notice was taken of the indignity to his officer. The Quinisextine decrees were never received by the Church of Rome. Servius was succeeded by John VI as pope].

John (Ioannes), the sixth pope of this name, a native of Greece, became pope when Theophylactus (Theophilatius) came to Italy; and he made no small amount of improvement in the houses of worship. Being a good man, he ransomed many prisoners with funds from the common treasury of the Church. He died in the third year and third month of his pontificate as, some will have it, a martyr, but by whom he was martyred is not known. Certain people state that he was buried in the Sebastian catacombs on the Appian Way. After his death the seat was then vacant one month and nineteen days. [John VI, pope from 701 to 705, was a native of Greece, and succeeded to the pontificate two months after the death of Sergius I. He assisted the exarch Theophylactus, who had been sent into Italy by the Eastern

emperor Justinian II; but when the exarch arrived at Rome, the soldiers again assembled, as they had done in the defense of Sergius, and would have attacked the exarch but for the interference of John, who shut the gates, and sent some of his clergy to quell the disorder. Bower says the exarch was about to depose the pope, but the probability is that the soldiers were merely irritated by recollection of the past, and were excited by their own ungrounded fears regarding the exarch's visit. So great was the weakness of the imperial government in Italy at this period, that it could not prevent the irruptions of the Lombards in the Greek territory. Gisulf (or Gusulf), the Lombard duke of Benevento, now plundered and laid waist Campania, and even approached Rome. John induced him to retire, and ransomed the captives whom he had taken].

Pope John (Ioannes) the Seventh, a Greek whose father was Plato, became pope when Justinian returned to Constantinople and ordered Tiberius (Tyberium) and Leontius, by whom he had been ousted from the sovereignty, put to death in the presence of the people. This John was a well-spoken and pious man, and built a chapel in the Basilica of Peter in honor of the Mother of God; and in it the walls, on the right and left, were ornamented with the portraits of certain holy fathers in relief. He also made various improvements and beautifications in the churches. He died in the second year, seventh month and 17th day of his pontificate, and was buried on the 15th day of the Kalends of November in the Basilica of Peter before the altar of the Mother of God that he himself had built. After his death the seat was vacant three months. [John VII, pope from 705 to 707, successor to John VI, was also of Greek nationality. Justinian being now restored, sent to him two metropolitans, requesting him to convene a council, to confirm such of the Quinisextine decrees as pleased him, and to reject the others. But John was too politic to do either one or the other. He was succeeded by Sisinnus].

Pope Sisinnius (Sysimus) or, as others will have it, Sosimus, a native of Syria whose father was John, was in his pontificate only 20 days. Although he had the gout in hands and feet, so that he could neither walk nor take any food, he was so attentive to the affairs of the Roman state and Christian matters of public concern, that he neglected nothing during his pontificate, which became a pious man; for he provided all the material with which the walls of the city and the old dilapidated churches were improved. But he was taken by a sudden death, and was buried in the Basilica of Peter on the 8th day of the Ides of November. The seat was then vacant one month and 18 days. [Sisinnus was pontiff for only twenty days. During this brief period he set about repairing the walls of Rome—a patriotic and useful undertaking by which he sought to obtain the good will and respect of the citizens, but which did not imply temporal sovereignty. The Romans had come to regard the bishop as their protector rather than the imperial general, and they had more regard for the resident bishop than the weak emperor residing at a distance. At this time the throne at Constantinople was occupied by the weak and despised Justinian II].

Folio CLVIII *recto*

Justinian (Justinianus) the Second or Younger, son of the aforesaid Constantine, remained in the sovereignty for the first time for ten years after his father. At first he was good, intelligent, careful, and generous distributor of alms. In consequence he greatly enhanced the Constantinopolitan sovereignty, and made many laws respected by the godly Christian clergy. After he had reigned ten years he brought Africa from under the power of the Saracens, and made peace with them on land and sea. Likewise, he recovered from the Saracens Africa and Lybia, which his father had lost. When Gizites, the Saracen, died, he was succeeded by Baldalan, and when he heard that Justinian had acquired the sovereignty with the consent of all the provinces, he voluntarily offered him peace; under the terms of which Africa and Lybia were returned to the empire. And some write that in the same treaty there was a condition that the Saracens should pay the Roman tribute for ten years at the rate of one thousand golden coins per day and one servant from among their people, and one horse. In the meantime Justinian began to employ surprising fickleness toward the people, and contrary to the treaty of peace, he attacked the Saracens and Bulgarians; but of them he received more vexations than he had given them credit for. Immediately, then, he returned to Constantinople, where he was despised by all the citizens because he did not silence the cruelty of the exarches. And he held a council, in which a number of things were done contrary to Christian usage, and which Pope Sergius would not confirm. For this reason the emperor became enraged against the pope, and ordered him brought before him in chains. This, however, the soldiers of Italy would not permit to be done. Among the people there rose up against the emperor one Leontius (Leoncius), the Constantinopolitan senator, together with Gallinicus, the patriarch. Leontius incited the people to arms, and broke open the prisons and released the prisoners. He took Justinian prisoner, cut off his nose, and sent him into exile. [Justinian II, surnamed Rhinotmetus ('the slit-nosed'), Eastern Roman emperor, from 685 to 695, and from 704 to 711, succeeded his father Constantine IV at the age of sixteen. His reign was unhappy both at home and abroad. He made a truce with the Arabs, which admitted them to the joint possession of Armenia, Iberia and Cyprus, while by removing 12,000 Christian Mardaites from their native Lebanon, he gave the Arabs a command over Asia Minor of which they took advantage in 692 by conquering all Armenia. In 689 Justinian was defeated by the Bulgarians, but settled many Slavs in Asia Minor. Meanwhile the bitter dissensions caused in the church by the emperor, his bloody persecution of the Manicheans, and the rapacity with which, through his creatures Stephanus and Theodatus, he extorted the means of gratifying his sumptuous tastes and his mania for erecting costly buildings, drove his subjects into rebellion. In 695 they rose under Leontius, who cut off the emperor's nose (thus his surname) with the intent of forever preventing his return to power (an unblemished appearance being a requirement of Imperial rule), and banished him to Cherson in the Crimea].

Leontius (Leoncius), or, as others would have it, Emperor Leo the Second, after deposing Justinian assumed the sovereignty; and he reigned 3 years. When news of the revolt in the empire reached Habdimelech, the Saracen king, he undertook to attack Africa. Leontius sent John (Ioannem), a general of the army, to oppose him. He drove the Saracens completely out of Africa. However, before long, when another revolt occurred, they made Tiberius, a citizen of Constantinople, emperor. Tiberius speedily sailed to Constantinople, taking Leontius prisoner, as Leontius had done with Justinian. [Leontius (Leo II); see further note to Justinian, below].

Tiberius, the third emperor of this name, reigned seven years after the taking and imprisonment of Leontius (Leoncio). He was a very

noble citizen of Constantinople, and was elected emperor during a revolt, as mentioned above; and he sent Philippus, a citizen of Constantinople, into exile because he had said that he had a dream that an eagle had overshadowed the head of Tiberius. This Tiberius was later deposed, as will be related below. [Tiberius III; see further note to Justinian, below].

Justinian (Justinianus), former emperor, with the aid of the Bavarians [Here and elsewhere in this paragraph, Schedel (or his source) has confused Bavarians with Khazars. Justinian received no help from the Bavarians]. and Bulgarians, again returned to Constantinople, and reigned six years. In the beginning of the pontificate of John (Ioannis) the Sixth, and while at Cherson (to which city he had been banished), Justinian determined to recover the sovereignty. Immediately the citizens who had supported Tiberius, prepared to fight Justinian; but Justinian came secretly and fled to the Bavarians, whose king espoused his daughter to him. However, at the expiration of a year the aforesaid Tiberius, by the use of money, so changed the attitude of the king that he was about to give up his guest and son-in-law. When Justinian became aware of this he fled to the king of Bulgaria, placing himself under his protection. With this king's help, and by the aid of arms, Justinian returned to Constantinople; and there he ordered Leontius and Tiberius put to death, while he caused Gallinicus, the patriarch, to be deprived of his eyesight and sent to Rome; and as often as he blew his cut-off nose, he caused one of his opponents to be hacked to pieces. Afterwards he and his son Tiberius were struck down. [Leontius, after a reign of three years, was in turn dethroned and imprisoned by Tiberius III, who next assumed the purple. Justinian meanwhile had escaped from Cherson, and married Theodora, sister of Bursus, khan of the Khazars. Compelled, however, by the intrigues of Tiberius, to leave his new home, he fled to Terbelis, king of the Bulgarians. Being provided with an army of 15,000 horsemen, Justinian suddenly pounced upon Constantinople, slew his rivals, Leontius and Tiberius, with thousands of their partisans, and once more ascended the throne (704). His second reign was marked by an unsuccessful war against Terbelis; by Arab victories in Asia Minor; by devastating expeditions against his own cities of Ravenna and Cherson, where he inflicted horrible punishment upon the disaffected nobles and refugees; and by the same cruel rapacity toward his subjects. Conspiracies again broke out, and Bardanes, surnamed Philippicus, assumed the purple; and Justinian, last of the house of Heraclius, was assassinated in Asia Minor in December 711].

Folio CLVIII verso

A Council was held at this time at Aquilaeia to consider whether the action of the Fifth Council, previously held at Constantinople, should be accepted. The said Fifth Council was held in the time of Pope Julius [Schedel or his source is wrong here, since the Fifth Ecumenical Council took place during the time of Justinian I (reigned 527-565) and Pope Vigilius (whose papacy was 537-555), not Pope Julius (337-352)]. and the emperor Justinian, against Theodore and all heretics who held that Mary bore but a human being, and not a man and God. So in the same Council it was ordained that the holy Mary should be called the Mother of God, because she bore not a mere man, but the true God and man.

Theodore (Theodorus), an archbishop of the English, highly learned and pious, flourished in England at this time; and he wrote many excellent things, notably a book on the subject of penances applicable to every case.

Theodore, seventh archbishop of Canterbury, was born, like Paul, at Tarsus, in Cilicia in 602; but he lived at Rome as a monk. He was a man of good life and profound learning, in consideration of which he was called 'the Philosopher.' The kings of Kent and Northumbria had sent one Wighard, who had been elected archbishop of Canterbury, to Pope Vitalian for consecration. Wighard had hardly reached Rome when he and his attendants died. Theodore was consecrated in his stead in 668 at the age of 66 years, and reached England in 689. According to Bede he turned the whole of Anglo-Saxon England, reforming abuses and giving instruction as to the monastic rule and the canonical Easter. According to the same authority he was the first bishop to whom all the 'church of the Angles' submitted. In 673 he presided at the first synod of the clergy in England, which was held at Hertford. After this council he revived the East Saxon bishopric. He also attended other councils. Theodore took great pains to introduce church music throughout England, for until then church song had been used only at Canterbury. One of the authentic monuments of his zeal is a penitential composed under his direction – a collection of moral and penal institutes known as the Liber Poenentialis. It reveals the moral disorders of the times, and the efforts of the church to correct them. It embodies the entire penal system of the Germanic laws, founded on the principle that required a punishment for every offense. It is not intended as a code of ecclesiastical law, but, according to the preface, it is a collection of answers to questions asked on the subject of penance; and to this are added, in a second book, answers on the whole range of ecclesiastical laws and discipline.

Theodore died in 690, at the age of 88, after an episcopate of 22 years. No bishop before him had labored so much for the intellectual development of the native clergy, or for the union of the different Anglo-Saxon dynasties. He may well be reckoned among the founders of the English Church.

Saint Theodore, bishop of Augustudiensis, [This probably refers to Augustodunum, now Autun, which succeeded Bibracte as the capital of the Aedui when Gaul was reorganized by Augustus. Autun is on the Arroux, a tributary of the Loire, but it occupies only a part of the site of Augustodunum. The most curious of the many relics of antiquity found at Autun was an ancient chart or map, cut on marble, and since buried, it is said, under the foundations of a house. Eumenius speaks of such maps. "Let the youth see in these porticoes, and let them daily contemplate all lands and all seas – the sites of all places with their names, spaces, intervals, marked down;" which clearly shows that there were such maps or delineations for the use of the youth at Autun]. was also illustrious at this time.

Lambert (Lambertus), the holy man, suffered martyrdom at this time at Liege (Leodium) because he had denounced Pepin (Pipinum), the duke, for having had intercourse with Alpheid (Alpiadis) as a concubine, beside his lawful wife; although some say that the brother

or this Alpheid himself practiced this evil, and was later eaten up by head-lice. This Lambert, born of rich and noble parents, and instructed in the Scriptures from youth, was so loved by the people for his piety that they elevated him to bishop of Utrecht (Traiectensi) after Theodard, his master. When Childeric, who elevated him to princely office, was assassinated, evil persons robbed him of his dignity and placed Faramund (Pharamundus) in his place. For that reason Lambert, taking with him two boys, went into a monastery, where he lived a commendable life for seven years. But Faramund was afterward expelled and Lambert reinstated; and many a person was converted to God by his example and learning. Once upon a time, while lying crosswise on his bed, he was slain at Liege by evil persons, and secretly carried on a ship to the Episcopal church; and because of his enemies he was quickly buried. But Saint Chumbertus, his successor, pursuant to divine admonition, transferred the body of Saint Lambert from Utrecht to Liege in a great glory of miracles.

Lambert was born at Maastricht, in the Netherlands, of noble parents, belonging to a powerful family. He was born between 636 and 638, and was given to Landoald to educate during his youth. When he grew older he was entrusted to Theodard, bishop of Maastricht. On the latter's death Lambert succeeded him as bishop (670). His integrity and intelligence made him a favorite of Childeric II; but when that prince was assassinated, Lambert was driven from the see by Ebroin, mayor of the palace, who placed an intrusive prelate, Faramund, a canon of Cologne, in his room. Lambert retired to Stavelot in 674, with two servants. He spent seven years there in strict observance of the rules of the monastery. But the murder of Ebroin led to a new revolution of the wheel of fortune. Pepin of Herstal became mayor of the palace, Faramund was expelled from Maastricht, and Lambert reinstated (681). Lambert at once set to work preaching the gospel among the people of Campine. With his great zeal and gentleness he won their hearts, and brought them in crowds to baptism. He did not rest until he had planted churches throughout the region and placed a clergy in them.

Lambert's relatives resented every invasion of the lands belonging to the see; and when some wrong was done to the possessions of Lambert by two members of a powerful family, the members of his family fell upon them and killed them. One Dodo, a relative of the slain men, was an attendant on Pepin of Herstal. He and the rest of his clan resolved on revenge. Hearing that Lambert was at Liege, they went there and murdered him. This is the story as given by the two earliest biographers of Lambert; but later it was thought his fame might be enhanced if a different motive was alleged. It was pretended that Lambert had denounced the intercourse of Pepin of Herstal with Alpheid, the sister of his wife Plectrudis; and that in revenge for this, Alpheid set the murderers to kill the bishop. But there is no evidence that this was the case.

Bede (Beda), an English priest and monk, whose surname is the Venerable, and who was very well versed in the Latin and Greek tongue to no mean extent, performed no small measure of labor for the Christian life in the Year of the Lord 692. At the age of thirty he was consecrated as a priest; and although he was born in the most remote corner of the earth, yet he was illustrious throughout the world; for he did not cease preaching, teaching and writing even in his old age. For 59 years he studied and wrote books, and was never found idle. Because of his courage and honorable life he was surnamed the Venerable. Being a highly educated man, he wrote many things of good Christian service. He died at the age of 72, full of good works. The learned men, Strabo and Haymus, were his brothers.

Bede (also Beda or Baeda) (672/673-735), English historian and theologian. Of Bede, commonly called 'the Venerable Bede,' almost all that we know is contained in the short autobiographical notice which he has appended to his Ecclesiastical History:

This much concerning the ecclesiastical history of Britain, and especially of the race of the English, I, Baeda, a servant of Christ and priest of the monastery of the blessed apostles, St. Peter and St. Paul, which is at Wearmouth and Jarrow, have with the Lord's help composed, so far as I could gather it, either from ancient documents, or from the tradition of the elders, or from my own knowledge. I was born in the territory of the said monastery, and at the age of seven I was, by the care of my relations, given to the reverend Abbot Benedict (Biscop), and afterwards to Ceolfried, to be educated. From that time, I have spent the whole of my life within that monastery, devoting all my pains to the study of the Scriptures; and amid the observance of monastic discipline, and the daily charge of singing to the church, it has ever been my delight to learn or teach or write. In my 19th year I was admitted to the diaconate, in my 30th to the priesthood, etc. From the time of my admission to the priesthood to my (present) 59th year, I have endeavored for my own use and for that of my brethren, to make brief notes upon the Holy Scriptures, either out of the works of the venerable fathers, or in conformity with their meaning and interpretation.

Then follows a list of his works that had been composed up to that time. As the Ecclesiastical History was written in 731, we obtain the following dates for the principal events in Bede's uneventful life: birth 672-673; priest 702-703.

It is in his works that we must look to know Bede. They fall into three classes: (1) scientific; (2) historical; (3) theological. The first comprises works on grammar, one on natural phenomena, and two on chronology and the calendar. These last were inspired largely by the Paschal question, which was the subject of bitter controversy between the Roman and Celtic churches in the 7th century. They form a natural transition to the second class. In this the chief place is held by the Ecclesiastical History of the English Nation. By this Bede has justly earned the title of the Father of English History, and by it, almost exclusively he is known to others than professed students. His style is simple and unaffected and he has shown unusual conscientiousness in collecting and setting forth his material, distinguishing between what he believed to be the fact, and what he regarded only as rumor or tradition.

Several quaint legends have been handed down as to the origin of the epithet "venerable", generally attached to his name; but probably it is a mere survival of a title commonly given to priests in his day. It has given rise to a false idea that he lived to a great age—some say 90. He was probably 63 when he died.

The body of Saint Benedict is said to have been stolen at this time from Monte Cassino and carried to Gaul. Or, as others write, it was carried from Monte Cassino to the Florentine (Floriacenum) Monastery together with his sister, Scholastica by a monk named Aigulfus. [The last sentence of this paragraph is not in the German edition of the chronicle].

Pepin (Pipinus), a duke and governor of Austrasia, or, as others will have it, of Austeria, nicknamed the Ancient or the Short, laid the foundation for occupying the kingdom of France; and with him the celebrated name of Carolingian had its beginning. For when he learned that Bertari (Bertarium), an ignoble man (of whom Theodoric, the king of France, made use) was hated by the people, he assembled a mighty army and marched into Gaul and routed Theodoric and Bertari who had come forth to meet him. When Bertari fled, Theodoric pronounced Pepin the victor, took him home with him and made a ruler of him. Now when peace was restored in the kingdom, Pepin put a friend of his clan in charge, and returned to his home. And he reigned there another seven years.

Pepin: The Merovingian successors of Dagobert I were weak and insignificant—mere phantoms of royalty. They were called *Rois-faineants* ('Do-nothing-kings') – a designation fully expressing their character for the next century. The real power was exercised by the bishops and nobles, and particularly by the king's minister, the Mayor of the Palace. He was a noble chosen by his order to be the king's advisor in peace and the commander of the royal army in war, for the purpose of aiding the nobles in their efforts for the restriction of the royal power. Under the feeble Merovingian kings who succeeded Dagobert I, the Mayors of the Palace were the real sovereigns of France. One of the greatest of these rulers was Pepin d'Heristal, grandson of Pepin of Landen. After becoming the real ruler of the kingdom as the Duke of Austrasia, he vanquished the Neustrian nobility at Testry in 687; and thus having inflicted the death-blow upon Merovingian royalty, he made the office of Mayor of the Palace hereditary in his family, and made himself master of France which he governed for 27 years with vigor, prudence and success. His victory established the supremacy of the Teutonic or Germanic element in Gaul. Pepin assumed the title of Duke of the Franks, while the Merovingian king was shown to the people once a year at the Camp de Mars, but was kept in a kind of mild captivity at other times. Pepin d'Heristal died 714. The lineage of the Carolingian Mayors of the Palace is as follows:

- Arnulf, bishop of Metz, and his brother Pepin of Landen, Mayors of Dagobert I.
- Ansegisil, espoused to Pepin's daughter Begga.
- Pepin of Heristal, who died CE 714.
- Charles Martel, that is, Charles the Hammer.
- Pepin the Short, king of France after 754. With him the Carolingian kings begin.

Folio CLIX *recto*

Ferrara (Ferraria), the renowned noble city, located on the ancient river Po (Padus), as the histories say, was first surrounded by walls and beautified around the Year of the Lord 700 by Smaragdus, the exarch of Italy. The origin of its name lies in the fact that from ancient times it was the custom of the archbishops of the churches to name the three regions belonging to their churches after the three metals; as Aureolum, the city of gold; Argenta, the city of silver, and Ferrara, the city of iron. From the time of its building, this city remained on the side of Ravenna and also on that of Rome, against the Lombards; and when the Lombards were defeated by Carolus and the Christian churches were surrendered, Ferrara remained steadfast in its allegiance. Afterwards, at the time when the German emperor began to strive against the churches, this city pursued a wavering course, taking the part of each side in turn. In the 11th century of the Lord, Matilda the countess, with the aid of Venice and Ravenna, took this city from the emperor Henry III, the enemy of the churches. And one hundred twenty-one years later (when the marquises of Este were mighty in friendship and riches at Ferrara), a man of Ferrara, named Salinguerra, at the instigation of the emperor Frederick Barbarosa, took this city, and he reigned there for nineteen years; but in the Year of Salvation twelve hundred forty he was driven out by the Roman Pope Innocent the Fourth with the help and support of the Venetians. Before long the marquises of Este endeavored to subject this city to their rule. But sixty-eight years later, under Pope Clement the Fifth, Azzo, the marquis of Este, espoused Beatrice, the wife of the king of Naples, he was imprisoned by Fresco, his son, at the instance of his stepmother; and with the help of the Venetians the son took Ferrara. When he observed that the Ferrarans were about to submit themselves to the Church, he burnt half the city in revenge. For this wrong the citizens drove him out, giving themselves over to the Venetians in the hope of being faithfully protected by them. And so the marquises were driven out and the Venetians took over the city upon its surrender by the citizens; and the Venetians refused to give it up, although Pope Clement the Fifth placed a ban against the city of Venice, by which all her possessions in Gaul and Britain were severed from her. Nor did they obey the papal command until they were forced to do so by the papal legate with the assistance of the Florentines and King Charles by force of arms. Afterwards Ferrara, under the rule of the family d'Este, was always obedient to the Church, with the condition that it should annually pay to the Roman Church ten thousand golden pieces. Likewise there were various understandings with the Venetians. Under the Roman pontiff Eugenius the Fourth a council was held here. Here also is a university, from which many highly learned men came forth. [Ferrara is a city and archiepiscopal see of Emilia in Italy, and capital of the province of the same name. It is located 30 miles north by northeast of Bologna. Its origin is uncertain, but it was probably a settlement formed by the inhabitants of the lagoons at the mouth of the Po. It first appears in a document of Aistulf of 753 or 754 as a city in the exarchate of Ravenna. After 984 we find it a fief of Tedaldo, count of Modena and Canossa, nephew of the emperor Otto I. Later it made itself independent, and in 1101 the Countess Matilda took it by siege. At this time it was dominated mainly by several great families, among them the Adelardi. In 1146 the property of Guglielmo Adelardi passed as the dowry of his niece Marchessella to Azzolino d'Este. After many struggles Azzo Novello was nominated perpetual podesta in 1242. In 1259 he took Ezzelino of Verona prisoner in battle. His grandson, Obizzo II (1264-1293) succeeded him, and the pope nominated him captain-general and defender of the states of the Church; and the house of Este was from this point on settled in Ferrara. Borso received the fiefs of Modena and Reggio from Frederick III as first duke in 1452, and in 1470 was made duke of Ferrara by Pope Paul II. Ercole I (1471-1505) and his son Alfonso I carried on war with Venice when the was written].

ILLUSTRATION

THE CITY OF WÜRTZBURG (HERBIPOLIS)

This large woodcut, covering all of Folio CLIX verso and half of Folio CLX recto was specially cut for this city, through which, from left to right, passes the river Main. Over this crosses an ancient stone bridge, 650 feet long, adorned with the statutes of saints; also two modern bridges. In the woodcut no means of passage are indicated. On the high elevation at the left, called the Leistenberg, stands the fortress of Marienberg, which from 1261 to 1720 was the residence of the bishops. The architecture throughout is Gothic, and the fortress is exceptionally well done. Numerous churches with tall spires are indicated, showing that the city was long, the capital of an ecclesiastical principality. The imposing Romanesque cathedral with its four towers may be noted in the center of the city. The town is surrounded by walls and is well fortified, and is entered through a toll gate. Beside this appear two men, one of whom is practicing archery. The background consists of barren hills, and there is no indication of the vineyards in the vicinity.

Folio CLX recto

Würzburg (Herbipolis), a distinguished and renowned city of the eastern Franks, or Franconia, is on the river Main, which has its source in the Bohemian Mountains; and there Diana, the pagan goddess, was worshipped until the time of Kilian, the martyr, who instructed the grand duke Gozbert (Gotzbertum) and his subjects in the Christian faith. His son, Duke Hetan, built the first church on an eminence at Würzburg in veneration of the Blessed Virgin Mary. Franconia is level in part, and in part mountainous. The peaks are not high, and the soil is not rich but largely sandy. In many places the hills are covered with vineyards, which bear a good vintage, chiefly at Würzburg. Although this country is divided into many principalities, the Bishop of Würzburg is called Duke of Franconia; and accordingly this noble city is an Episcopal see. When the bishop performs his holy office a bared sword lies before him on the altar. Here also is a hill called Mount of Our Lady [Called Unser Frauenberg in German], upon which is a castle well worth seeing; and there the bishop generally resides. This castle, built on a high elevation, overlooks three plains, and is naturally protected. The fourth region has a bridge and a very deep moat; and here also is a tower, protected round about by bow-windows and breastworks. In the upper reaches of this tower lives a caretaker, who gives warnings by sounding his horn. In it is also a chapel, adorned in honor of God, and containing consecrated altars. Here also are many large and beautiful residences. Underneath the castle are large cellars and stalls. This distinguished city also has three prebendary churches in addition to the cathedral, and four mendicant orders; also the Benedictine Order at Saint Stephan's; the Carthusian Order, the Order of the German Master, the Order of Saint John with the Scots. It also has five convents, an equal number of parsonages, and two hospitals; the Virgin Mary Chapel, with a tower, and wonderfully adorned; as well as beautiful houses and courts of the canons and the citizens. At this time the bishopric of Würzburg is administered by the noble and distinguished bishop, Rudolf von Schernberg (Rudolphus de Schernberg), who now exceeds his ninetieth year, and has endowed the bishopric with countless wealth and a number of estates.

Würzburg, university town and Episcopal see of Bavaria, capital of the province of Lower Franconia, is situated sixty miles southeast of Frankfurt on the Main. The site of the Leistenberg was occupied by a Roman fort, and was probably fortified in the 13th century. Wircebiegum is the old Latin form. The name Herbipolis ('herb town') first appears in the 12th century. The bishopric was probably founded in 741, although the town existed in the previous century. About the 12th century the bishops had ducal authority in Eastern Franconia, and quarrels broke out between them and the citizens. In 1400, after a long struggle, the citizens submitted. Several imperial diets were held here, chief among these being in 1180, when Henry the Lion was placed under the ban. By the peace of Luneville the bishopric was secularized, and in 1803 the city passed to Bavaria. By the peace of Pressburg, in 1805, it passed to Ferdinand, formerly grand duke of Tuscany, who joined the confederation of the Rhine and took the title of grand duke of Würzburg. In 1815 the congress of Vienna restored the city to Bavaria.

A university was founded here in 1403, but existed only a few years. The present one was founded in 1582. Here W.K. Röntgen discovered the "Röntgen rays" in 1896. This city was for a long time the stronghold of the Jesuits in Germany, and the Roman Catholic theological faculty still attracts large numbers. The city is surrounded by vineyards that yield some of the best wine in Germany.

In Merian's *anmuthige Städte-Chronik*, published in 1642, are to be found some interesting observations concerning the origin of the name of this city. As we place the name Würzburg, the German version, beside the Latin Herbipolis, we are tempted to the conviction that this must have been an herb-town. The English word 'herb' and the Latin herba mean the same thing – springing vegetation, grass, green crops; or colloquially, the word has been applied to herbaceous plants used medicinally—a simple—as herb tea. The term is also applied to aromatic plants.

Speaking of the origin of this city, Merian informs us that the ancients call it Würzburg, Beda Wirceburg, Sigebertus Wirtiburgum and Wirtzburgum. Those who write the name with the letter "U" (as in Würzburg) say that the name is derived from herbs (or the German Gewurtz), or from the mosses which grow extensively about the citadel and on neighboring elevations, and which some also call Wurtz; but this derivation is excluded by the fact that in early times no herbs or vines grew on this site, which was occupied by a dense forest. Others say the name was derived from the citadel, whose lord was named Wiricus, or Wircus, according to existing custom. The ancients more frequently called the place Wirtzburg than Würzburg.

Folio CLX verso

Pope Constantine (Constantinus), by birth a Syrian whose father was John (Ioanne), was a highly learned man and well versed in the Latin and Greek tongues. At the time he became pope there was a three-year-famine at Rome in which Constantine was such a comfort, help and support to the people, chiefly the poor, that they believed him heaven-sent. And because of his good reputation the emperor Justinian wished to see this pope. He sent ships with the request that the pope come to him. Now when Constantine approached the city, Tiberius (Tyberius), son of the emperor, with a large retinue, and Cyrus, the patriarch, with all the clergy, respectfully met him. And the emperor Justinian not only embraced the pope, but in a worshipful attitude kissed his foot. But later on, after said Justinian died, this pope declared Philippicus, the son of said emperor, a heretic. In a council the pope not only overthrew the contentions of the said Philippicus and of John (Ioannis), a monk, but also made known and ordained that the pictures of the holy fathers who were present at the six councils should be designed and painted in the vestibule of Saint Peter's; for he had learned that these portraits had been disrespectfully scraped off the walls in the Church of Saint Sophia at Constantinople. This pope also ordained that the names of heretical emperors were not to be publicly or privately displayed, cast in bronze, silver, or lead. Constantine died in the seventh year and 20th day of his pontificate, and was buried in the Basilica of Peter on the third day of the Ides of February. The seat was vacant 1 month and 40 days. [Constantine I, pope from 705 to 715, was a Syrian by birth. He asserted the supremacy of the papal see, and at the command of the emperor Justinian II, visited Jerusalem. However, he rejected the overtures of the emperor, who favored the Monothelite doctrine, and endeavored to gain admission for it into Rome. All Rome was excited with zeal for the orthodox faith, and a picture of the six general councils was hung up at St. Peter's. The name of the emperor was omitted in the public prayers. Civil commotion took place. In 713, however, Philippicus was murdered, and Anastasius, the new emperor, being orthodox, restored peace].

Year of the World 5913 | Year of Christ 714

Pope Gregory (Gregorius) the Second, a Roman whose father was Marcellus, was a pious and holy man, and so eloquent and well informed in the Scriptures that he easily overcame those who spoke evil of the Christian faith. In the beginning and before he was elected to the pontifical dignity, he was of such great integrity and faith, that he with others was taken to Constantinople by Constantine, his predecessor. When heated and important disputes took place concerning certain points in the faith, this Gregory answered them so smartly that everyone was amazed at his intelligence and wisdom in the Scriptures. And so he was elected pope to succeed Constantine, although some write that Stephen the Second succeeded the deceased pope. During his pontificate Gregory not only repaired the city walls, but made various improvements in the houses of God. He is also praised for having sent into Germany Boniface and others, through whom the Germans were led from darkness into the light of the faith. In accordance with a council which he held, he placed the ban of a heretic against the emperor Leo for destroying the holy images. After he had encouraged others to virtue and piety by his exemplary life, he died in the sixteenth year, ninth month, and 11th day of his pontificate, and was buried in the Basilica of Peter on the third day of the Ides of February. After his death the bishop's seat was vacant 35 days. It is said that during his pontificate he created 148 bishops. [Gregory II, pope from 715 to 731, succeeded Constantine I, whom he accompanied to Constantinople in 710. To spread Christianity in Germany, Gregory gave special encouragement to the mission of a celebrated Anglo-Saxon monk, Winfred (afterward called Boniface), the apostle of the Germans, whom he consecrated in 722. He was a staunch adherent of the Eastern Roman Empire, which still exercised sovereignty over Rome, Ravenna, and other parts of Italy, and he impeded as far as possible the progress of the Lombards. About 726, however, he came into conflict with the emperor Leo, the Isaurian, on account of the excessive taxation of the Italians, and later because of his iconoclastic edicts. It was in the year 726 that the emperor issued the celebrated decree that no image, that is, statue or picture, of Christ, the angels, apostles, saints or martyrs should be worshipped or tolerated in his dominions. Gregory refused to enforce the decree, declaring the whole proceeding heretical, and admonishing every man against compliance with it. Leo endeavored to rid himself of the pope by violence, but Gregory, supported by the people of Rome, and by the Lombards, succeeded in eluding the emperor].

Pope Gregory (Gregorius) the Third, a native of Syria whose father was Joanne, was an exceptional man of Scriptural wisdom and graciousness, and above all, highly versed in the Greek and Latin tongues. He was so well grounded in the meaning of the Scriptures that no one has been found to excel him in the interpretation of hidden and miraculous things. He was such a zealous protector of the true Christian faith that he aroused the ill will and powerful animosity of the great princes and lords; but he did not permit himself to be moved by threats or force of arms. Finally, he was so good that he comforted the poor and aided them in their physical necessities; and he was deservedly called a father and shepherd of the poor. From the moment his pontificate began, he held a council in which he excommunicated the emperor Leo the Third for the aforesaid reasons. He also erected a number of buildings and made improvements in the churches and fortifications at Rome; also erected monasteries and added rules for the monks. At last, well loved by God and men, he died in the tenth year eighth month and 24th day of his pontificate, and was buried in the Basilica of Peter on the 4th day of the Kalends of December mourned by all. The seat ceased (to be occupied) only eight days. [Gregory III, pope from 731 to 741, condemned the iconoclasts at a council convened at Rome in 731. He pronounced an anathema against all who should oppose the worship of the images of God, of Christ, his mother, the apostles, and the saints. In defiance of imperial authority Gregory set up in the churches at Rome the most costly images. In 732 or 733 the emperor Leo III equipped a powerful fleet to reduce the refractory Gregory and the rebellious Italian cities, but his fleet was wrecked in the Adriatic].

Folio CLXI recto

Philippicus, who was also (called) Bardanes (Bardanus), reigned after Justinian for one year and 6 months. He was a man of great intelligence and great eloquence and ingenuity. When Pope Constantine was leaving Constantinople, he warned the emperor Justinian not to undertake severer measures against this Philippicus whom he had already banished to Cherson; but Justinian would not follow his advice, and sent ships against Philippicus with the intention of slaying him. Justinian moved forward with all the men he could raise in Constantinople and Thrace; and there followed a serious battle in which he and his son Tiberius (Tyberius) were left dead after the

dispersion and flight of his men. By this victory Philippicus obtained the sovereignty; and he soon turned away from the Christian papal ordinances, and on the erroneous advice of a heretic, he sent letters to the Roman pope and clergy to bless him in his undertakings. But the pope, together with his clergy, refused to gratify his wishes, and, on the contrary, excommunicated him at the request of the Roman people; and he ordained that neither in matters sacred or profane, nor in any other dealings should his name or his sovereignty be mentioned. And so his rule did not endure for long; for as soon as Pope Constantine died, Philippicus was deposed by a Constantinopolitan citizen named Anthemius, also called Anastasius. Philippicus was taken prisoner, deprived of his sight, and cast into prison. [Philippicus, Roman emperor in the East (711-713), became distinguished as a soldier under Justinian II. His proper name, which indicates his Armenian origin, was Bardanes. He made some pretensions to the throne on the outbreak of the first rebellion against Justinian. These led to his banishment to Cherson by order of Justinian. Here Bardanes successfully incited the inhabitants to revolt, and on their assassination of Justinian assumed the purple. Among his acts were the summoning of a conciliabulum ('unlawful council') of Eastern bishops, which momentarily restored Monothelitism. His domains were attacked at once by Terbelis, king of the Bulgarians in Europe, and the Saracens in Asia. His reign was ended by a military conspiracy].

Anastasius, surnamed Anthemius, reigned as emperor for three years after Philippicus; and, as aforesaid, he deprived the said Philippicus of his sight. He sent letters to the Roman pope offering to act as a strong and mighty protector of the Christian faith. Now after this emperor had offered his respects to the pope, and had received confirmation according to the custom, he began to attack the Saracens as enemies of the Christian faith, and ordered a mighty fleet to proceed against Alexandria; but on the way the generals and captains mutinied and ignored the emperor and deposed him; and his successor, Theodosius, compelled him to accept holy consecration, so that as a consecrated person he could not again aspire to the sovereignty. [Anastasius II, Roman emperor in the East, whose original name was Artemius (not, as the has it, Anthemius), was raised to the throne of Constantinople in 713, on the deposition of Philippicus, whom he had served in the capacity of secretary. Anastasius sent an army under Leo the Isaurian, afterwards emperor, to defend Syria against the Saracens; adopted wise and resolute measures for the defense of his capital; attempted to reorganize the discipline of the army; and equipped and dispatched to Rhodes a formidable naval force. The troops of the Opsician province, resenting the emperor's strict measures, mutinied, killed the admiral, and proclaimed Theodosius emperor. After a six months' siege, Constantinople was taken by Theodosius; and Anastasius, who had fled to Nicaea, was compelled to submit to the new emperor, and retiring to Thessalonica, became a monk (716). In 721 he headed a revolt against Leo, who had succeeded Theodosius; but though he besieged Constantinople, the enterprise failed, and Anastasius, falling into Leo's hands, was put to death by his orders].

Theodosius, the third of that name, ruled the empire for one year after Anastasius. He was not of noble birth, but a scribe in the public revenues. But having attained the sovereignty, he labored as a Christian emperor, and caused the pictures of the holy fathers, which Philippicus had destroyed, to be restored; but before the end of the first year of his reign he was deposed by Leo the Third, and retired to a monastery. [Theodosius III, emperor of the East (716-717) was a financial officer, whom a Byzantine army rebelling against Anastasius II unexpectedly proclaimed monarch in his place. He captured Constantinople after a six month's siege and deposed Anastasius, but in the following year was himself forced to resign by a new usurper, Leo III. Theodosius ended his life in a monastery].

Emperor Leo the Third, together with his son Constantius, reigned for twenty-four years after Theodosius; and everything about Constantinople was in a bad state because of the tedium of his reign. He was opposed to the Christian life and unfavorable to the Roman popes, while under him the provinces subject to the empire suffered much damage; for in the first year of his reign, when Athinus and Amortrus attacked the nearer Spanish territory, a great horde of Saracens, who lived in Asia, marched into Thrace; and the leader of their hosts had a thousand ships and besieged Constantinople by land and sea. And although the city of Constantinople was not taken by the enemy at that time, it suffered a frightful calamity, and was depopulated by a plague in which three hundred thousand persons died. Although these things should have drawn the emperor Leo to a course of goodness, yet, as soon as he was relieved of the fear of the Saracens, he thought of nothing but of robbing Rome and Italy of their money, and the churches of their ornaments; and commanded the pope to do away with the pictures and to burn them. However, Pope Gregory would not give his consent to that, but admonished all Christians not to be frightened by the cruelty of this tyrant. And while he (Leo III) persisted in such obstinacy, he finally died, excommunicated and cursed.

Leo III, called The Isaurian, was emperor of the East from 717 to 741. Born about 685 in the Syrian province of Commagene, he rose to distinction in the military service, and under Anastasius II was invested with the command of the Eastern army. In 717 he revolted against the usurper Theodosius III, and marching upon Constantinople, was elected emperor in his place. The first year of Leo's reign saw a memorable siege of his capital by the Saracens, who had taken advantage of the civil discord in the Roman Empire to bring up a force of 80,000 men to the Bosphorus. By his stubborn defense the new ruler wore out the invaders who, after a twelve months' investment, withdrew their forces. An important factor in the victory of the Romans was their use of Greek fire. Having thus preserved the empire from extinction, Leo proceeded to consolidate its administration, which in the previous years of anarchy had become completely disorganized. He secured its frontiers by inviting Slavic settlers into the depopulated districts and by restoring the army to efficiency; when the Arabs renewed their invasions in 726 and 739 they were decisively beaten on both occasions by the imperial forces.

His civil reforms include the abolition of the system of prepaying taxes, which had weighed heavily on the wealthier proprietors, the elevation of the serfs into a class of free tenants, the remodeling of family and maritime law. These measures, which were embodied in a new code, published in 740, met with some opposition on the part of the nobles and higher clergy. After an apparently successful attempt to enforce the baptism of all Jews and Montanists in the realm (722), he issued a series of edicts against the worship of images (726-729). This prohibition of a custom which had undoubtedly given rise to grave abuses, seems to have been inspired by a genuine desire to improve public morality, and received the support of the official aristocracy and a section of the clergy. But a majority of the theologians and all monks opposed these measures with uncompromising hostility; and in the western parts of the empire the people refused to obey

the edict. A revolt that broke out in Greece, mainly on religious grounds, was crushed by the imperial fleet (727); and two years later, by deposing the patriarch of Constantinople, Leo suppressed the overt opposition of the capital.

In Italy the defiant attitudes of Popes Gregory II and III on behalf of image-worship led to a fierce quarrel with the emperor. The former summoned councils in Rome to anathematize and excommunicate the image-breakers (730, 732); Leo retaliated by transferring southern Italy and Greece from the papal diocese to that of the patriarch. The struggle was accompanied by an armed outbreak in the exarchate of Ravenna (727), which Leo finally endeavored to subdue by means of a large fleet. But the destruction of the this naval armada by a storm decided the issue against him.

Folio CLXI *verso*

Egidius, a Greek, born of an honorable family at Athens, and renowned at this time as a model of skill and for his miracles, was instructed in the Scriptures from youth. After the death of his parents he made Christ heir to his paternal inheritance. To avoid the dangers of worldly praise and renown, he maintained himself on the sea coast. Having entered a boat, he silenced the turbulent sea by his prayers. He came to the city of Arles (Arelate) [Arles (Arelate, Arelatum, Arelas), a city in southeastern France, 54 miles northwest of Marseilles]. and lived there for two years with Saint Caesarius (Cesareo), the bishop. He cured a man who for three years had suffered with fever or chills. Later he retired into seclusion in a hermitage, living for a long time with Verdunius (Veredamo), the holy man, and making the land fruitful by his labors. After he had enlightened all mankind by his miracles, he went further into the wilderness to avoid worldly praise. For a home he selected a cave with a spring. Through divine foresight he was provided a doe, which at certain hours nourished him with its milk. When one day the servants of a savage king were hunting this doe, it fled to his foot, and Egidius prayed God to preserve it unharmed. One of the hunters shot at the doe, but struck this holy man. When this became known to King Charles (Carolus), he received Egidius with all honor; and Egidius went into a monastery in the city of Nemausus (Nemarcusem) [Nemausus, a city in Gallia Narbonensis, on the road from Arles into Spain; now Nîmes], and he awakened the son of the prince. Finally, through the Lord's revelation, he prophesied his own death to his brethren, and asked them to pray to God for him. They gave testimony that they heard the angels who received his soul. He was famous around the Year of the Lord 700.

Egidius (English: Giles; French: Gilles, Italian: Egidio; c. 650 - c. 710), according to legend, was a Greek of Athens who sailed to Marseilles and became acquainted with Caesares of Arles. According to tradition either Wamba, a Visigothic Frankish king, or Childebert, king of Franks, was following the chase in the forests along the Rhone, when a doe was startled and pursued by the hunters. It fled for refuge to a cave and penetrated into it, and an arrow as shot after it. The hunters entered the grotto and found a white-haired hermit sheltering the doe, with the arrow in his shoulder; for the old man had lived long in this solitary place, nourished by the milk of the doe.

The king, touched by the sight of this grand old man, caused the wound to be dressed, returned often to see him, and at last made him consent to the erection of a monastery upon the site of his grotto, of which he became abbot. The fame of the venerable hermit reached the ears of Charles Martel, who called him to Orleans. The abbot made the journey. Such was the origin of the celebrated abbey of St. Giles, which became one of the great pilgrim shrines of the Middle Ages, and gave birth to a town, the capital of a district whose name was born with pride by one of the most powerful feudal races.

Boniface (Bonifacius) the First, an archbishop, flourished in the time of the aforesaid popes. He was a highly learned and eloquent monk. Because of his graciousness he went from Britain to Pope Gregory the Second. When his virtue and piety become known, Gregory, at the request of Pepin (Pipino), appointed him to the see of Mainz as a bishop, and sent him to Germany to enlighten the people in the truth of the Gospel, and to instruct them in the true faith. This he did, carrying out his instructions by preaching in Thuringia, Hesse, Saxony, Austrasia and France. Having become an archbishop in the Year of Christ 715, he set up in France with the knowledge and authority of the pope and the princes of France, two Episcopal sees, one at Würzburg, and the other at Eichstädt. He appointed Burkhard bishop of the former, and Willibald of the latter. Afterwards he went to Frisia to preach; and there he was martyred after having been at the head of the church for 36 years. [Boniface was born of noble parents, about 680, in Devonshire, and while still young became a monk. He soon distinguished himself as scholar and preacher. In 716, following the example of other Saxon monks, he set out on a mission to Frisia; but he was soon obliged to return, probable because of the hostility of the Frisian king, who was often at war with Charles Martel, he recrossed the Alps and recommenced operations in Hesse, where he found but few adhering to the Christian faith. They worshipped sacred groves and fountains, and Boniface determined to strike a blow at the heart of this obstinate paganism. There was an old and venerable oak at Fritzlar, near Geismar, hallowed for ages to Thor. With his clergy Boniface went forth to fell the tree, while the pagans assembled in a great multitude to behold this trial of strength between their ancient god and the God of the stranger. Boniface felled the tree, yet he remained unharmed by the pagan spirits; and the shuddering pagans bowed before the superior might of Christianity. Out of the wood of this tree Boniface built a chapel. (The incident is the basis for a charming story, , by Henry van Dyke.) And thus Boniface began a systematic crusade baptizing, founding churches and monasteries, and calling nuns and monks from England to join in the work. In 732 Boniface was made archbishop, and nine years later he was made a legate charged with the reformation of the whole Frankish church. This he organized into four bishoprics, Erfurt, Würzburg, Buraburg and Eichstädt. In 742 he presided over what is generally called the first German council. He founded the abbey of Fulda as a center for German monastic culture. About 746 Boniface was made archbishop of Mainz, and became metropolitan over the Rhine bishoprics and Utrecht, as well as over those he had established in Germany – thus founding the pre-eminence of the see of Mainz. In 754 he resigned his archbishopric and took up again his earliest plan for a mission to Frisia; but on June 5, 754, he and his companions were killed by the natives near Dookum. His remains were afterwards taken to Fulda. Although primarily a man of action, he left some literary remains consisting of letters, sermons, and a grammar].

Around these times the Venetian dukedom had its origin; and one Paulus Lucius Heraclianus was elected duke in the city of Heraclea by the patricians, all the people and the army. He reigned as duke for eight years. He entered into an alliance with the Lombards, and devoted himself to the enhancement of the city of Venice in power and might.

Caesarius (Cesarius), bishop of Arles, a man famous for his holiness and knowledge, at this time wrote, among his other writings, ten homilies for monks. [Caesarius of Arles (c. 470-543), bishop of Arles and ecclesiastical legislator, was born at Chalons, Burgundy. In 502 he became bishop of Arles, a town then of great commercial and political importance. He convoked the council of Agde (506), of Arles (524), of Carpentras (527), of Orange and of Vaison (529), and of Marseille (533), in which such problems as semi-Pelagianism, ecclesiastical jurisdiction and property, and the education and support of the clergy were raised. His works, including his popular sermons, invaluable for history, and his monastic rule were published in Migne, Pat. Lat. Vol. LXVII]. Also Saint Wulfram (Wolframus), bishop of Sens (Zenonensis), was famous for his miracles. [] And just as famous for his holiness and his miracles was Albinus of Angers (Andegavensis) [Albinus, or Aubin, as he is called in France (c. 470-550), was a popular saint in the Middle Ages. His near contemporary, Venantius Fortunatus (c. 530-c. 600) wrote a short biography about him and the many miracles he was believed to have performed], and Remigius, bishop of Rouen (Rothomagensis) [Remigius was the illegitimate son of Charles Martel (c. 688-741). He was also the third archbishop of Rouen from 755 to 762. Because of his status as a bastard he was denied any claim to the legacy of his father. He became archbishop during the reign of his half brother, Pippin the Younger (father of Charlemagne)]. Also Saint Amatus, the archbishop of the English, was illustrious for his holiness. [Amatus (also called Ame), was a Benedictine abbot and hermit. He was born to a noble family in Grenoble, France, and was active his whole life in eastern France. He died in 627. Why the calls him an archbishop of the English is a mystery].

Saint Kilian (Kilianus), the bishop, flourished in Eastern France at this time. He was a Scot, born of noble parents. He was learned in the Scriptures, scorned the world, lived in a monastery, and led a life of obedience and moderation. Later he was consecrated as a priest and elected to the care of the monastery. However, that he might be more free to see things, he went to Britain, Gaul and Germany; and through zeal for the crown of martyrdom he came to Würzburg, among the pagans. Before he began to preach he went to Rome, received a commission as preacher from Pope Conon, and was consecrated as a bishop. And so, with the priest Colman (Colonato), and the deacon Totnan, he returned to Würzburg. There he found Duke Gozbert (Gosbertum); and having learned to speak the vernacular language of that place [German], he began to preach; and the duke abandoned the idolatrous goddess Diana, and with all his lands submitted to the Christian faith. On holy Easter Day he caused himself to be baptized. He had a wife, called Geilana, who at one time was the wife of his brother. Kilian advised him to give up his wife; but afterwards she so arranged matters that this holy man was slain. One of the murderers tore himself with his teeth, while the other became irrational and committed suicide with his sword. Geilana became possessed of demons and screamed, I am justly tortured since I sent the executioners to this holy man. And in still greater torments she came to an inglorious end. These glorious martyrs illuminate all of eastern France with their miracles and holiness.

Kilian, bishop and martyr, apostle of Franconia, was a native of Ireland. He was of an illustrious family, and having embraced a monastic life, is said to have governed some unknown monastery. Although much beloved by his clergy and people, a wish for travel came upon him, and taking with some companions, among whom are named Colman, a priest, and Totnan, a deacon, he crossed the sea and journeyed into Germany, finally arriving at Würzburg in Franconia; and there he made his abode. He was fortunate enough to convert and baptize Gozbert, duke of that part of Franconia, and this was followed by that of a great number of his subjects. When Kilian thought Gozbert sufficiently instructed to bear the denunciation of his marriage to his brother's wife Geilana, Kilian spoke up and urged a separation, as the marriage was unlawful in the sight of God. But as Gozbert was about to proceed on a military expedition, he requested delay. After Gozbert had departed, Geilana, furious at the thought of a separation, hired assassins, who struck off the heads of Kilian, Colman and Totnan, and buried the three missionaries with their vestments, books and crosses. The relics of the martyrs were found in 752 by Burkhard, bishop of Würzburg, and were placed by him in the crypt of the great church which he erected in that city.

The last sentence is not in the German edition of the chronicle.

ILLUSTRATIONS

1. Egidius, abbot, is represented in his church vestments and crozier. He is holding a hunted doe that has been shot with an arrow, although the text states that the abbot was shot by accident. He is pulling the arrow from the throat of the doe.

2. Saint Kilian (Kilianus), Saint Colman (Colonatus) and Saint Totnan (Totnanus), who were slain together at Würzburg, are represented by a triple portrait. Kilian, in the center, is portrayed in Episcopal vestments, a sword, the instrument of his martyrdom, in his right hand, the crozier in his left. Colman to the left, and Totnan to the right, each carry a palm branch symbolizing their martyrdom. Below these portraits is a shield, probably intended as the coat of arms of the city of Würzburg, and on either side of this is a border of grapevines emblematic of the famous vineyards of the city.

Folio CLXII recto

Saint Willibald (Wilibaldus), the holy man, was born of Saint Richard, duke of Swabia and king of the English, and his wife the most chaste Bunna. And after he had visited the Holy Land as a pilgrim, and came to Rome, Pope Gregory the Third, who loved him for his sincerity and constancy in the faith, commended him to Saint Boniface, the archbishop of Mainz. On the 11th day of the Kalends of August he was consecrated as a priest by his friendly kinsman, St. Boniface. In the Year of Salvation 740, being then 41 years of age, he

was appointed to the bishopric of Eichstädt (Eystetensi), which Saint Boniface had created from the estates which Swigerus the count, had given him for the sake of God. He was also chancellor of the see at Mainz, and he and his heirs were given the chancellorship of the same see in perpetuity, with the privilege of sitting at the right hand of the archbishops of Mainz in all general councils. He also received the robe of honor, called the rationale [The word rationale was used to describe the medieval episcopal insignia], which the old priests used; and his successors were also to have the privilege of wearing it. This holy man Willibald began the erection of the city of Eichstädt in a wild hermitage by the river Altmühl (Alimonium), after chopping down the woods. Here is a praiseworthy nunnery of the Order of Saint Benedict, and in it is the grave of the holy and wonderful virgin Walpurgis, who was St. Willibald's sister. Out of this flows a holy oil which restores the sick to health. The very reverend Bishop Wilhelm, of the noble family of Reichenau, is in the possession of the bishopric of Eichstädt, which he administers at this time. It is also called the Aurealtan (Aureantensis) bishopric.

Willibald, said to have been a kinsman of St. Boniface, was a native of Wessex. He was born in 700, and having with difficulty struggled throughout the ailments of infancy, at the age of three was dedicated to the service of Christ by his despairing parents. He was placed in a monastery at five, made great progress in learning, and was loved for his virtues. As he grew up he developed a passion for travel. His father sold his possessions, and with his family, including his sons Wunibald and Willibald, and his daughter Walpurgis, journeyed toward Rome. The father died at Lucca, but the sons journeyed on to Rome. From there Willibald left for the Holy Land with a band of pilgrims; and there he visited many places. He returned by way of Constantinople, traveled through Syracuse, Naples and Capua, and finally settled at Monte Cassino. He had now been absent from England for ten years. He went to Rome in 733 and visited Gregory III, who sent him to join Boniface. Suitgar, Count of Kirsberg, anxious that the Gospel be read throughout his land, gave Willibald the place now called Eichstädt. Boniface accompanied Willibald to the scene of his future labors, and ordained him priest in the little church of St. Mary, which stood where now cluster the spires of the cathedral city.

Willibald probably planted his residence on the spur of the rock named after him, round which the river winds, now crowned by the vast castle-palace of the bishops of Eichstädt, converted into a barrack in modern times. He was ordained in 739 and sent into Thuringia, where he met his brother Wunibald. Shortly after this visit he was consecrated bishop of Eichstädt, at the age of 41. He at once founded a monastery and sent his disciples throughout the land. He was joined by his sister Walpurgis, for whom he built a convent on the slope of the limestone hill above the river, and there she died and reposes. Willibald is supposed to have died in the year 786 at the age of 86. His body reposes in the cathedral of Eichstädt.

ILLUSTRATION

EICHSTÄDT (EISTETT)

Eichstädt is represented by a special woodcut. The old Bavarian town nestles in the valley of the Altmühl (the river shown at the left), 35 miles south of Nuremberg. It is girded about by a wall and is well fortified. The cathedral of St. Willibald (first bishop of Eichstädt), the church of his sister St. Walpurgis, and the Capuchian church, are the chief ecclesiastical structures. Of the secular buildings the most noted are the town hall and the Leuchtenberg Palace, once the residence of the Prince Bishops, and later of the dukes of Leuchtenberg. The Willibaldsburg, built on a neighboring hill in the 14th century, was long the residence of the prince-bishops of Eichstädt, and now contains an historical museum. Eichstädt was originally a Roman colony, which, after the foundation of the bishopric by Boniface in 745, developed considerably and was walled in 908.

Folio CLXII verso

Sebald (Sebaldus), most worthy and holy confessor, flourished, as some say, in Germany at this time for his learning and piety. He was born of noble parents, the son of a king of Denmark and his chaste queen, who through vows and prayers brought forth this fruit through God. From youth he was held to discipline and study of the scriptures. He journeyed to Paris to study the liberal arts, and having become highly knowledgable in them, he espoused a beautiful maiden of royal French ancestry. But he scorned his kingdom and all worldly pomp, and leaving his most beautiful spouse by night, secluded himself as a hermit in a distant region; and there he lived in piety for fifteen years. Prompted by his devotion he went to Rome, from where Pope Gregory the Second sent him forth to preach to the Germans. The brothers Willibald and Wunibald were his companions. He was illustrious for his learning and virtue, and for his miracles among the Lombards, and later at Regensburg; and finally at Nuremberg, where in a hermitage in the forest he lived a contemplative, serviceable and full life unto his end. He not only instructed the people but became renowned for his miracles. Having reached a great age he went to Saint Martin's Chapel at Nuremberg, where now stands the Benedictine monastery of Saint Egidius; and there he died in blessedness. His holy remains were carried to the city for burial by unbridled oxen; and there a famous basilica was built in his name. In view of his many miracles the Roman popes caused his name to be inscribed among the number of holy confessors. Pope Martin the Fifth ordained that the festival of Saint Sebald should be celebrated on the 13th day of the Kalends of September. Saint Sebald, patron and house-father of Nuremberg, is honored by the Nurembergers with worthy celebrations; for through the services of its most worthy patron the city has been enhanced in honor and dignity. [Sebald (Sebaldus) is represented in the popular legends and traditions of Nuremberg as the son of a Danish king. It is most probable that he was of Anglo-Saxon lineage, and that he left England with Boniface and his companions to carry on missionary work on the continent of Europe. His name anglicized is Saint Siward, Seward, or Sigward, and we find him in association with Saint Williband and Saint Willibrod, and other Anglo-Saxon missionaries. It appears he traveled through the north of Germany to Nuremberg and took up his residence near the city, preaching, converting, baptizing, and performing miracles until the time of his death, fixed at about 770. As an object of veneration Sebald belongs exclusively to Nuremberg, but the rarity and value of some of the old prints and woodcuts in which he is represented have spread his name at least among collectors and amateurs].

Luitprand (Luitprandus), son of Aisprand (Aisprandus), king of the Lombards, received the kingdom while his father was yet alive; and he reigned thirty-one years and seven months, and was well worthy of the sovereignty. He was tall, possessed an erect strong body, and was so active and alert that no one was regarded as more skilled than he. He was so esteemed for righteousness and goodness that it was difficult to say in which of the virtues he excelled. He was also a very Christian man, and such a lover of devotion to God that he never permitted a church to be built without his help and revenues. At Pavia he also erected and adorned many churches. Charles (Carolus) Martel (Marcellus) was his godfather and very friendly toward him, sending him many men from Italy to help him against the Saracens. He also sent him his son Pepin (Pipinum), in order that he might cut his hair (as is the custom). Luitprand received him very kindly, and sent him back to his parents with presents. However, in the twelfth year of his reign he was moved by the ambition to rule; and he captured the cities round about and undertook the siege of the city of Rome. For that reason Pope Gregory (Gregorius) sent messengers to Charles (Carolus) the king of France, pleading with him to come to the assistance of the city of Rome and the churches. At the request of King Charles, Luitprand abandoned his undertaking, giving up to the Romans many of the cities he had wrested from them. [After the death of Grimoald, king of the Lombards, there followed a series of revolutions (671-711), during which six kings were on the Lombard throne. However, the prosperity of the Lombards was once more restored on the accession of Luitprand in 711. He framed wise laws, corrected evils, and won the favor of the nobility by his courage and prudence. But ambition led him to undertake the conquest of all Italy. Taking advantage of the internal strife caused by the iconoclastic edicts of Leo III, the Eastern emperor, he invaded the territory of the exarchate and took Ravenna. His success aroused the jealousy of Pope Gregory II, who, though delighted with the defeat of the iconoclasts, was disturbed by the growth of the Lombard power. When the Lombards entered Roman territory, the pope made an alliance with the Venetians whom he instigated to aid the exarch in recovering Ravenna. The people supported the pope. Leo sent emissaries to arrest him, but he was saved from imprisonment by the intervention of the Lombard king. The Italians revolted against Leo; but the pope dreaded Luitprand, and sought the protection of Charles Martel, the Duke of France. Gregory II died in the midst of the negotiations, which were pursued by Gregory III. Ravenna was taken from the exarch, who fled, and Italy was forever lost to the Eastern Roman Empire, only the pope and Lombard king remaining to dispute the sovereignty. Gregory III appealed to Martel as his predecessor had done; but the Frankish ruler died (741) before he was able to give assistance. Two years later Luitprand died also. He was succeeded in turn by Hildebrand and Rachis. In 749 Rachis was succeeded by Aistulf, and during his reign the Lombard kingdom reached the zenith of its greatness].

Richoldus, Duke of Frisia, was in this year converted by the preaching of Wulfram (Wolframmi), the bishop; but when he went to be baptized, he was seized with doubt; and he withdrew one foot, inquiring whether most of his forefathers were in hell or in Paradise. And when he was told that most of them were in hell, he hurriedly withdrew the other foot also, saying that it is better to follow the many than the few. And so he was cheated by his own folly, and he was taken away by a death upon which he had not reckoned.

Two comets were seen in January of this year for 15 days in the sky. One of them appeared before sunrise, the other followed at vespers.

Othmar (Othmarus), a German, educated in the Scriptures and in virtue, was consecrated as a priest. Because of his pious conduct and renown, Count Victor elevated him to the prelacy, and he was elected abbot. He greatly enlarged the monastery with estates and buildings, and led a strict and well regulated life. He often visited the poor, and also built a hospital. Yet he was persecuted by those who envied him. A woman accused him, and he was sent into exile; and there he died. After ten years his body was translated over the Lake of Constance to the monastery of Saint Gall, in the presence of great miracles and the stilling of the turbulent waters. And as often as the little barrel full of wine that he used for refreshing the monks was drunk, it experienced no loss of wine. [The last sentence in this paragraph is not in the German edition of the chronicle].

ILLUSTRATIONS

1. Sebald (S. Sebalus), patron saint of Nuremberg, is here represented as a sturdy bearded pilgrim and missionary, with a symbolical shell on his hat, a staff in his left hand, and in his right a model of his church with its two towers, one of the most venerable edifices of Nuremberg. He is so represented in a statue by Peter Vischer, and in a fine woodcut by Albrecht Dürer. The type of hat is the usual one for pilgrims.
2. Othmar (Othmarus), represented as a monk—a small cask, with a carrying handle in his left hand; crozier in his right. The cask may symbolize the fact that St. Othmar may have performed the office of cellarer (a sort of monastic wine steward) for the monastery where he resided.

Folio CLXIII recto

The Roman Pope Gregory (Gregorius) the Third held a council of almost one thousand bishops at Rome, and during it, as already stated, he excommunicated emperor Leo from his kingdom and his people because he had destroyed the holy pictures or images. The council held that these pictures should be highly esteemed as previously, and decreed that those who violated this statute should be excommunicated. Not wishing to publicly offend the pope, emperor Leo decreed that all subjects of the Roman Empire do away with the pictures and statues of martyrs and angels in order, as he said, to avoid idolatry; and that those who would not do so be regarded as public enemies. But after this council was held Gregory admonished all Christians not to allow themselves to be misled through fear of the imperial decree. [This synod, held at Rome in 731, condemned the Iconoclasts. It was not an ecumenical council].

Charles Martel (Carolus Marcellus), son of Pepin (Pipini) the Elder, at this time was made mayor of the palace in the land of the Franks

after the death of Pepin the Short. He was surnamed Martel, and was the only son of Pepin by Chalpaida (Calpiade), his first wife. Pepin also left a second wife, Plectrude, but Charles honored his stepmother as though she had born him. Nevertheless this envious woman strove to destroy this youth; for when Dagobert, the young king, at the instance of Ragenfrid (Raginfredus) enrolled an army against the government of Pepin, Charles would have lost his life and crown in prison, had he not made a cunning escape. Shortly after his release from imprisonment Dagobert died; and in a spirit of revenge Charles assembled a large army against King Chilperic and Ragenfrid, his mayor of the palace. In the first engagement both turned in flight, leaving the field to Charles. Afterwards, wishing to relieve himself of the secret envy of his stepmother, he led an army against Cologne, where she maintained herself by the fortune that Pepin had left. And by force of arms Charles captured her as well as the fortune. But she secretly escaped across the Danube to the Bulgarians. Thus Charles retained the kingdom alone, although he still had many enemies. These he defeated. Later he marched over the Rhine and subjugated the Saxons, Alamanni (Alemannos), Swabians, and Bavarians. And when he learned that the Saracens, instigated by his enemy Eudo, duke of Aquitaine, were marching into Gaul, he opposed them with a large army, slaying three hundred seventy-five thousand Saracens, while according to the historians, only fifteen hundred Franks were slain. He next turned his arms against the Frisians, then still pagans. After defeating them he returned home. He took Lyons, Arles, and Marseilles (Massiliam) from the Visigoths. He also mastered the Burgundians, but as a matter of policy, called them his allies. The Visigoths called for help from Athimus, the Saracen king. Therefore Charles marched over the Rhone with a large army and took Avignon by force. There he killed the Saracens, and moved against Narbonne and into the nearby valley of Corbaria. There he found a plain well suited for battle. Amoreus, the other Saracen king of Spain, believing Charles in flight, entered the valley. Both armies met, Amoreus was defeated, and Anthimus escaped to farther Spain by boat; and so the Saracens were subdued. From then on the Visigoths were under the power of Charles. When Charles was stricken with a severe illness he divided the conquered kingdoms and countries, according to the advice of his friends, between his sons, Carloman, the eldest, receiving Austrasia and Swabia, while Pepin (Pipino) the Younger obtained Burgundy and a part of France. Charles died in the thirty-fifth year of his reign. [Charles Martel, "The Hammer," (c. 688-741), Frankish ruler, son of Pepin II, mayor of the palace, and Chalpaida, was thrown into prison by his stepmother Plectrude after the death of his father (also called Pepin d'Herstal) in 714. The widow claimed the government in Austrasia and Neustria in the name of her grandchildren. The grandson, under her regency, assumed the title Dagobert III. But the Neustrians threw off the Austrasian yoke, and entered into an offensive alliance with the Frisians and Saxons. In the general anarchy Charles escaped, defeated the Neustrians, and forced them to terms. In Austrasia he wrested the power from Plectrude, and took the title of mayor of the palace, thus jeopardizing the interests of his nephews. Once in possession of Austrasia, Charles sought to extend his dominion over Neustria. He defeated Ragenfrid, the Neustrian mayor, and forced him to retreat to Angers. Ragenfrid died in 731, and from that time Charles had no competitor in the western kingdom. However, the Saracens of Spain had crossed the Pyrennes and were overrunning the Frankish dominions as far as the Loire. On them Charles inflicted an overwhelming defeat at Tours in 732, freeing Europe from the dangers of a Muslim conquest. His son Pepin the Younger finally drove the last remnants back into Spain. Like his father, Martel did not assume the royal title, but ruled as Duke of the Franks. He died in 741 leaving his dominions to his sons Carloman and Pepin the Younger. Carloman received Austrasia and the Frankish territories in Germany; Pepin received Neustria, Burgundy and Provence. They sought out the last of the Merovingian dynasty, and proclaimed him king of the Franks as Chilperic III. In 747 Carloman became a monk, while Pepin dethroned the feeble Chilperic and became king of the Franks, thus founding the Carolingian dynasty].

When the Vandals, three hundred fifty years ago, turned over the Christian churches in Africa to the Arian heretics, the remains of Saint Augustine were removed from the city of Hippo to Sardinia; but in the present year they were translated to Pavia through the zeal of Luitprand, the Lombard king, and were interred in a magnificent place. The terrified Saracens then feared that the army of Charles (would come) within the Pyrenees. [The last sentence of this paragraph is not in the German edition of the chronicle].

Folio CLXIII verso

Year of the World 5933 | Year of Christ 737

Pope Zachary (Zacharias), a Greek whose father was Polycramus (Policramo), was elected pope after Gregory. He is reckoned among the best of princes; for he was a mild-mannered man, of wonderful sweetness and grace, and endowed with every virtue. He was a lover of the clergy and of the people. At the inception of his pontificate he found much internal strife in Italy. For the sake of peace he sent his legate and messengers to Luitprand, the Lombard king, who was at war with Thrasmundus (Trasmundum), the duke of Spoleto. But as he could accomplish nothing through his messengers, he, together with his clergy, went to the city in Sabinia, in order to admonish the king in person. It is said that eight miles from Narnia the king met the pope, and dismounting, followed him to the city of Rome. On the following day, under the office of the holy mass, the pope preached an excellent sermon, publicly indicating what it behooves a Christian king to do, whether in peace or in war. By these instructions the king was so moved that he referred all matters of war to the pope, awaiting his good judgment on those matters. Now when Zachary heard that peace prevailed everywhere, he undertook the erection and improvement of many various church buildings. He forbade the Venetians, under the pain of a curse, to sell servants marked with the sign of Christ, to the Saracens and pagans, as the merchants were accustomed to do. Since he was considered very knowledgable in Greek and Latin, he translated the four books of Dialogues of the Blessed Gregory into Greek. [This sentence is not in the German edition of the chronicle]. He died in the 10th year and third month of his pontificate, and was buried in the Basilica of Peter on the Ides of March. After his death the bishop's seat was then vacant twelve days. [Zachary succeeded Gregory III in 741, and concluded the treaty with Charles Martel. Three years later, Luitprand, the Lombard king, died, and his successor, Ratchis, laid siege to Perugia. Zachary journeyed to Ratchis' camp and not only induced him to raise the siege, but prevailed upon him to embrace the monastic life with his family. Then Aistulf succeeded to the Lombard throne, and he soon became more formidable than Luitprand. Zachary also died in the meantime (March 14 or March 22, 752), and was succeeded by Stephen II, who retained the pontificate for but three days. Then followed Stephen III, who is however, reckoned by some as Stephen II, the former not being included in the list

because he was not consecrated].

Year of the World 5943 | Year of Christ 744

Pope Stephen (Stephanus) the Second, a Roman whose father was Constantine, was elected pope. He was so acceptable to everyone that they carried him about on their shoulders in the Basilica of the Savior at Constantinople. He was a man of exceptional Christian devotion and intelligence, a lover of the priesthood, a giver of alms, and an industrious preacher and writer of Christian teachings. He was a father to the poor, and a protector of widows and orphans. He industriously tried (though in vain), by words and gifts, to dissuade Aistulf, the Lombard king, who had attacked the Romans, from pursuing his evil design. Because of this situation he turned to Pepin the king of the Franks. To honor him, Pepin sent his son Charles the younger (who by reason of his accomplishments was called the Great) to the hundredth stone to visit him. But Pepin dismounted from his horse at the third stone from the city of Rome, kissed the feet of this holy man, and led his horse by the bridle up to the Roman palace. And before long this pope anointed Pepin as a king and diverted the empire from the warring factions in France. After many good works he died in the fifth year and first month of his pontificate, and was buried in the Basilica of Peter to the tears of all on the sixth day of the Kalends of May. Then the seat was vacant for thirty-two days. [Stephen II (pope from March 752 to April 757), implored the protection of Pepin, the French king, when Aistulf threatened to put all the Romans to the sword should they refuse to acknowledge him as their master. Pepin promised assistance, and in return Pepin was anointed by the pope; also his sons Charles and Carloman. In 755 Aistulf, by force of arms, was compelled to promise restoration of all the possessions of the church which he had seized; but as soon as Pepin left France, Aistulf laid siege to Rome, plundered and set fire to the churches, burnt the images, and devastated the surrounding country. Pepin again entered Italy and compelled Aistulf to restore the property of the Church. In 757 Stephen died, and was succeeded by his brother Paul I].

Pope Paul the First, a Roman whose father was Constantine, brother of the aforesaid Stephen, succeeded him as pope. He was a very kind and good man, and well, versed in the ecclesiastical doctrine of the patriarchate under popes Gregory the Second and Zachary. The latter, in fact, made him, together with his brother, a deacon. But, at the death of his brother, when he was being sought as his successor as pope, there were those who preferred the archdeacon Theophylactus. After a long struggle he alone, on account of the integrity of his life and his learning, was made pope by the votes of all good men in the time of (the emperors) Constantine and Leo. [In the first part of this paragraph, the following is not in the German edition of the chronicle:

...under popes Gregory the Second and Zachary. The latter, in fact, made him, together with his brother, a deacon. But, at the death of his brother, when he was being sought as his successor as pope, there were those who preferred the archdeacon Theophylactus. After a long struggle he alone, on account of the integrity of his life and his learning, was made pope by the votes of all good men in the time of (the emperors) Constantine and Leo.

] He was, moreover, an imitator of our Savior; for he never gave evil for evil, but overcame evil by kindness. He was such a good and benevolent man that at night, accompanied by two or three servants he visited the sickbeds of the poor; and he comforted everyone with words for their recovery and with alms. He ransomed prisoners from foreign lands, and protected widows and orphans and sustained them with alms. With his assembled clergy and all the Roman people, he transferred the body of the Blessed Petronella, Peter's daughter, together with its marble sepulcher inscribed with these letters: (This is the sepulcher) of Petronella, sweetest daughter. He transferred the body from the Appian Way to the Vatican with all the priests singing (as is commonly the case) and with the people leading the celebration. And he placed that very holy body itself in the temple of Apollo at the head of the basilica dedicated to her father. And Paul died in the Basilica of Paul on the Via Ostiense, after having restored certain churches that were falling into ruin on account of their antiquity, in the tenth year and first month of his pontificate. And his body was carried to the Vatican with great and solemn ceremony. Then the seat was vacant for one year and 1 month.

Paul I (pope from 757 to 767) succeeded his brother Stephen III. His pontificate was distinguished partly by earnest efforts for the complete and secure possession of the territories which had been granted by the Frankish king, and partly by the growth of the papal power in Rome itself. Paul died in 767, and was succeeded by Stephen IV (or as some reckon, Stephen III).

In this paragraph, nearly all of the passage cited below except for the italicized words is not in the German edition of the chronicle:

...together with its marble sepulcher inscribed with these letters: (This is the sepulcher) of Petronella, sweetest daughter. He transferred the body from the Appian Way to the Vatican with all the priests singing (as is commonly the case) and with the people leading the celebration. And he placed that very holy body itself in the temple of Apollo at the head of the basilica dedicated to her father. And Paul died in the Basilica of Paul on the Via Ostiense, after having restored certain churches that were falling into ruin on account of their antiquity, in the tenth year and first month of his pontificate. And his body was carried to the Vatican with great and solemn ceremony.

Folio CLXIII recto

Constantine (Constantinus) the Fifth, son of Emperor Leo III, reigned alone for 33 years after the death of his father; and he followed his father's evil ways. He disparaged the laws and ordinances of the holy fathers with all his might and spent his whole life in iniquity. He practiced the black arts and was addicted to excesses. After he had destroyed the holy images everywhere and had slain Constantine the bishop of the imperial city, who opposed his evil conduct, and had supplanted him with Nicetas, his fellow in crime, the pope sent his emissaries to Constantinople to admonish him under threat of excommunication, and demanding that he restore the images. But the

obdurate Constantine scorned these papal admonitions and took into his good graces the Bulgarian king, Sabinus, against whom he had previously made war, and who had also destroyed the images. On the advice of Anastasius, the heretic and Constantinopolitan bishop, he also killed many monks and worthy lay Christians because of their faith. So great a plague occurred at this time that many houses died out altogether. Anastasius, the heretic, died a miserable death, excrement bursting from his mouth. And Constantine was seized with a wild ecstasy, and he died screaming, Although I am still alive, I have been consigned to an unquenchable fire. His son Leo, the fourth of that name, had previously been appointed heir to the empire.

Constantine V, son of Leo III, the Iconoclast, was emperor from 740 to 775. On his succession, and while fighting the Arabs, his brother-in-law, an Armenian named Artavasdus, a supporter of the image worshippers, was proclaimed emperor; and it was not until the end of 743 that Constantine reentered Constantinople. When he felt secure, he decided to settle the religious controversy. He assembled 338 bishops, by whom image worship was forbidden as contrary to Christian doctrine. But resistance to iconoclasm continued through the influence of many monks, resulting in a campaign against the monasteries which were closed and monks and nuns compelled to marry. As a result the pope defected and obtained protection from Pepin, king of the Franks. From this point on nominal dependence of Rome and the papacy on emperors at Constantinople ceased. Although reviled by medieval chroniclers as a monster of iniquity, Constantine is now generally regarded by historians as a very able ruler. He restored the aqueduct built by Valens, repopled Constantinople after the plague, revived prosperity, and fought with success against the Arabs, Slavs and Burgundians.

The last sentence in this paragraph is not in the German edition of the chronicle.

Leo the Fourth, son of Constantine the Fifth, reigned as emperor and successor to his father for five years from the Year of the Lord 777. His father espoused him to Irene (Hirenem), most noble and beautiful among women; and she bore him a son named Constantine. During the reign of Leo, the empire merely existed in name; for the barbarians harassed the Eastern Empire constantly. The Romans, exhausted by wars, looked to the Gauls or Franks. And although the emperor marched to Syria with his forces, he returned home on the approach of the enemy, giving himself over to indolence and sinking into countless vices and evils. He so loved precious stones that he could not be appeased with the largest gems. He placed on his head the most costly crown in the treasury of Saint Sophia, and wore it through the city; by divine vengeance the jewels in the crown took fire and burned him; and so he suffered a death not unlike that of his father. After his life ended his wife Irene and his son Constantine received the empire.

Leo IV, called Chazar, succeeded his father Constantine V as emperor of the East in 775. He associated with him in the empire his young son Constantine, and suppressed an uprising led by his five stepbrothers, which broke out in consequence. Leo was largely under the influence of his wife Irene, and when he died in 780, he left her as the guardian of his successor Constantine VI.

The last sentence in this paragraph is not in the German edition of the chronicle.

Constantine (Constantinus) the Sixth, son of the aforesaid Leo, and born of Irene (Hyrene), reigned as emperor with his mother for 10 years. This most intelligent and god-fearing empress, very beautiful in person, ruled the empire with righteousness and gave peace to the people. She reared her son with much care, intending that he should not follow the evil habits of his father and ancestors, to which she believed him inclined by nature. She called a council of three hundred fifty bishops and thereby silenced the heresy of the iconoclasts. But her son, with whom ancestral evils gained the upper hand, would no longer endure the piety, devotion and goodness of his mother and deposed her from guardianship. Alone in the sovereignty and free to follow inherited inclinations, he indulged in cruel practices. One of these cruelties consisted in securing pleasure for himself by digging out people's eyes and blinding them. The people of Constantinople therefore concerned themselves with discovering another ruler. To him was espoused a woman called Mary; but he forced her into a monastery, placing the imperial crown upon the head of a maid. For such misdeeds the citizens of Constantinople were moved to restore his mother Irene to the throne. When this was accomplished, Irene seized Constantine and blinded and imprisoned him. She reigned alone for five years, and during that time entered into an alliance with Charles (Carolo). [Constantine VI, grandson of Constantine V, succeeded his father Leo IV in 780 under the guardianship of his mother Irene. In 782, the Arabs penetrated as far as the Bosphorus, exacting annual tribute as the price of an inglorious peace. After Constantine came of age, his mother still retained supreme power; but at length he caused her arrest, before he pardoned her in 792. In 796, she plotted against him and in the following year he was seized and blinded. According to some he died on the same day, while according to others he survived for several years].

Aistulf (Aystulphus), Lombard king, reigned eight years. He attacked the country about Rome; but by means of gifts and supplications the pope moved him to peace hoping that he would observe it for a number of years. But soon afterwards Aistulf besieged Rome and ravaged the country all around it with great damage. Those of the city of Rome who should refuse to surrender, he threatened to hang or strangle. And when the pope admonished Aistulf with still greater earnestness, Aistulf remained unmoved. However, Pepin forced him to desist from his purpose and to keep the peace. After many wars Aistulf finally died of a stroke during a hunt. [Aistulf, king of the Lombards, conquered the Exarchate of Ravenna and converted it into a dukedom; after which he led his forces against Rome, then practically ruled by the pope though nominally subject to the Eastern emperor. Alarmed by the danger that menaced Italy, the pope, Stephen II, appealed to Pepin the Little, son of Charles Martel, first Carolingian king of the Franks. In 754 Pepin marched into Italy, besieged Aistulf in Pavia, his capital, and compelled him to purchase peace by ceding to the pope the places which he had seized in the Roman dukedom, along with the Exarchate of Ravenna and the marches of Ancona. But as soon as Pepin retired Aistulf renewed the war, encamped before Rome, and demanded the pope's surrender as a condition of sparing the city. Pepin again entered Italy and enforced peace, compelling surrender of all the conquered territory. Although Aistulf secretly resolved to renew the war later, he was killed by a fall from a horse. After this the Lombard kingdom was distracted by a disputed succession].

Gangolf (Gangolfus), the holy man, was illustrious in Burgundy in the time of the aforesaid Constantine. He bought a well in Gaul and made it spring in Burgundy. Once upon a time he admonished his wife for adultery; but as she denied the charge, he said, If you wish me to believe you, bare your arm and bring me a small stone out of the well without injury to yourself. But when she put her arm into the well, the arm was burned. Because of this Gangolfus at once gave her one half of his possessions and divorced her. And he was slain in his own house by the cleric who committed the adultery. When his corpse was on the bier and was being carried to the grave, he made many sick persons well. This was made known to his wife by the maid; and she laughed and said: Gangolf performs miracles just as my ass sings. Immediately, then, her ass began to emit numerous ugly sounds without cessation. That happened to her for the rest of her life on Fridays, the day on which her husband was martyred. As often as she uttered a word, she made an offensive noise from her ass; a thing which Pepin (Pipinus) thought worthy of being tested. [Gangulf is said to have been a Burgundian nobleman. His story is pure fable. It is told of him that he bought a beautiful spring of water at Bassigny, and on reaching his castle at Varennes, he struck his staff into the ground and immediately the fountain welled up there, leaving its source at Bassigny dry—no doubt a popular tradition made to account for the drying up of one spring and the bursting out of another. During his absence, his wife associated with a man whom she passionately loved. Having learned of this, Gangulf confronted her with the accusation, which she denied. “Well, my wife,” said he, “here is this clear cold fountain. Thrust in your arm. If you are innocent it will not hurt you. If you are guilty, God shall judge.” She plunged in her arm and was scalded. Immediately Gangulf separated from his wife, gave her one of his estates and a comfortable annuity. In sorrow he lived a grave and retired life. His wife could not endure the restraint of still being the spouse of Gangulf, and she had her lover determined to do away with him so that they might marry and take his large possessions. One night the man entered Gangulf’s castle and killed him with his own sword in his bedchamber. The rest of the very amusing story Schedel has told].

Amelius and Amicus, the children, one born to a count, the other to a knight, were taken to Rome for baptism in the time of Pepin the king of the Franks. And when in the course of their journey they met at Lucca, they became so attached to one another that neither would eat or sleep without the other. They were baptized by the pope, and with great joy many Roman soldiers acted as godfathers. They performed many miracles in the course of their lives. And as God united them in life, so he would not part them in death; for although they were buried in the time of Charles (Caroli) in two different regions, the corpse of Amelius in his sarcophagus was before long found by the sarcophagus of Amicus in the royal church. [Amicus and Amelius, according to tradition, died in 773. Their story, largely legendary, is given by Schedel above. In addition, tradition states that they were both Frankish knights, that Amicus was given the honorific position as Charlemagne’s champion, and that both took part in Charlemagne’s campaign against the Lombards in northern Italy].

Burchard (Burckardus), bishop of Würzburg (Herbipolensis), was illustrious for his piety and miracles. He was born in England of very noble parents, and he and his brother, Swidimus (Suiduno), were bishops there. They were countrymen and kinsmen of Saint Boniface. Having received an education in the liberal arts, Burchard left home for Burgundy; and there he lived in a quiet place in the garb of a pilgrim. Afterwards, (in the time of Pope Zachary) he was elevated from monk to first bishop of Würzburg. This new bishopric was established at Würzburg in the Year of the Lord’s Incarnation seven hundred fifty-one because of the increase in the number of churches among the German people, but more particularly for the salvation of Eastern France. The see was established through the efforts of archbishop Boniface under Burchard, the first bishop, and was confirmed by Pope Zachary and Pepin (Pipini), the ruler of France. This Burchard lived a virtuous life of moderation and of generosity to the poor. Afterwards he gave over the bishopric to Megingold (Megingaud), and with six monks went to Hohenburg; and there in contemplation and with all holiness he journeyed to Christ in the Year of Salvation seven hundred ninety-one, after having presided over the bishoprics for forty years. [Burchard was a native of Wessex, and probably a kinsman of Boniface. He led a monastic life from early youth, and was summoned by St. Boniface in 725 to assist him in Germany. He was then in priest’s orders. He made two expeditions to Rome, once in company with St. Boniface. He was ordained bishop of Würzburg by Pope Zachary in 741, and subscribed the decrees of the Council of Leptines in 742. He built many churches in his dioceses, and translated the relics of his predecessor, the martyr Kilian. When advanced in years he resigned the see to his disciple Megingaud, and retired to Homburg (Hohenburg) a castle whose ruins may still be seen on a height above the Main, near the point where the Saale flows into it; and there he died. His body was translated to Würzburg, where it now reposes].

Carloman (Carolomannus) was the eldest son of Charles Martel (Caroli Marcelli). To him was given Swabia and Austrasia; to Pepin the Younger, Burgundy as his share. Soon after his father’s death Carloman decided to withdraw from worldly affairs. This decision he imparted to his brother; and with a few wayfarers he went to Rome. There he was consecrated by Pope Zachary, and in the garb of a monk he went to the Benedictine monastery of Cassino, and took the vow. Afterwards he journeyed to France to advise his brother Pepin against a war with the Lombards in Italy. [Carloman, son of Charles Martel, was mayor of the palace under the Merovingian kings. together with his brother Pepin the Short, he became mayor of the palace on the death of his father in 741, administering the Eastern part of the Frankish kingdom. He extended the power of the Franks in various wars, and strengthened the church in the lands under his rule. In 747 he retired to a monastery which he founded, on Mount Soracte, but subsequently entered the monastery on Monte Casino. He died August 17, 754].

Albinus, the bishop of Angers (Andegavensis) [Albinus was already mentioned on Folio CLXI verso. This is one of those inadvertent repetitions, perhaps due to chronological considerations (the earlier grouping was largely thematic)]. and Remigius, bishop of Rouen (Rothomagensis), [Remigius, like Albinus, was already mentioned on Folio CLXI verso. This is one of those inadvertent repetitions, perhaps due to chronological considerations (the earlier grouping was largely thematic)]. were at this time renowned for their piety and miracles.

Salvius, bishop of Albi, was martyred together with his disciple Valentinian. [Salvius (Sauve), bishop of Albi, was born of a noble Gallic family. He became a monk, then abbot, and finally enclosed himself in his cell after taking leave of his brethren. He fell ill and sank into a cataleptic fit that the brethren supposed was death; and they laid him out for burial. Suddenly he opened his eyes; and he arose and began to work as usual. He convoked the monks and told them his soul had gone to heaven, and he had seen an ineffable light; but a voice had cried, "Let this man return to earth; he is necessary to the church." And then Salvius found that he was again in the body. After relating this vision his tongue became coated with pimples and swelled so as to fill his mouth. He thought it was a punishment for having disclosed what had befallen him. Toward the end of 574 Salvius was elected bishop. During the plague he ministered to his people with the utmost devotion].

The body of Saint Benedict, stolen 34 years ago by the monks of Gaul and carried off together with the remains of his sister Scholastica, were awarded to the monks of Mount Cassino by Pope Zachary at the solicitation of Carloman, and were ordered returned to them from the monastery of Fleury. But some say that when the brothers of Fleury were about to be deprived of this holy father they succumbed to such prayers and tears that the body was allowed to remain with them. [According to Baring-Gould (, s.v. Benedict, March 21) the body of Benedict was carried by Aigulf, a monk of the abbey of Fleury, from Mount Cassino, which had been ruined by the Lombards, to his own monastery in France. For the biography of Benedict, see Folio CXLIV *recto* and note].

Folio CLXV *recto*

Pepin (Pipinus) the Younger, son of Charles Martel (Caroli Marcelli), was appointed mayor of the palace in France upon the death of his father, and excelled his father and his ancestors in glory, honor and renown. To speak of all his proceedings against the Germans, Aquitainians and Burgundians would require too much time and space. Although he was administering all the affairs of the nation of the Franks and of their king, Childeric, in his name and stead, he encountered more opposition on the part of this feeble minded King Childeric than from any other source; for which reason, as the writers of the history of the Franks state, the nobility and people of this nation, having compared the virtue and ability of Pepin with the unfitness of Childeric, sought the counsel of Pope Zachary as to whether they should any longer endure this incompetent king, or bestow the sovereignty to the more deserving Pepin. And when the pope answered that the care of the state should be in the hands of him who is most worthy of it, Pepin was declared king by the common consent of the Franks, while Childeric was consecrated as a cleric. And so ended the rule of the Merovingian house in Gaul, which had reigned under twenty-one kings over a period of 296 years. Pepin was now confirmed by Pope Zachary, and later by Pope Stephen. The Roman Church called upon him to assume leadership in a war against Aistulf, the Lombard king. He besieged him at Pavia, and Aistulf sued for peace. From that point on Pepin daily enhanced the reputation and might of France; and when he returned from Italy, Tassilo (Taxillo), duke of Bavaria, became a vassal to Pepin; and the Saxons offered him three hundred horsemen, to be employed wherever he might have occasion. And now, having participated in many wars, and being burdened with age, he resigned these matters to his son Charles. And Charles commenced his knightly career with good fortune. Seven years later Aquitaine was subjugated to the kingdom of the Franks. At the same time Pepin died at Thuron, near St. Denis. [Pepin or Pippin (III), called 'the Short' or 'the Younger', was the younger son of Charles Martel. Before his death in 741, the father had divided the kingdom of the Franks between his two sons Carloman and Pepin, giving Carloman the East and Pepin the West. Since 737 there had been no king in the Frankish realm. The two brothers were officially called majores palatii (major-domos, or mayors of the palace), while the chroniclers called them simply principes ('princes' or 'rulers'). In 743, however, the mayors decided to appoint a king, and they chose Childeric III, who was apparently connected with the Merovingian family. But Childeric was a mere figurehead, and had no power. The two brothers presided over the tribunals, convoked the councils at which the Frankish church was reformed, assembled the hosts and made war, jointly defeating and subduing Duke Hunald of Aquitaine. In 747 Carloman unexpectedly abdicated, became a monk, and retired to a monastery near Rome, leaving Pepin sole master. In 751, Pepin, after consulting Pope Zachary, took the title of king, removing the politically impotent Childeric to a monastery. He then caused himself to be crowned by Boniface. His reign was marked by important events—visits from the pope, expeditions into Italy, and the creation of the papal states by conferring on the pope the Exarchate of Ravenna, which he had wrested from Aistulf, king of the Lombards. Pepin took Septimania from the Arabs and Aquitaine from its duke. He intervened in Germany where he forced Tassilo, duke of Bavaria, to become his subject. Pepin died in 768, leaving two sons, Charles (Charlemagne) and Carloman, who divided the kingdom].

In the meantime the Turks went forth to gain better lands and homes. At first they moved against Asia, the Alani, [Alani, an Asiatic people, included under the Scythians but probably a branch of the Massagetae. They were a nation of warlike horsemen, first found about the Eastern Caucasus in the country called Albania, another form of the same name. They passed into Europe as far as the lower Danube where they were routed by and forced into an alliance with the Huns. In 406 some of them took part with the Vandals in Gaul and Spain, where they gradually disappear from history]. Colchians, [Cholchis, a country in Asia, bounded on the west by the Euxine, on the north by the Caucasus, and on the east by Iberia]. and Armenians. Later, in the Year of the Lord seven hundred fifty-five they proceeded to Asia Minor, and also against the Persians and Saracens. These Turks were Scythians from among those whom Alexander the Great, as Jerome (Hieronimus) and several other historians state, had locked up with iron chains in the Hyperborean Mountains, [Hyperborean Mountains, an imaginary range of mountains in the far north (the word 'Hyperborean' means 'beyond the north (wind)' in Greek). The term was afterwards applied by geographers to various chains—the Caucasus, the Rhipaei Montes, and a number of others]. according to Ethicus the philosopher. They had their ancestral homes in Asiatic Scythia beyond the Pyrenees and in the island of Tharaca [Probably Taurica Chersonesus, a peninsula stretching into the Euxine from Sarmatia, or the country of the nomad Scythians, with which it connected by a narrow isthmus, now the Crimea. The isthmus is so slender as to make it probable that in a remote period Taurica was an island]. in the north. They were savage and cruel, uncivilized and lewd, lacking character and honor, and were abhorred by other peoples. While Pepin (Pipino) ruled over the Franks they went forth through the passes of the Caucasus and overran Pontus and Cappadocia, and slowly but surely over time overran the neighboring people. And now the outrageous attacks of the Turks became so

overpowering that the Saracens could not make peace with them by any other means than the surrender of the kingdom of Persia, which the Saracens had subjugated in the time of Phocas and Heraclius. Of the power and further conquests of the Turks more will be said hereafter.

At this time ended the government known as the Exarchate of Italy, which had endured under the rule of ten exarchs, beginning with Narses, for a period of one hundred seventy-five years. These rulers, called exarchs, were sent from Constantinople into Italy. To this Exarchate belonged many distinguished Italian cities which were taken away from the Roman Church by the Constantinopolitan emperors, but restored to the Church by Pepin (Pipinus) after his war against Aistulf.

Eucherius, bishop of Lyons, was at this time renowned for his many miracles. He was the son of a nobleman, and turned to a spiritual life. For a long time he lived in a cave, fasting and praying to God and serving him with great devotion. Pursuant to angelic revelation he was afterwards placed in the bishop's chair at Lyons. During his lifetime he was illustrious for his many miracles. [Eucherius (c. 389- c. 449), bishop of Lyons, was a native of Gaul, of illustrious parents, and married. He was the greatest light of the Church of Lyons, after Irenaeus. Probably on his wife's death he retired to the isle of Lerins, and was a monk there until 434, when he was elected bishop of Lyons. From Lerins he wrote a treatise in stylish Latin prose entitled ('Epistle to his kinsman Valerian, On the contempt of the world') an expression of the despair for the present and future of the world in its last throes shared by many educated men of Late Antiquity, with hope for a world to come].

Theodore (Theodorus), bishop of Pavia, a very holy and highly learned man, also flourished at this time. He left a number of excellent and memorable writings. [Theodore was bishop of Pavia from 743 to 778. He was an outspoken critic of Arianism, which caused his repeated exile by Lombard Arian kings].

Folio CLXV *verso*

Year of the World 5964 | Year of Christ 764

Constantine (Constantinus), the second pope of that name, a Roman, succeeded the pontificate of Paul. He became such in this manner: Toto, Thotonem, the Nepetian (Nepusinum) duke, who was an ally of the Lombards and lived at Rome, avariciously compelled many people to leave Nepeso [Nepeso (Nepete or Nepisinus), now called Nepi: a city of Etruria, about 30 miles from Rome. It early became an Episcopal see, a religious position that it has retained without intermission to the present time, though now but a small town]. for Rome; and he so strengthened himself by the arms of these people that, influenced by various gifts and by the advice of false friends, they made Constantine pope. Another, called Philippicus, was also desired as pope by a number of others; but by force of arms he was compelled to forego the pontificate. And so Gregory, the Prenestinian [Praeneste (now Palestrina), one of the most ancient and once powerful and important cities of Latium. The modern city is built almost entirely on the site of the Temple of Fortune]. bishop, was forced to immediately consecrate Constantine, and to anoint him as a bishop, although he was still a layman. In consequence of such consecration his (Gregory's?) hands atrophied to such an extent that he could not carry them to his mouth. After Constantine had stupidly exercised his office for one year, he was cast out of the see, and Stephen the Third was regularly elected pope. Through him a council was afterwards assembled at the Lateran, and Constantine was deprived of his sight, looked up in a monastery, and deposed in disgrace. Some do not reckon him among the popes. [Constantine II, now known as an 'antipope', occupied the papacy in 767-8. During the last days of Pope Paul I in June, his brother, Toto of Nepi, and a group of Tuscans had him made pope when he was still a layman. In spring 768 he was deposed and killed by the Lombards].

Year of the World 5975 | Year of Christ 774

Stephen (Stephanus), the third pope of that name, a native of Sicily whose father was Olibus, entered upon the pontificate in the Year of our Lord 768. He was a learned and well informed man, and very strict and firm in the management of certain spiritual matters. He was welcomed by the entire Roman clergy and the people as a true guide and pope. He turned his attention to the correction of morals and assembled the clergy (particularly from Gaul and Italy) in the Lateran Church at Rome. And there was much discussion as to the ordering of ecclesiastical matters; and they deposed the aforesaid Constantine and repealed his decrees; and by the common consent of all it was ordained that no layman who had not been regularly consecrated should aspire to the pontificate, nor encumber it, under penalty of being accursed; also that all transactions of a holy nature which Constantine had handled should be regarded as improper and of no force, except those concerning baptism and the chrism. On the day following these proceedings took place a fine procession of thanksgiving to God, in which the pope and many others walk barefoot out of the Lateran Basilica to Saint Peter's with great devotion and divine service. This most industrious shepherd, true successor of Peter and imitator of Christ, at last died in the fourth year, 5th month and 27th day of his pontificate, and was buried in the Basilica of Peter. The seat was then vacant for 9 days. [Stephen III (or as some reckon, Stephen IV) was pope from 768 to 772. He was a native of Sicily, and, having come to Rome during the pontificate of Gregory III, gradually rose to high office in the service of successive popes. On the deposition of Constantine II, Stephen was chosen to succeed him. He in turn was followed by Adrian I].

Pope Adrian (Hadrianus) the First, a Roman whose father was Theodore, was born of noble parents. During his pontificate he was a zealous devotee of the nobility of virtue. By reason of his greatness of mind, eloquence and piety, he compares favorably with any other pope. Hardly had his election been made public when he released the prisoners in Africa and ordered those who had been sent into exile to return. When news of this reached the Lombard king Desiderius, the latter sought the pope's friendship and alliance, and for that

purpose sent emissaries to him. To these he gave the answer that as much as he desired peace with all, and particularly with the Lombards, yet he could not give credence to the words of their king, who had so often broken treaties with Pope Stephen. After this time the pope called upon King Charles (Carolus) for help; and Charles besieged Desiderius and the Lombards at Pavia. He left the siege to Bernhard, his uncle, and proceeded to Rome. He honored this Adrian by kissing his feet, and they obligated one another to perpetual friendship. When Pope Adrian was thus restored to security against the fears of war, he turned his mind to the beautification of the churches and buildings in the city of Rome. At last he died in the twenty-third year, tenth month, and tenth day of his pontificate, and was buried with great praise in the Basilica of Peter on the sixth day of the Kalends of January. [Adrian I, pope from 772 to 795, was the son of Theodore, a Roman nobleman. Soon after his accession he found it necessary to invoke the aid of Charlemagne against Desiderius, the Lombard king, who had laid siege to Ravenna and ravaged its environs. In his contest with the Greek empire and the Lombard princes of Benevento, Adrian remained faithful to the Frankish alliance; and the friendly relations between pope and emperor were not disturbed by differences as to the veneration of images, to which Charlemagne and the Gallican Church were strongly opposed while Adrian approved the decree of the council of Nicaea (787) confirming the practice and excommunicating the Iconoclasts. Adrian restored the ancient aqueducts of Rome, and governed his little state with a firm and skillful hand].

Folio CLXVI recto

Nicephorus, a patrician, reigned 9 years after the Empress Irene (Hyrenem), whom he craftily made a prisoner and exiled to the island of Lesbos. When he entered upon his reign he made peace with Charles (Carolo). And we read that in these same treaties it was provided that the city of Venice, which honored both emperors, might also make use of their laws; but whether in peace or war, it should not belong to either of them. Now when the emissaries submitted the form and text of the treaty to King Charles, who was then at Salzburg, in Germany, he sent them to Rome to submit these matters to the pope. In the same year, which was the first year of the reign of Nicephorus, Aron Admirhas [Aron Admirhas is the Medieval Latin spelling of the name of caliph Hārūn al-Rashīd ('Aaron the Just'; 763-809)], introduced three hundred thousand Saracens into the Asiatic provinces that were subject to the Constantinopolitan empire. Their arrival so frightened the emperor that he sued for a shameful peace, which he secured upon condition that he pay one thousand pieces of gold to save the empire, and three thousand pieces annually to keep his own head. Not long afterwards, without taking advice, Nicephorus declared his son Stauracius (Scaurationem) a fellow-ruler in the kingdom; and being a younger man, he proceeded to turn away from the base course of his father, but was harassed by the Saracens who committed much damage and mischief in many regions. Nicephorus had much success in his war against the Bulgarians; but before he was able to return to Constantinople to enter into a treaty with the emissaries of Charles, he was defeated and killed in Upper Moesia in a battle with the Bulgarian king. His son Stauracius was wounded in the same battle, and upon his return to Constantinople he received the sovereignty. Stauracius, in the third month of his reign, was deposed by his brother-in-law, Michael, who succeeded him. [Nicephorus (Nikephoros in Greek) I, Roman emperor in the East (802-811), was a native of Seleucia in Pisidia. He was raised by the empress Irene to the office of logothetes ('finance minister'). With the help of the patricians and eunuchs he contrived to dethrone Irene, and to be elected emperor. His sovereignty was endangered by the revolt of his general Bardanes. But Nicephorus achieved the submission of Bardanes, who was relegated to a monastery. A conspiracy headed by the patrician Arsaber had a similar issue. Nicephorus set himself to increase the empire's revenue, and by rigorous imposts alienated the favor of his subjects, and especially the clergy. In 803 and 810 he made a treaty with Charlemagne by which the limits of the two empires were amicably fixed. By withholding the tribute which Irene had agreed to pay, Nicephorus committed himself to a war with the Saracens. Compelled by Bardanes's disloyalty to take the field himself, he sustained defeat at Crasus in Phrygia (805), and only obtained peace on condition of paying a yearly tribute of 30,000 gold pieces. He was slain in 811 in a war with the Bulgarians].

Michael, the Constantinopolitan emperor, reigned for two years after Stauracius (Scauracium), his brother-in-law. He was a good man and a follower of the holy law. Above all things he was eager to confirm the treaty with Charles (Caroli), which Nicephorus had begun with the emissaries of Charles, who had tarried for many months at Constantinople; by which treaty the East, with Constantinople, was given to Michael, and the West, with Rome, to Charles. And he was so eager to work with Charles that he sent his emissaries to the city of Aachen to meet the emissaries of Charles and propose the treaty. When they arrived there they secured from Charles all they asked. And although said Michael for ever so long warred against the Bulgarians and defeated them, yet he was finally himself defeated to such an extent that he not only lost his army, but also his mind and heart. He abdicated and went into a monastery, and lived there to his end in the service of God. At this time the empire had hardly a name; for the barbarians ruled in the West, and the Romans, worn out by war, looked to Gaul. For this reason little mention is made afterwards of the Constantinopolitan or Greek emperors, but only of Charles the Great and his successors. [Michael I (Rhngabes), an obscure nobleman who had married Procopia, daughter of Nicephorus I, was made emperor in a revolution against his brother-in-law Stauracius, in 811. Elected as the tool of the orthodox party, Michael diligently persecuted the iconoclasts on the northern and eastern frontiers of the empire, but allowed the Bulgarians to ravage a great part of Macedonia and Thrace; having at last taken the field in the spring of 813, he was defeated near Versinikia, and relegated to a monastery in the island of Prote where he died in 845].

Irene (Hyrene), the mother of Constantine, held the Second Council at Nicaea with 330 bishops. There it was ordained that those who contended that the holy pictures were to be destroyed, were to be punished with an eternal curse. It was also ordained that the Holy Spirit proceeded from the Father and the Son.

Irene (752-803), the wife of Leo IV, Eastern Roman emperor, was originally a poor but beautiful Athenian orphan. She speedily gained the love and confidence of her weak husband, and at his death in 780 was left by him sole guardian of the empire and of their son Constantine VI, then ten years old. Seizing the supreme power in the name of the latter, she ruled the empire at her own discretion for ten years, displaying great firmness and sagacity. Her most notable act was the restoration of the orthodox image-worship, a policy that she always had secretly favored, though compelled to abjure it in her husband's lifetime. Having elected Tarasius, one of her partisans,

to the patriarchate, she summoned two church councils. The first, held in 786 at Constantinople, was frustrated by the opposition of the soldiers. The second, to which the chronicler refers, was convened at Nicaea in 787. It revived the adoration of images and reunited the Eastern church with that of Rome.

As Constantine approached maturity he began to grow restive under his mother's autocratic sway, with the result that he was finally proclaimed sole ruler in 790. Then Irene organized a powerful conspiracy on her own behalf; the emperor was seized, and by the orders of his mother, his eyes were blinded. For five years she reigned in prosperity and splendor; but in 802 the patricians, upon whom she had lavished every honor and favor, conspired against her, and placed on the throne Nicephorus, the minister of finance. Irene was exiled to Lesbos, and forced to support herself by spinning. She died the following year. Her zeal in restoring images and monasteries has given her a place among the saints of the Eastern Orthodox Church.

The last sentence in this paragraph ("It was also ordained that the Holy Spirit proceeded from the Father and the Son.") was not part of this Council. In fact, it later became a point of serious contention, as the phrase *filioque* (Latin for 'and from the Son') was inserted later by the Western Church into the Nicene Creed and never accepted by the Eastern Church. Indeed, The insertion of the clause *filioque* became an issue between the Eastern and Western Churches first in 864 when Patriarch Photios I of Constantinople declared it heretical. It was an element that led to the East-West Schism of 1054. Schedel (or his source) has inserted this false statement here either unintentionally because of faulty historical evidence or intentionally to reflect his belief in the superiority of the Western Church over that of the Eastern Church.

Also, Pope Adrian (Hadrianus), after peace was secured with the Lombards, held the Seventh Council, attended by 350 bishops. In that Council the matter of the Felician heresy was disposed of; laymen were commanded not to interfere with the election of a Roman pope; also that persons without honor were not to be called into the priesthood; and so also that the clergy in foreign lands were not to allow themselves to be drawn into the civil courts. [During the pontificate of Adrian was held the Second Council of Nicaea (787), being the Seventh Ecumenical (i.e., General) Council, by which the worship of images was formally sanctioned, and the decrees of a council held at Constantinople, in 754, by which that worship was denounced, were condemned. The business of this council was conducted by Tarasius, of Constantinople, two legates from Rome being present; but the empress Irene declared Adrian president as being the chief bishop of the world. The decrees of this council, however, were not received in the West].

Folio CLXVI verso

At this time a golden tablet is said to have been found in the grave of a certain person. On it were written these words: Christ will be born of the Virgin Mary, and I believe in him. Under Constantine and Irene, O sun, you will see me again.

Desiderius, last of the Lombard kings, reigned 18 years after the death of Aistulf, the king; and he was at first king of the land of Etruria. When he heard of the passing of Aistulf, he collected a large army to attack the Lombard kingdom. In order to accomplish his purpose, he promised the pope and the Romans many great things against Ratchis (Rachesium), who had taken on the garb of a monk; and thereby he secured their acquiescence, and the kingdom itself by peaceable means. At this same time the power and virtue of the Lombards began to decline because of their love of pleasure. When Desiderius was relieved of his fears and concerns regarding his opponents, he departed from his promises to the pope and the Romans, and began to show ill will and oppression against them. Therefore Pope Zachary (Zacharias) called upon Charles (Carolus) the Great to warn Desiderius to desist from his unworthy proceedings against the pope. Through the emissaries of King Charles, Desiderius was requested to return to the pope what he had wrongfully taken from him. Armies were assembled by both sides; and when Desiderius came forth to engage him, Charles defeated him at two places, forcing him to flee; and he overran the country far and wide. Then Desiderius fled to Pavia, and sent his wife and children to Verona. And when the Spoletans, Reatians, and Lombards, all of whom lived in the vicinity, noted the calamity that had befallen Desiderius, they marched to Rome, submitting themselves and all their possessions to the Roman bishop. A number of other cities and communities did likewise. Charles left his uncle Bernhard to besiege Pavia, while he proceeded to Verona with a portion of the army. But Aldegisius, son of Desiderius, fled from there to the Constantinopolitan emperor. Charles took almost all the cities of Italy beyond the mountains, and then he came to Rome, from where he returned to Pavia. This he took through surrender, and he removed Desiderius to France, sending him to Lyons. And so ended the Lombard kingdom in the Year of Salvation 774, and in the fifth year of the pontificate of Pope Adrian, after having endured for nearly two hundred and thirty-two years under 22 kings from Alboin all the way up to Desiderius. [Desiderius: Aistulf did not surrender to the Roman Church all the towns included in Pepin's donation. But after Aistulf's death in 756 more favorable prospects opened, in consequence of certain disturbances among the Lombards. The duke Desiderius aspired to the kingdom; but Ratchis, brother of the deceased monarch, who had long lived as a monk at Monte Cassino, came forward as a rival. Desiderius implored the aid of the pope; and when he had promised to surrender to Peter certain towns, Stephen, the pope, called on Ratchis and the Lombards generally to offer no opposition to his claim. By these means Desiderius became firmly settled on the throne; but as he was afterwards exposed to the pope's jealousy, he endeavored to secure himself by giving his daughters in marriage to Pepin's sons and successors, Charles (the Great) and Carloman. But the alliance thus formed between the Lombard monarch and the Frankish sovereigns did not last very long. Charlemagne divorced the daughter of Desiderius (whom he had married) on the ground that she had remained childless; and he sent her back to her father. The enraged Lombard king sought revenge by endeavoring to induce the pope to anoint Carloman's children kings of the Franks, but Pope Adrian refused his request; for this reason Desiderius invaded the papal territories, laid waste the country and menaced Rome. The pope, unable to make an effective resistance, placed himself under the protection of Charlemagne, who crossed the Alps at the head of a formidable army in 774; took Pavia, the Lombard capitol, after a siege of two months; made Desiderius a prisoner, and thus put an end to the Lombard kingdom, which had been the chief power in Italy for two centuries (571-774). Desiderius and his family were sent to France, where they died in obscurity, Desiderius himself ending his days

in a cloister. Charlemagne, as conqueror, received the Iron Crown of Lombardy].

Paul (Paulus), the Lombard historian, and a deacon of the Aquilaean patriarchate, was beloved by his king, Desiderius, for his wisdom and intelligence. Charles (Carolus) took him to Gaul, and gave him his freedom, holding him in high esteem for a long time; but when Charles observed that Paul sought Desiderius, he sent him to the island of Diomedes. Paul fled from there, and at the request of the wife and daughter of Desiderius, he wrote the entire history from the Emperor Julius to the time of Justinian I. Afterwards he went to the monastery of Cassino, where he spent the rest of his days in devout service to God. He also wrote about many good Christian matters.

Paul the Deacon (Paulus Diaconus, also known as Warnefridi or Casinensis) (c. 720–c. 800), the historian of the Lombards, belonged to a noble Lombard family and flourished in the 8th century. An ancestor named Leupichis entered Italy in the train of Alboin and received lands at or near Forum Iulii (Friuli). During an invasion the Avars swept off the five sons of this warrior in Illyria; but one, his namesake, returned to Italy and restored the ruined fortunes of his house. The grandson of the younger Leupichis was Warnefried, who by his wife Theolinda became the father of Paulus. Born between 720 and 725, Paulus received an excellent education, probably at the court of the Lombard king Ratchis in Pavia, and it is probable that he was secretary to the Lombard king Desiderius, the successor of Ratchis. It is certain that this king's daughter, Adelperga, was his pupil. After Adelperga had married Arichis, duke of Benevento, Paulus at her request wrote his continuation of Eutropius. It is possible that he took refuge at Benevento when Pavia was taken by Charlemagne in 774, but is much more likely that his residence there was anterior to this even by several years. Soon he entered a monastery on Lake Como, and before 782 he had become a monk of the great Benedictine house of Monte Cassino, where he made the acquaintance of Charlemagne. About 776 his brother Arichis had been carried as a prisoner to France, and when five years later the Frankish king visited Rome, Paulus successfully wrote to him on behalf of the captive. His literary attainments attracted the notice of Charlemagne, and Paulus became a potent factor in the Carolingian renaissance. In 787 he returned to Italy, where he died between 794 and 800.

The chief work of Paulus is his *Historia gentis Langobardorum*. This incomplete history in six books was written after 787 and deals with the story of the Lombards from 568 to the death of King Liutprand in 747. The story is told from the point of view of a Lombard patriot and is especially valuable for the relations between the Franks and the Lombards. Paulus wrote at the request of Angilram, bishop of Metz (d. 791) a history of the bishops of Metz to 766, the first work of its kind north of the Alps.

Usuard (Isuardus), a monk, and a native of Gaul, is also said to have flourished at this time for his very great knowledge in every field of study. At the command of Charles (Caroli) the Great he compiled all the dealings, works and histories of the saints in a beautifully written book called a martyrology; and he found that more than three hundred festivals come together every day. [Usuard (Isuardus) wrote his martyrology after a request from Charles the Bald (Charles the Bald; 823 – 877), not Charles the Great. He appears to have died sometime around the year 875].

Alcuin (Alcuinus), also a native of Gaul, was a preceptor and tutor of Charles (Caroli) the Great in the Greek and Latin tongues. He was highly learned, versed in all branches of philosophy, and a prince among teachers in the Holy Scriptures. For these reasons King Charles greatly respected him and held him in high esteem. He taught Charles some of the liberal arts. At the request of Boniface, archbishop of Mainz, he completely restored the prayers of the mass and other things pertaining to the divine service, which had been lost during the ravages of the Goths. And so, at his request, the said Charles transferred the university from Rome to Paris. And the university of Athens was also brought there. This Alcuin, by the grace of Charles, also presided over the Monastery of Saint Martin at Tours; for all the brethren there, having become addicted to sensual pleasures, had been ingloriously destroyed one night by an angel. As he was considered a highly learned theologian he also wrote books: *On the Trinity*, *The Mirror of Little Boys* (Little Things? Glosses?) with Questions, [The title of this work(s) is unknown to me. The Latin runs thus: cum qu(a)estionibus speculum parvulorum]. *On Ecclesiastical Dogma*, *On the Reason of the Soul*, and many other books pertaining to the Christian religion. [Alcuin, born in 725, the famous Anglo-Saxon monk, was one of the greatest scholars of his time, and the most trusted friend and counselor of Charlemagne. He took up his residence at Charlemagne's court in 741, and died in 804. He was the emperor's tutor during this period, and instigated many of that sovereign's most useful acts. History furnishes few more striking spectacles than that of the great Western Emperor, surrounded by the princes and princesses of his family and the learned personages of his brilliant court, all sitting as pupils at the feet of their Anglo-Saxon preceptor Alcuin, in the "school of the palace" at Aix-la-Chapelle (Aachen). The course of study that these academicians pursued embraced the trivium and quadrivium, or "the seven liberal arts," with special attention to grammar, psalmody, and the theory of music; and as Alcuin excelled in the exposition of the Scriptures, the mysteries of theology were not forgotten in his lectures. As early as 789, acting on Alcuin's advice, the emperor addressed a circular letter to the bishops, ordering them to establish elementary schools in their cathedral cities, for the free instruction of the children of freemen and the laboring classes. Each monastery was required to maintain a school for the higher branches of learning].

Folio CLXVII recto

Charles (Carolus), king of the Franks, who because of his deeds was later surnamed the Great, reigned for 46 years after the death of his father Pepin (Pipino). Pepin had reigned 15 years and left his kingdom in equal parts to Charles and Carloman; but as Carloman died soon afterwards, the Franks gave over the care of his share to Charles. This Charles (it is said), was born at Ingleheim, situated four miles from Mainz. Now when Pepin died, Charles made war against the Aquitanians; and he returned home victorious. After this the pope called upon Charles for support against Desiderius, the Lombard king; so Charles, with a large army, moved against Desiderius, who also armed with a great force and went forth to meet him; and they came together in battle. But the Lombards were defeated and took to flight. Desiderius, with a few of his soldiers, fled to Pavia, and Charles pursued him with his army. Finally, Desiderius and his

wife and children were made prisoners. And from the first, Italy re-established itself through the good works of Charles. When the war with the Lombards was ended, the pending war with the Saxons, which had been carried on for two years by his generals, compelled him to return home. Now the Saxons were a very great and warlike people. They honored false gods, and continually carried on hostilities with the Franks; and although the Saxons were often defeated, making treaties and giving hostages, nevertheless, until the advent of Charles, none of the Franks had won a complete victory nor subdued the Saxons in their infidelity. Charles armed a mighty force, and determined upon a day on which all the men on the Rhine were to assemble; and the Franks armed with great joy. And so the Saxon war was renewed, and there had never been a greater, longer, or severer war with the Saxons; for it is known that this war lasted 33 years. Finally the Saxons were so hard pressed that they gave themselves up to Charles, with everything in their power; and they abandoned their ways and all their false gods, and were compelled to accept the Christian faith. But as the people of Spain were at this time also held in severe subjection by the barbarians, Charles turned his mind to their relief; and he marched against the enemy. Before long a number of cities surrendered, while others were captured by force; and so nearly all of Spain came into the power of the Franks. In the meantime Tassilo (Taxilo), the Bavarian duke, roused his near neighbors against the Franks; but he afterward surrendered and gave hostages. And now as the kingdom of Charles and all the affairs of the Franks attained to great renown, and the kingdom became rich in possessions, Charles proceeded against the Hungarians, who had given aid and support to his enemies in war. And Charles never conducted a war in which more people were slain; for a great number of Hungarians, and among them the most noble, perished. And the Franks carried home with them a very large amount of gold and silver. [Charlemagne (Charles the Great; Carolus Magnus in Latin), king of the Franks and emperor, born April 2, 742, was the eldest son of Pepin III, called the Short, and grandson of Charles Martel. On Pepin's death in 768, Charles and his brother Carloman jointly succeeded to the throne; and on Carloman's death, three years later, Charles became sole king. At the request of Pope Adrian I, he crossed the Alps in 773, and overthrew the Lombard kingdom, confirming Ravenna to the papal see. In 771 and again in 775 he made war against the Saxons, securing the submission of their chieftains in 777. But the Saxons rose again in 782 and destroyed a Frankish army, which Charles avenged with fearful severity. In 788 Bavaria was absorbed in his dominions, and next the country of the Avars to the Raab. In 800 he marched into Italy to support Pope Leo III against the rebellious Romans, and on Christmas day of that year he was crowned by the pope in St. Peter's and saluted as the emperor of the Romans. The remaining years of his reign were spent in further consolidations of his vast empire, which extended from the Ebro to the Elbe. Bishoprics were founded in the Saxon country; many of the Slavs beyond the Elbe were subjugated. The emperor promoted education, agriculture, arts, manufactures and commerce. He built sumptuous palaces, particularly at Aix-la-Chapell (Aachen) and Ingelheim near Bingen, and many churches. He died January 28, 814].

Roland (Rolandus), a count Palatine and grandson of Charles, was a man of inestimable strength and greatness, for which he was renowned throughout the world. When Charles again led his forces into Gaul, he was surprised by the Vasconians [The Basques]. near the Pyrenees. And although many of the enemy were slain in this battle, yet Anselm (Anshelmus) and Eggihard (Egibardus), the highest officers in Charles's army, as well as this Roland (referring to the portrait opposite the text), were slain; although some say Roland died of thirst. [Roland, hero of the great French epic ('The Song or Lay of Roland'), was an historical character. Charlemagne invaded Spain in 778, and had captured Pamplona, but failed before Saragossa, when the news of a Saxon revolt recalled him to the banks of the Rhine. On his retreat to France through the defiles of the Pyrenees, part of his army was cut off from the main body by the Basques, and entirely destroyed. The incident is related in Einhard's ('Life of Charles'), where the names of the leaders are given. "In this battle were slain Eggihard praepositus ('chief' or 'general') of the royal table; Anselm, count of the palace; and Hruodland, prefect of the Breton march. . ." The scene of the disaster is fixed by tradition at Roncevaux on the road from Pamplona to St. Jean Pied de Port. There is evidence of a continuous tradition dating from the original event, and as Roncevaux lay on the route to Compostella, the many pilgrims who must have passed the site, from the middle of the 9th century onwards, may have helped to spread the story. In addition to France, it was in Italy that the Roland legend had some of its greatest legacy: Charlemagne and Roland appear in the (Canto XVIII) of Dante, and statues of Roland and Oliver appear on the doorway of the cathedral of Verona].

Tassilo (Taxilo), duke of Bavaria, at the instigation of his wife, at this time provoked his neighbors, and made an alliance with the Hungarians. His wife was the daughter of Desiderius, the Lombard king, and being dejected by her father's misfortune, she reminded Tassilo of it day and night, urging him to come to the relief of her father from sorrow and misery; for no one but Tassilo could restore him to freedom. With such pleadings she moved him to equip an army. But Charles soon came to Bavaria, and Tassilo was so frightened that he surrendered and gave Theon, his son, and other select youths as hostages. [Tassilo (Taxilo), duke of Bavaria, of the lineage of Agilulf, was born in 742 and became duke in 749. Eight years later he was compelled to acknowledge his uncle Pepin, the Frankish king, as his overlord. However, under Charlemagne he attempted to achieve independence, entering into a secret alliance with his brother-in-law, the Lombard Adalgis, and the Avars. But in 787 he was again compelled to submit. A year later he renewed the old alliance and was condemned to death, but pardoned and locked up in a monastery. He died in 794, the last of the Agilulfian line].

Adalgis (Aldegisius), son of Desiderius, who during the siege of Pavia fled to Greece, at this time, by the help of many Greeks, came into Italy with a great force to demand the return of his father's kingdom. But he was defeated by the Franks, imprisoned, and subjected to so many tortures that his misery ended in martyrdom. [Adalgis (also spelled Adelchis; Aldegisius in Latin) was the son of Desiderius and a prince of the Lombards in Italy. After his father was defeated by Charlemagne in Pavia in 774, Adalgis took refuge in Constantinople. He hoped to recapture Lombardy with the aid of Empress Irene, but when finally given a chance in 787, he was defeated by a coalition consisting of the Franks and the new prince of Benevento, Grimoald III, a vassal loyal to Charlemagne. Adalgis fled to Constantinople (contra the story of his being captured in the), where he died in 788].

Leo, the third pope of that name, whose father was Arrupius, was elected pope. He was a highly learned man, and so reared and instructed in ecclesiastical and spiritual training, that he was worthy of elevation above all others. He was a virtuous, wholesome, well disciplined, eloquent man, and such a lover of the learned that by means of compensatory inducements he attracted them to himself from many places, and found great pleasure in their instruction and company. He showed great zeal in teaching, preaching, visiting the sick, and in giving alms. After he had admonished two priests for their misconduct, they decided upon revenge, and in the course of a litany and procession he was stopped, made a prisoner, deprived of his papal ornaments, his tongue and his sight, and was placed in custody in the monastery of Saint Erasmus. But his speech and sight (as Bibliothecarius testifies) were restored to him by divine grace. Through the assistance of a faithful chamberlain he was led to the Basilica of the Blessed Peter, and Winegis (Vinisigius), the duke of Spoleto, was appealed to for help. Leo stayed there only a few days, proceeding to King Charles (Carolum) in Saxony; but upon the latter's orders he returned to Rome. The Roman clergy and the people came some distance to meet him. Later Charles also came to Rome, being received by the pope and the people with great glory, honor, and joy. Soon afterwards the king called the clergy and the people to the Basilica of the Blessed Peter. There the pope, placing the Gospel of Christ on a lectern, swore on it that he was innocent of all that of which he stood accused. This occurred on the Ides of December in the Year of Salvation eight hundred. On the day of the birth of our Lord (i.e. Christmas day), following, Leo crowned Charles as Roman emperor, and anointed his son Pepin as king of Italy. Finally this Leo built from the ground up a large hospital, which the Greeks call xenodochion, near Saint Peter's. He died in the twenty-first year of his pontificate. [Leo III, whose pontificate (795-816) covered the last 18 years of the reign of Charlemagne, was a native of Rome, and succeeded Adrian I. His first act was to send to Charles as patrician the standard of Rome along with the keys of the sepulcher of St. Peter and of the city, and other presents, with a request that he send an ambassador to Rome to receive the oath of allegiance. Thus Charlemagne was put in full possession of the city; and the pope having renounced subjection to the Greek emperors, their sovereignty over Rome ended. In 799, while riding in a procession, Leo was attacked at the instigation of the nephews of Adrian I with the idea of depriving him of his eyes and tongue in order to disqualify him for the papal office; but this barbarous intention was not executed. Leo sought the help of the Frankish duke of Spoleto. Having vainly requested the presence of Charles in Rome, Leo crossed the Alps to meet the king at Paderborn. He was received with ceremony and respect, but Charles appointed both pope and his accusers to appear before him at Rome. Charles appeared at Rome the following year and acquitted the pope, who was, however, required to clear himself by the oath of compurgation. The coronation of Charles took place two days later, on Christmas day, 800; and Leo also anointed his son. After Charles's death Leo's enemies renewed their attacks, and serious charges were pending against him when he died in 816]. A comet appeared in the year in which the said Pope Leo died; and which, according to some, was an omen of this calamity. And he was buried in the Basilica of Peter on the day before the Ides of June. After his death the seat was then vacant for ten days.

Year of the World 6013 | Year of Christ 814

Stephen the Fourth, a Roman whose father was Julius, in the third month of his pontificate journeyed to Emperor Louis (Ludovicum) in Gaul. He respectfully sent forth Theodolphus, the local bishop, together with the clergy, to meet him, and also personally received him with great honor and respect. This Stephen was born of noble parents, and possessed such scriptural wisdom and wholesome disposition that he was piously regarded by all. And, as they say, he anointed and crowned said Louis. After various dealings between them, involving the peace of Italy, Leo returned to Rome, bringing with him a very costly cross of great value, which Louis presented to Saint Peter's at his own expense. And this very holy pope died in the seventh month of his pontificate, and was buried in the Basilica of Peter. The seat, by his death, was then vacant eleven days. [Stephen IV, pope from June 816 to January 817, succeeded Leo III. He was consecrated immediately, and promptly ordered the Roman people to swear fidelity to Louis the Pious, to whom he paid a personal visit at Rheims. There he crowned the king and queen, but not until he had received homage from the emperor, who recognized him as his spiritual superior. Stephen died the year after his return to Rome].

Paschal (Pascalis), the first pope of this name, a Roman whose father was Bonofus, was elected pope without the sanction of the emperor. As soon as he received the pontificate, he sent his emissaries to Emperor Louis to inquire whether he was obliged to accept the pontificate at the hands of the clergy and the people who had elected him; but Louis was satisfied with the proceedings, and said that the decision of the clergy and the people was to be observed; but that in future they were to be careful not to offend his majesty. Pope Stephen, while he still lived, placed this man (i.e. Paschal), on account of his virtue and learning, in charge of the monastery of Saint Stephen the Martyr in the Vatican; and he erected several churches and repaired others, and translated a number of holy bodies to worthy places. He died in the seventh year, third month and seventeenth day of his pontificate, and was buried in the Basilica of Peter. The seat then was vacant for four days. [Paschal I, native of Rome, was raised to the pontificate in 817 by acclamation of the clergy, and consecrated without imperial sanction. The new pontiff laid the blame for this hasty procedure on the clergy and people of Rome; and although Louis the Pious accepted the excuse, he gave warning that in the future his sovereign rights must not be so abused. Paschal's relations with the imperial house were never very cordial, and he failed to win over the Roman nobles. He died in 824, and was succeeded by Eugenius II].

Folio CLXVIII recto

Charles (Carolus) was surnamed the Great because of his distinguished services, his great faith, and his liberality toward all Christians. After he had added to his paternal kingdom, not only Gaul, on the Rhine and on the sea; and Germany, on the Danube and the river Saale; also Aquitaine, [Aquitaine was a Roman province in southwestern Gaul; later a French duchy united with England in 1154; conquered by the French in 1451]. Vasconia, [Vasconia, the country of the Vascones, in the northeastern part of Hispania Terraconensis, between the Iberus and the Pyrenees, and stretching as far as the north coast in the present Navarre and Guipuscoa. Their name is preserved in the modern one of the Basques, although the people do not call themselves by that appellation, but Euscaldunac, their country Euscalaria, and their language Euscara. They went into battle bareheaded, and passed among the Romans for skillful

soothsayers. Their principal town is Pompelo (Pamplona)]. and nearly all of Spain; and had engaged the Lombards in Italy and by might and force added them to his kingdom; but also Saxony, which is no small part of the German nation, and both Pannoniae, [Pannonia was one of the most important provinces of the Roman Empire, on the south and west of the Danube, which forms its boundary on the north and east; to the south lie Illyricum and Moesia; while in the west it was separated from Noricum by Mount Cetius, and from Italy by the Julian Alps. The country extended along the Danube from Vindobona (Vienna) to Singidunum, and accordingly comprised the eastern portions of Austria, Carinthia, Carniola, the portion of Hungary between the Danube and the Save, Slavonia, and portions of Croatia and Bosnia. The Romans divided it into Pannonia Superior and Inferior, and Upper and Lower Pannonia, and in consequence of this division the whole country is sometimes called by the plural name Pannoniae]. and beyond the Danube, Dacia [Dacia, between the lower Danube and the Carpathian mountains was the country of the Daci or Getae, a Thracian people]. and Istria, [Istria, a peninsula in the Adriatic, running out from the coast of Liburnia, between Trieste and the Gulf of Quarnero]. and the entire Liburnian kingdom; [Liburnia, a district in Illyricum, occupied by the Liburni. Driven out from the countries between Pannonia and Venetia by the Gallic invasion, they were compressed within the district from the Titius to the Arsia, which assumed the name of Liburnia. It was afterward incorporated into the province of Dalmatia and made a Roman colony]. also all the barbarian people living in Germany between the Danube, the sea, and the Rhine—partly by force of arms and in part by kindness—so with these possessions and distinguished deeds he attained to this name and renown through force of his arms, not only in Gaul, but throughout the world. In the Year of Salvation eight hundred and one, being the fifth year of Pope Leo, (after Constantine the Great left Rome and went East to Constantinople, and the Roman Empire in the West had been dormant for two hundred thirty years after Augustulus), this Charles, through his virtue and power, brought the empire back to the West; and he received the name and office of emperor with the consent of the Roman people, and to their great joy; and as such emperor he reigned for fourteen years. In commemoration of this imperial honor he restored to its former state the city of Florence, the greater part of which had been destroyed by the Goths; and he brought back into the city all the nobles who had been dispersed among the neighboring towns, castles and marches; and he encompassed it with new walls, and adorned it with churches. Charles was erect in body, had a broad chest and shoulders, large bright eyes, slightly elevated nose, well-formed fine mouth, and a clear voice. He was dignified and courageous in bearing, manner and action. He had a long beard, healthy complexion and, according to Gallic custom, was devoted to the chase, which he believed conducive to health. It is said that he also derived much satisfaction and pleasure from the bath and from natural warm springs. He built a church to the Holy Virgin Mary at great cost and expense in the city of Aix-la-Chapelle (Aquisgrani), the capital of the empire, where he maintained his royal seat; and to this church he gave the handkerchief and shift of the most blessed Mary. In addition to his royal virtues he was well spoken, versatile, and learned in the fine arts. He had many beautiful children by many wives, especially by his wife Hildegard, namely, Charles (Carolus), Pepin (Pipinum), Louis (Ludovicum), and a number of daughters. The sons he placed under the tutelage of highly learned men for instruction in letters and in wisdom; but in order that the daughters might not become indifferent through idleness, he accustomed them to good works. When he became burdened with years, and his son Pepin, the king of Italy, had passed away at Milan, he made provision that his son Louis should be king of Aquitaine and successor to the Empire, while his grandson Bernhard should be king of Italy and obedient to Louis in all things; and he confirmed to his successors not only the kingdom of the Franks, but also the title or emperor. He left Aix-la-Chapelle to participate in the chase, but returned with a fever, and a pain in his side. And he died in the seventy-second year of his age and the forty-seventh year of his reign, in the eight hundred and fifteenth year of Christian salvation on the fifth day of the Kalends of February. His body was buried with a solemn funeral in the Basilica at Aix-la-Chapelle with (his sepulcher) bearing the following epigram: The Body of Charles the Great, a Most Christian Emperor of the Romans, Lies Buried under this Sepulcher. [The inscription is not in the German edition of the chronicle]. Three years before his death he made a will, dividing his estate into three parts, two of which he bequeathed to the principal bishops for the use of the churches and the benefit of the poor, while the third part he gave to his children and grandchildren according to their respective shares. Among his treasures were three silver tables, and a very large golden one. On one was engraved the city of Constantinople, and this he sent to St. Peter's Church in Rome. On another was engraved the city of Rome, and this he gave to the church at Ravenna. The third one contained a description of all the country round about. This third silver table, as well as the golden one, he left to his sons. [See Folio CLXVII *recto*, and note].

At this time a Jew in Syria, to the grief of the Christians, pierced an image of Christ with a lance; and soon blood flowed from it continuously. The Jew becoming frightened, held a vessel under the wound, and collected the blood. By this many people were cured, and more Jews were converted to the Christian faith. The same blood was later brought to Mantua, where it was held in great veneration because of the miracles which occurred in its presence. When Charles (Carolus) the emperor heard of this, he wrote to Pope Leo to apprise him of these things. Upon learning of this the pope went to Mantua, and after preserving the blood, he went to Charles and advised him of the truth of this miracle.

Folio CLXVIII verso

Year of the World 6023 | Year of Christ 824

Eugenius, the second pope of that name, a Roman whose father was Bohemund (Boemundo), succeeded Paschal (Pascali). At this time occurred the eighth schism, between this Eugenius and one named Zinzinnus (Zinzinum); but Eugenius was worthy and honorable, and a man of distinction. And by reason of his amiability and eloquence he was given the preference. He was so industrious in the harvesting of the crops, that at no time was grain marketed in Rome at a lower price. And he protected the widows and orphans, and therefore he was deservedly called the father of the poor by many persons. After having officiated for four years he died, and was mourned by all. Some write that his enemies deprived him of his eyesight, and that thus he was crowned with martyrdom. His body was buried with every devotion in the Basilica of Peter, prince of the Apostles. [Eugenius (sometimes called Eugene in English) II, a native of Rome, succeeded Pope Paschal I in 824. He was the candidate of the nobles, while the clerical faction brought forth a competitor. But the monk Wala, representative of the emperor Lothair, succeeded in securing the election of Eugenius. Lothair, however, took advantage of this

opportunity to redress many abuses in the papal administration, to vest the election of the pope in the nobles, and to confirm the statute that no pope should be consecrated until his election had been approved by the emperor. A council, which assembled at Rome, passed enactments for the restoration of church discipline, took measures for the foundation of schools and chapters, and decided against priests wearing secular dress or engaging in secular occupations. Eugenius died in 827, and was succeeded by Valentine].

Pope Valentine (Valentinus), a Roman whose father was Leontius, was a man who from his tender years until a mature age learned from Paschal and Eugenius, very holy men, knowledge, reason, and how to lead a good and holy life. He was not inclined to gaming, quarreling and wanton pleasures, which youths indulge in, but took the teachings and regulations of a worthy life from the writings of the ancients and the examples of the holy popes. And having thus led a holy, virtuous, good and kind life, he was elevated to the pontificate, of which he was well worthy. But he died on the fortieth day of his pontificate, possibly through the fault of his contemporaries, and was buried in the Basilica of Peter. When he was alive scarcely could Roman freedom or the Christian religion be weakened.

Valentinus, successor of Pope Eugenius II, a Roman by birth, held the pontificate, in 827, for only 40 days. He was first made a deacon by Paschal I. Nothing further is known of his history. He was succeeded by Gregory IV.

The last sentence is not in the German edition of the chronicle.

Year of the World 6033 | Year of Christ 834

Pope Gregory (Gregorius) the Fourth, a Roman whose father was John (Ioanne), and a priest of the parish church of Saint Mark, of noble birth, renowned piety, distinguished scriptural wisdom and learning, and possessed of eloquence, was a man of such discretion that upon his election as pope by the Roman clergy and the people he was not willing to obtain this office until the ambassadors of Emperor Louis (Ludovici), who were to carefully discuss and confirm the election, arrived. And Emperor Louis did not send them on account of pride, but to serve the interests of the empire. At his behest Gregory instituted the feast of All Saints, to be celebrated on the Kalends of November, and the Gauls and the Germans were the first to observe it. After many good deeds Gregory died in the 16th year of his pontificate, and was buried in the Basilica of Peter. After his death the seat was vacant for 15 days. [Gregory IV, pope from 827 to 844, is chiefly associated with the quarrels between Lothair and Louis the Pious. The institution of the feast of All Saints is usually attributed to him. He died January 25, 844].

Pepin (Pipinus), Emperor Charles's (Caroli) eldest son, reigned as king of Italy for 13 years. He was a man of high renown, and not unlike his father in a number of ways. His father sent him against the Hungarians, whom he subdued by force of arms; also the Beneventans who were oppressing the adjoining papal lands; and against the Venetians. He also attacked Heraclaea and Aquilaea, on which account many of the nobility went to Venice. And when he had accomplished these things and concluded many other wars, he went to Milan and there ended his life in renown and peace. [Pepin, king of Italy, second son of Charlemagne, by Hildegard, was born in 777 and died in 810. He was baptized and crowned king of Rome by Pope Adrian in 781. He carried on several wars with the Avars. In 797, together with the Bavarians and Lombards, he devastated the land of the Slavs, and in 799 marched with his father against the Saxons. In the division of the empire of Charlemagne in 806, he received Bavaria and Italy. He drove off the Moors and Corsicans, Captured Venice in 810, and subjugated the Dukes Wilheran and Beatus. His son Bernard (who died in 818) was made king of Italy by Charles the Great, his grandfather].

Bernard (Bernardus), grandson of Charles (Caroli) the Great, was declared king of Italy by the emperor, after Pepin (Pipinum); and he reigned 9 years. Although the emperor Charlemagne had commanded him to obey his son and successor (Louis) in all things, yet after Charlemagne's death, Bernhard refused, being influenced by a number of Italian bishops and quarrelsome citizens. He took up arms and a number of cities were compelled to submit and the people to take an oath. When knowledge of this came to the emperor, he adjudged Bernhard guilty of lese majesty [The phrase 'lese majesty' translates the Latin *l(a)esa maiestatis crimine* of the . Best known by its French spelling, *lèse majesté*, the phrase in any language translates as '(crime of) injury to the Majesty'. It is the crime of violating majesty, an offense against the dignity of a reigning sovereign or against a state], and declared him an enemy. And the emperor, together with an army collected from Gaul, Germany and Bavaria, marched into Italy. Those of the nobility who were to blame were strangled, Bernhard was beheaded, and the bishops were deposed and sent into monasteries. [Bernhard, king of Italy, (illegitimate) son of Pepin and grandson of Charlemagne, was appointed king by the latter, and crowned in 813. When Louis the Pious, in 817, decided to divide the empire among his sons, and to appoint his son Lothair as his successor, Bernard felt himself aggrieved, and took to arms. On the pretence of a settlement he was enticed to Chalon on the Saons, and in 818 was blinded. He died on the following April 17th. Louis the Pious rued this gruesome deed, and in 822 did public penance in church for it].

Folio CLXIX *recto*

Louis (Ludovicus), the first of that name, surnamed the Pious, received the empire in the Year of Salvation 815, after the death of his father, Charles (Carolus) the Great; and with his son Lothair (Lothario) he reigned 25 years. In the winter, while in Aquitaine, Louis received notice of his father's death; at once he returned to Aix-la-Chapelle (Aquisgranum), and there he first heard the messengers who had journeyed after his father. Afterwards he transacted business with an assembly of the country, concerning matters affecting the Empire and the kingdom of France. Emperor Leo's ambassadors from Constantinople were also there at that time, and the treaties were renewed. Said Louis, together with King Bernard, undertook a military expedition against the people of Danorum; but as the seas were

too frozen in the depth of winter, the emperor and the king were so delayed in their undertaking that when they had covered half the distance to Paderborn, in Saxony, they encamped the army for the winter. There the emperor received news that the most distinguished persons in Rome had sworn to assassinate Pope Leo; at once the emperor sent the king to Italy with the command to prevent diminution of the kingdom or secessions from it. When King Bernard arrived in Italy he became very ill, and he silenced affairs at Rome through Gerardus, the count. Afterwards Pope Stephen the Fourth went to France, and crowned Louis as emperor. Now when he came into the sovereignty, Louis conducted serious wars against the Vasconians and the Britons or English, and also against the Saracens, and he reduced these people to obedience, subordination and peace. With an armed force he also restored to his paternal kingdom, Harold (Heroldum), who had been driven out of Dacia. After many such well managed campaigns, this King Louis held a diet at Aix; and after making peace in ecclesiastical affairs, he declared his first-born son Lothair an associate sovereign, while he appointed Pepin, the second son, to Aquitaine, and designated Louis, the third son, king of Bavaria. In the course of these events Bernard, the king of Italy, at the instigation of certain Italian lords, became antagonistic to the emperor; but he was punished and beheaded as stated previously. Afterwards the king was informed that the Britons were in revolt; but when he had armed to silence them, and had arrived there, he found all things at peace. In the meantime his wife, Irmengard (Ermelgardam), who had born him three sons, died. Afterwards he appointed his son Lothair king of Italy in lieu of the deceased King Bernard. He was called to Rome by Pope Paschal (Pascali) and the Roman people, and was there first anointed and crowned as king by the pope, and after that acclaimed emperor. This Louis, a mild man, so conducting himself toward the papal see that the four popes who succeeded one another over a period of twenty-seven years, during the term of his sovereignty, were never without his support and assistance. This Louis was afterwards imprisoned by his son Lothair; but he was later released and restored to his throne. At last died the following: Firstly, the Greek emperor Michael; shortly afterwards Pope Gregory; and the emperor (Louis) followed in less than a month. He himself was buried in the Basilica of the Blessed Arnulf (Arnolphi).

Louis I, surnamed the Pious, Roman Emperor, a third son of Charlemagne and his wife Hildegard, was born at Chasseneuil in central France, and was crowned king of Aquitaine in 781. His tastes were ecclesiastical rather than military, and his government was conducted mainly by counselors. After the deaths of his two elder brothers, Louis, at his father's command, crowned himself co-emperor at Aix-la-Chapelle on September 11, 813, and became sole ruler the following January. He earned the surname of the Pious by banishing his sisters and others of immoral life from court, by attempting to reform and purify monastic life, and by showing great liberality to the church. In 816 he was crowned emperor at Rheims, and the following year at Aix. He arranged a division of his empire among his sons, which was followed by a revolt by his nephew Bernard, king of Italy; but the rising was suppressed and Bernhard slain. In 819 he married Judith, daughter of Wolf I, count of Bavaria. She bore him a son, Charles the Bald. A district was now carved out for Charles, but discontent over the arrangement resulted in a rebellion in the following year, provoked by Judith's intrigues. Lothair and his brother Pepin joined the rebels, Judith was sent to a convent, Louis was deposed, and Lothair became the real ruler of the empire, for a brief period, when his father was again restored to power.

Further trouble between Pepin and his father led to the nominal transfer of Aquitaine from Pepin to his brother Charles in 831. The emperor's plans for a division of his dominions led to a revolt of his three sons. He met them in June 833, near Kolmar, but owing to the influence of Pope Gregory IV he found himself deserted by his supporters; and the treachery and falsehood which marked the proceedings gave to the place the name Lügenfeld, or "field of lies." Judith was again banished, Louis was sent to a monastery, and the government of the empire was assumed by his son. But when the younger Louis had failed to induce Lothair to treat the emperor in a more becoming fashion, he and Louis took up arms in behalf of their father. As a result, Louis the Good was again restored to power in 834, Judith returned, and the kingdoms of Louis and Pepin were enlarged. The struggle with Lothair continued until fall, when he submitted to the emperor, and was confined to Italy. Louis the Pious was publicly restored to full power. In December 838 Pepin died, and the empire, except Bavaria which was the kingdom of Louis, was now divided between Lothair, reconciled to this father, and Charles. The emperor was returning from the suppression of a revolt on the part of his son Louis, when he died June 20, 840 on an island in the Rhine near Ingelheim.

The Mauri, a people thus called, at this time came to Sicily in ships and devastated everything. In consequence of which the Venetians also sailed there; and when the unbelievers saw their sails from afar, they returned to Africa. [Mauretania, most western of the principal division of North Africa, lay between the Atlantic on the west, the Mediterranean on the north, Numidia on the east, and Gaetulia on the south; but the districts embraced under the name Mauretania and Numidia were of very different extent at different periods. One of the chief tribes occupying this territory were the Mauri, who possessed a great breadth of fertile country between the Atlas mountains and the coasts, and seemed to have applied themselves to the settled pursuits of agriculture. From 429 to 534 Mauretania was in the hands of the Vandals, and in 650 and the following years it was conquered by the Arabs. Its ancient inhabitants still exist as powerful tribes in Morocco and Algiers under the names of Berbers, Schillus, etc]. The body of Saint Mark, the Evangelist was brought to Venice from Alexandria by certain merchants through a cunning deceit; for the priests, at the request of the merchants, placed the little casket containing the remains in a basket at a designated place. And the merchants covered the casket with vegetables and pork and carried it through the market. When the toll-gatherers sought to collect duty from it as merchandise, and found pork under the vegetables—having a horror of such meat, they searched no further; and so the body was placed on board a ship and brought to Venice. [According to legend, at the command of the Apostle Peter, Mark, whom he converted, went to preach the gospel in Egypt and founded the church of Alexandria. His miracles aroused the anger of the pagans, who reviled him as a magician. They seized him during the feasts of their god Serapis and dragged him along the streets and highways and over stony and rocky places until he perished. The Christians of Alexandria buried his mangled remains, and his sepulcher was regarded with the great reverence for several centuries. About 815, some Venetian merchants carried off the supposed relics to Venice, where the famous Basilica of St. Mark, perhaps the greatest Christian church in a country full of such lovely edifices, was built over them, St. Mark becoming the city's patron saint].

Rabanus, a monk and German abbot at Fulda, later archbishop of Mainz, and a very famous and distinguished theologian and poet, at

this time through the greatness of his intelligence wrote many excellent books, especially that miraculous work *On the Praises of the Holy Cross*. [One of Rabanus Maurus' most popular works was a collection of poems centered around the cross, called *De laudibus sanctae crucis* ('On the Praises of the Holy Cross'), a set of learned, complexly arranged poems that present the cross (and often a monk kneeling before it) in word and image, and sometimes also in numbers]. This same man also commented on *Chronicles* and *Maccabees*, and wrote quite elegant sermons for very powerful people in celebration of all the saints. And he sat (in office as archbishop of Mainz) for 10 years (starting) in the Year of Salvation 846. [Rabanus (also spelled Hrabanus) Maurus, born at Mainz c. 776, was reared in the Benedictine monastery at Fulda. After considerable study he became a distinguished scholar and abbot of the monastery. In 847 he was elevated to archbishop of Mainz. His monastery school became the most celebrated in Germany, and he was surnamed *Praeceptor Germaniae* ('Teacher of Germany'). He died February 4, 856].

Strabo, also a monk from Gaul, was a very eminent Gaul and a most diligent commentator. He was a disciple of the previously mentioned Rabanus, and was a teacher of no less importance during this time than his master. He commented very beautifully on the books of the Bible, and he wrote about the duties of the Church to the emperor Louis (*Ludovicum*), as well as many other things.

Folio CLXIX verso

Year of the World 6043 | Year of Christ 844

Sergius, the second pope of that name, a Roman whose father was Sergius from the fourth region [The 'fourth region' is the shortened name of the fourth region of Augustus, a neighborhood or quarter of Rome also named *Sacra Via* from the historical street which formed its southwestern boundary], was elected pope to succeed Gregory, and until then he had been called Pig's Snout; but because of the offensive significance of his name, he was compelled to adopt another—Sergius. From this originated the custom of the Roman bishops (although all did not follow it) of changing their names when entering upon the pontificate. During the pontificates of his predecessors, Leo the Third, Stephen the Fourth, Eugenius the Second, and Gregory the Fourth, Sergius so demeaned himself in the practice of good morals and learning, that upon the death of Gregory he alone was considered worthy of the office. After entering upon his pontificate he directed his attention to the adornment of the houses of God. He restored the Basilica of Saints Sylvester and Martin that had collapsed on account of its age, and placed many holy relics in it. In the vicinity of these churches he also built a monastery in honor of Peter and Paul for perpetual service of God. The Romans, who through his intercession were relieved of their fears of tyrannical cruelty, loved this pious pope as a true vicar of Christ, and as the sole father of their country. At last, with ecclesiastical matters well and properly managed, he died in the third year of his pontificate, and was buried in the Basilica of Peter. After his death the Roman seat was vacant for two months and 15 days. [Sergius II, a Roman, succeeded Gregory IV in 844, and was consecrated without the emperor's confirmation. Lothair, resenting this insult, sent his son Louis, king of Italy, to Rome. After exacting a promise of more regularity in the future, he confirmed the election, and the pope, in turn, crowned Louis as king of the Lombards. At this time the Saracens, who had established themselves in Sicily and Calabria, penetrated as far as Rome and plundered St. Peter's. Martinus Polonius affirmed that the pope changes his name, as stated in the text, and that this gave rise to the custom of setting aside the family name on elevation to the papacy].

Pope Leo the Fourth, a Roman whose father was Rudolf (Rodulfo), was elected pope, in the Year of the Incarnation eight hundred forty with the unanimous consent and good will of all the people; and deservedly so, for throughout life he was blameless in his service of God, renowned for his kindness, magnanimity, grace, generosity and spiritual learning. Some say that God, pursuant to the prayers of this pious man, caused the Saracens to be shipwrecked and drowned while homeward bound with Christian plunder; and he silenced them. His piety was such that his prayers exorcised a venomous serpent, the basilisk, [A basilisk (Greek for 'little king') is a mythological creature whose breath and look were considered fatal. It was shaped like a reptile and, as its name implies, reputed to be king of serpents. According to Pliny the Elder (8.33) the basilisk is a small snake native to North Africa that is not more than 12 inches in length with a bright white marking on its head resembling a diadem. In addition to killing any creature that looks into its eyes, it can destroy bushes not only by its touch but by its breath, as well as scorch grass and burst rocks]. out of the vaults of Saint Lucia the Virgin into a cave. This serpent by its breath and poison had destroyed many people. By the sign of the cross he also extinguished a dangerous fire in Rome. He restored many old ruined buildings there, and added fifteen towers. He also discovered the bodies of the Four Crowned Martyrs. [Probably the Four Martyrs of Gerona, adapted from the Acts of the "Quatuor Coronati," whose story, according to Baring-Gould (June 8) is devoid of foundation in truth]. The Saracens, having attacked the Romans and Neapolitans with a large fleet, the pope took up arms against them, and proceeded as far as Ostia; and in tears he appealed to God and made the sign of the cross over his forces; and in consequence the enemy was defeated and routed. At last he, who was exceedingly well-deserving of the name of a Christian concerning both the Church of God and the city of Rome, died in the eighth year, third month, and 6th day of his pontificate on the 16th day of the Kalends of August, and was buried in the Basilica of Peter. The seat was then vacant for two months and fifteen days. [Leo IV, pope from 847 to 855, was a Roman by birth, succeeding Sergius II. His pontificate was distinguished chiefly by his efforts to repair the damage done by the Saracens. He built and fortified the suburb on the right bank of the Tiber, still known as *Civitas Leonina*. A conflagration that he is said to have extinguished by his prayers is the subject of Raphael's great work in the of the Vatican. Leo held three synods].

John (Ioannes) of England (and, as they say) born in Mainz (Mogunciaco), secured the pontificate through evil arts; for although she was a woman, she traveled in the guise and manner of a man. In early youth she went to Athens with her lover, a learned man. There she became so highly educated in the Scriptures that when she came to Rome there were but few equal to her in the Holy Scriptures. In the guise of a man, having concealed her sex, she acquired such favor and credence by her lectures and subtle disputations, that upon the death of Leo she was elected pope in his stead (as Martin states) by common consent. But afterwards she became pregnant by one of her

attendants; and having carried it in her womb for sometime, and having one day decided to go to the Lateran Basilica, she was taken in labor on the way, between the Colossus of Nero (i.e. the Colosseum) and Saint Clements; and there she gave birth, and died on the spot. Some say that when a pope desires to go to the Lateran Basilica, and reaches the vicinity where this happened, he avoids the same highway in detestation of the memory of such event. And secondly, when a pope has been newly elected, he is placed upon Peter's perforated chair; and in order to avoid a repetition of such an error in the future, the youngest deacon touches his genitalia through this perforated chair.

John VII (Pope Joan), by some regarded as a fact, by others as a fiction, has been the subject of much dispute. If fact, then she succeeded Leo IV in 853; held the pontificate for two years, one month and four days, and was succeeded by Benedict III. She is now omitted from the list of the popes, the pontificate of her predecessor, Leo IV, being reckoned from 847 to 855, and that of her successor Benedict III from 855 to 858. The authority invoked by Schedel, the chronicler, Martin of Troppau, also called Martinus Polonius, or Martin the Pole, was a devout Roman Catholic historian. Just before his death, about 1278, he completed his huge *Chronicon pontificum et imperatorum* ('History of the Popes and Emperors'). Martin was born at Troppau in Silesia. In youth he entered the order of St. Dominic at Prague, and later proceeded to Rome, where Guy Fucoldi, surnamed the Fat—a Languedocian warrior and lawyer before he turned priest—held the pontificate as Clement IV. Clement soon named Martin his papal chaplain and confessor; and it was at the pontiff's request that Martin commenced his great history. While engaged in this work Martin saw five more popes elevated in six years. After completing his book, the then pope appointed Martin Archbishop of Gnesen; but he died while on his journey to Poland to take up his new office. In his history, after speaking of the conclusion of the pontificate of Leo IV in 853, he states:

After the aforesaid Leo, John, an Englishman by descent, who came from Mainz, held the see two years, five months and four days. And the pontificate was vacant one month. He died at Rome. He, it is asserted, was a woman. And having been in youth taken by her lover to Athens in man's clothes, she made such progress in various sciences that there was nobody equal to her. So that afterwards lecturing on the Trivium, at Rome, she had great masters for her disciples and hearers. And for as much as she was in great esteem in the city, both for her life and her learning, she was unanimously elected pope.

But while pope she became pregnant by the person with whom she was intimate. But not knowing the time of her delivery, while going from St. Peter's to the Lateran, being taken in labor, she brought forth a child between the Coliseum and St. Clement's church. And afterwards dying she was, it was said, buried in that place. And because the Lord Pope always turns aside from that way, there are some who are fully persuaded that it is done in detestation of the fact. Nor is she put in the catalogue of the popes, as well on account of her female sex, as on account of the foul nature of the transaction.

The story of a female pope was current in Christendom for several centuries, fully attested by writers of the Catholic faith, and was not a Lutheran slander, as some have supposed. Martin of Troppau is not the only witness. Ranulph Higdon, an English Benedictine chronicler from the monastery of Werberg in Chester, whose life reached from the end of the 13th century to about 1363, included the account of Joan's tenure in his celebrated *Polychronicon*, a universal history from the beginning of the world to the death of Edward III, in 1377. He credits Martin of Troppau as his source. Both books were regarded as standard histories during the 15th century. Some historians also mention a marble statue of the woman pope, erected on the narrow street between the Coliseum and St. Clement's Church, at the point where she died – a statue showing her with her young baby in arms.

In recent years there has been much controversy as to whether Pope Joan was a fact or a myth, brought on no doubt by the fact that the Catholic Church has thought it was to suppress all matters that scandalize it. The *Encyclopaedia Britannica*, 14th Ed, refers to Joan as a "mythical pope (fl. 855), between Leo IV (847-855) and Benedict III (855-858)." Authorities are cited which are said to explode the tale, but they do not, as Clement Wood has shown in Part I of his book "The Woman Who was Pope," published in 1931. In addition to citations already referred to, he quotes from other authorities, and also analyzes the evidence as to:

- The marble statue of the woman and child;
- The inscription on it;
- The street avoided in the papal processions;
- The perforated chair.

He establishes that the statue did exist and that it was of the female pope; that the inscription "P. P. P. P. P." which the ancient chronicler Jean de Mailly said stood for Peter pater partum papissae prodito partum establishes that the woman pope had born her child here. So too, there is no question that the narrow street existed and that church processions did formerly pass that way, but avoid it now. No other reason for the change has ever been assigned. The story of Joan fits in perfectly.

Now as to the pierced chair. The authorized Catholic Encyclopedia disingenuously refers to it thus:

Further, on the occasion of his formal inauguration, in front of the Lateran Basilica, the newly elected pope always seated himself on a marble chair. The seat was a marble bath-stool, of which there were many in Rome; it was merely made use of by the pope to rest himself. But the imagination of the vulgar took this to signify that the sex of the pope was thereby tested, in order to prevent any further instance of a woman attaining to the chair of St. Peter.

However, according to authorities much nearer to this custom, this chair did exist and was used to test the sex of persons about to be

elevated to the papacy. In the Latin texts it is variously referred to as *sella stercoraria*, *sella perforata*, and *exploratoria*. The examination was made by one of the youngest deacons present, who, if the result was favorable, made the fact known by the exclamation, *Habet!* ('He has (testicles)!'). Apparently, this test is no longer made.

Needless to say, the jury is still out on this one, though the preponderance of most contemporary scholarly opinion is that there never was a Pope Joan.

Theodolphus, bishop of Orleans, distinguished by birth and celebrated for his art and learning, was held in great esteem in the above mentioned times. He was falsely accused to Emperor Louis (Ludovicum), and imprisoned. While in prison he wrote many excellent poems, particularly the hymn of praise, Glory, praise, and honor to you, Christ, the redeemer, which is sung on Palm Sundays before the doors of the churches. Now when the emperor on Palm Sunday heard this song, and was informed that it was written by this bishop, he relented; and he caused the bishop to be released, sent for him, and reinstated him in his bishopric. [Theodulf, bishop of Orleans, was born about the middle of the eighth century, of a noble family of Gothic extraction, probably in Spain. He was abbot of Fleury and Saint Aignan, and in 781 became bishop of Orleans. He supported Charlemagne's principles of government and educational reforms. He established schools, and was a member of the learned circle that graced the Carolingian court. In 798 he was appointed *missus dominicus* ('envoy of the lord/ruler') and two years later performed such great services for Leo III as judge in the cause between the pope and his enemies, that he returned from Rome with the pallium. After the death of Alcuin he became the king's principal theological adviser. At Charlemagne's request he made a collection of the opinions of the fathers on the disputed question of the procession of the Holy Spirit. After the death of Charlemagne, he was accused, perhaps unjustly, of having taken part in the conspiracy of Bernard of Italy, and in 818 was deposed and imprisoned in the monastery at Angers. He died in prison, probably from poison, in 821].

ILLUSTRATIONS

LINEAGE OF THE POPES

John the Seventh (Joannes Septimus), i.e, Pope Joan. The young papess is represented in triple crown, her newly born child in her arms. The history of Pope Joan as recorded in the Chronicle has been the cause of the mutilation of many copies of this work. In some cases the portrait, as well as the text, has been cut away; in other instances ink has been employed to blot out the child in the arms of the papess, or to obliterate the woodcut altogether, and the text has been struck out. Sometimes scathing notations are written in the margin. And so in the copy of the first German edition from which this translation into English is made [That is, the copy used by Walter M. Schmauch, the principal translator of this text], (once the property of J.A. Fuller Maitland), the following notation has been written below the text, although the portrait remains un mutilated:

N.B. Was Martiny Polony von dieser schwangeren Papstin schreibt, ist eine scheinbare Lüge. Dann dieser gedachte Polony und Johannes der 7 (haben) fast über 200 Jahre von einander gelebt. Hat also mit dieser Fabel die Warheit gelehrt; wie der Fleischlich gesinnte Luther, welcher auch durch Hülfe des Tufels die heilige Schrift besser verstanden den als viel hundert Bischöfe. Waere gesetzetdaz sie Weib gewesen war, qui tam non est, so ware des Pabstum darumb nicht verwönnet worden, maszlos such der teufel selbst, nach Luther's Lehre, kann geistliche Officia verwalten, etc. wan rechte sakramenta machen (hinreichen?). Ja, was nur aus den Teufel gesprochen ist. NOSCE TE IPSUM

The translation into English follows:

N.B. What Martinus Polonius writes of this papess is an apparent lie. For said Polonius and John VII lived over 200 years apart in point of time. So with this fable he taught the truth, like the sensually-minded Luther, who by the help of the Devil better understood the Holy Scriptures than many hundreds of bishops. It was stated that she was a woman, *qui tam non est* ('which is not so'). So the papacy was not perverted on that account, for without doubt the Devil himself, according to Luther's teachings, can administer the spiritual official, where the right sacraments are employed. Yes, which is spoken only out of the Devil. KNOW YOURSELF

The "Lover of Truth," who in 1675 wrote "A Present for a Papist: or the Life and Death of Pope Joan," in submitting his authorities that such a woman pope actually existed makes the following interesting reference to the author of the Chronicle (pp. 31-32).

Laziardus is of the same opinion; so is Hartmannus Schedel a Doctor of Physick, yet not ignorant of holy Scriptures, nor atheistically inclined, as it is bewailably common for such to be, yet by Florimondus he is accused for being one of the brood of the Hussites, and lived in Nurimberge when that City was infected with Husses Heresy, and therefore would fain persuade his party that no credit is to be given him, because whatever he writ concerning the pope dome of Joan the Woman was partial. In answer to this, I rather believe Florimondus to be one of the brood of abominable Lyars; for Hartmannus Schedel, born in Nurimberg, was y (a?) student in Padua where he was created Doctor of Physick by the great Matthiolus, and he was so far from Husses opinion, that in the same book quoted in the Margint he hat inserted one whole Chapter about the Heresy of the Hussites, and their original.

Folio CLXX recto

Lothair (Lotharius), son of the aforesaid emperor Louis (Ludovici), reigned after his father for 15 years, together with Louis, his son, whom he made an associate in the sovereignty; and after the death of his father he had the Roman Empire to himself. Louis was hardly in his grave when his three brothers, Lothair, Louis and Charles (Carolus) became embittered toward one another on account of Italy; and they entered upon a great war, the like of which had not occurred since the Catalanian battle with Atilla (Athila) in Gaul; for each

came on with his greatest power and might, and they met in the field of Auxerre (Antesiodorensi); and there they fought a battle in which more Franks were slain than ever before. And although Louis and Charles held the field, they were as much impaired in strength as Lothair was, and each found it impossible to protect his own country against the enemy. Lothair fled from the field to Aix-la-Chapelle (Aquisgranum), and his brothers pursued him. With his wife and children he escaped to Vienne by way of Lyons (Lugdunum); and there he assembled another army. Emissaries from Italy, Gaul and Germany urged the three brothers to make a treaty, and negotiations were commenced to secure peace and divide the paternal inheritance. The three brothers agreed that Charles the Bald possess the paternal kingdom to the north, from the English Sea to the river Mosa; Louis, all of Germany to the Rhine, and what his father had possessed beyond the Rhine; Lothair to have the imperial title, together with Rome, Italy, the provinces of Narbonne, and Lotharingia. Now after these matters had been settled, Lothair gave the sovereignty to his son Louis, and then entered a monastery. In the meantime the other Louis, his brother, died in his German Empire. And as he had divided the kingdom among his sons, and had now grown old, he left the imperial title to Louis. Not long afterwards Lothair died.

Lothair I was the son of Louis the Pious. His father, by his first wife had three sons—Lothair, Pepin and Louis; by his second wife, Judith, his son Charles the Bald was born. In 816, two years after his accession, Louis the Good received the imperial crown from Pope Stephen V, and soon afterwards divided the empire among his three sons. By this arrangement he made Lothair, the eldest his partner in the imperial government. Upon Pepin he conferred Aquitaine; and upon Louis, Bavaria. However, the child of the second wife, Charles the Bald, seemed to have been excluded from the succession by this partition, but the emperor was persuaded to make a new division. In 829, however, the three princes united in a project to restore the original agreement. The imbecile emperor was compelled to humble himself before the rebels and the empress was confined in a cloister. But soon Louis again recovered his authority, and his wife Judith was recalled to court. She proceeded to avenge herself on her enemies. The emperor finally disinherited his sons Lothair and Pepin. The three sons, Lothair, Pepin and Louis, assembled their forces in Alsace in 832, and prepared to march against their father. The crafty Lothair sent the pope to propose terms of peace to the emperor; and by the intrigues of Gregory IV, the emperor suddenly lost all support, and was obliged to surrender. He was dethroned and the imperial crown conferred on Lothair. The prelates subjected his father to penance, an act which it was calculated would forever bar his return to the throne. But the prelates had ventured too far. Lothair became universally detested, and a new revolution restored his father to the Frankish throne. On the death of Pepin in 840, Louis the Good divided his dominions between Lothair and Charles, thus excluding his son Louis, who immediately appealed to arms. While marching against his rebellious son, the emperor died in the 28th year of his reign in 840, near Mainz, after bequeathing to his favorite son Charles the provinces of Burgundy and Neustria (later called Normandy).

No sooner had Lothair ascended the throne than he planned to deprive his brothers Louis and Charles of their dominions; but they took the field and defeated him in a bloody 3-day battle at Fontenay, in Burgundy, in 841. On this occasion so many Frankish nobles and soldiers were slain that no successful resistance could be made against the ravages of the Norman freebooters. However, Lothair was still formidable, and forced his brothers to a new partition, which was accomplished at Verdun in 843. By this treaty the three sons divided the great Frankish empire that their grandfather Charlemagne had built up. Lothair took Italy, Burgundy and Lorraine; Louis received Germany, and was therefore called Louis the German. Charles the Bald, received France.

Lothair's kingdom extended from the Duchy of Beneventum and the Mediterranean on the south, to the North Sea on the North, lying between Germany and France; the Rhine dividing it from the former, and the Rhone separating it from the latter. Lothair, who took the imperial title, associated with him in the government his son Louis, making him ruler over Lombardy. Lothair's capital was at Aix-la-Chapelle.

The dominion of Louis the German, who was called King of the East Franks, embraced all the German territory east of the Rhine. The principal state of Germany was East Francia, or Franconia, which comprised the valleys of the Main, the Neckar, and the Lahn; Saxony and Thuringia lying to the north of it, and Swabia and Bavaria embracing the ancient territory of Alemannia, to the south and southeast.

The dominions of Charles the Bald, who was styled King of the West Franks, embraced all the territory of modern France, except the eastern portion comprised in Lorraine, Burgundy, and the provinces east of the Rhine. Paris was the capital of this kingdom.

At this time Gaul, like Italy, suffered great evil and damage at the hands of the Saracens, due to the dissensions between Lothair and his brothers. The Normans forded the Ligeris, [Liger or Ligeris, the Loire, one of the largest rivers in Gaul]. and ravaged Aquitaine and the island of Heria, [This may refer to Uliarus Island (Oleron)]. and destroyed ever so many monasteries. Sweeping through Gaul, far and wide, they plundered, robbed and ravaged many cities and fortresses; but they dared not tarry for long in the Frankish cities, returning to Aquitaine where they set up their royal seat. [During the reign of Louis the Pious the Saracens, who had subdued Sicily, spread all over the Mediterranean and threatened to make themselves masters of Italy; while the Normans continued their ravages on the coast of Germany and France. Thus Western Europe at this time was troubled with enemies on the North and South, and by war within].

At this time marvelously large hailstones (they say) fell in Gaul, killing many people and animals. These stones had hard centers of marvelous length.

In Italy occurred an earthquake as well, destroying cities and mountains.

Locusts, in inconceivable numbers, having six wings and two teeth harder than stone, covered the earth like snow in Gaul, and destroyed all the vegetation. When they finally fell into the sea, and were afterwards thrown back on the seacoast, they gave off such a foul stench

that the air was polluted, resulting in a great number of deaths among the populace. A comet also appeared in the second year of the reign of Lothair.

The Africans at this time proceeded to Italy, where they were engaged at the city of Ostia by the Romans. The Saracens invaded Italy, plundered the city of Ancona and ravaged it with fire.

Adeulphus, the English king, and a most Christian man, at this time exercised sole sovereignty over all England, which now occurred for the first time. Through his special leaning in favor of service to God, he made the island tributary to the Roman see, ordaining that every house should pay a tribute of one silver penny to the church and Saint Peter annually. [The text probably refers to Ethelwulf (Aethelwulf), king of the West Saxons, who died in 858. He is best known by his famous "Donation," which is said to have originated the system of tithes. In reality it was merely "the devotion of a tenth part of his private estate to ecclesiastical purposes, the relief of a tenth part of the folk land from all payments except Trinoda necessitas, and the direction that every ten hides of his land should provide for one foreman or stranger." During the pontificate of Benedict III, Ethelwulf made a pilgrimage to Rome, and presented a golden crown and other valuable offerings, made rich presents to the clergy, the nobles and the people; promised an annual payment to the pope, and rebuilt the English school at Rome, which had been destroyed by fire].

Edmund (Edmundus), afterwards king of the English, was celebrated for his piety and service to God, and was an earnest defender of the Christian faith, conducting many battles against the unbelieving Danes. He finally received the crown of martyrdom. After his decapitation his head was preserved by a wild wolf. [The text probably refers to Edmund, King of East Anglia, (855-869), also referred to as Edmund the Martyr. Having been defeated and taken prisoner by the Danes, he was offered his life on condition that he give up Christianity and acknowledge the Danish supremacy. Refusing these terms, he was bound to a tree and shot at with arrows. He was finally beheaded at the town called St. Edmondsbury in his honor. His constancy in faith earned him canonization, and the English Church still holds his name in remembrance on November 20th, the day of his martyrdom].

Folio CLXX verso

Pope Benedict the Third, a Roman whose father was Peter, was by reason of his piety deservedly called Benedict [Benedict means 'the blessed one']; for under Gregory, and also afterwards, he conducted himself so honorably that upon the death of Leo he was elected to succeed him. He was regarded by the people as a sacred bright star sent down to earth by God. Nevertheless, he pleaded with God and his saints, regarding himself as unworthy of the papal see. After having received the pontificate against his will he fasted for three days, and prayed within his heart that God grant him a holy life and the rule of the entire church. And although some, under the leadership of Rhodoald, bishop of Porto, wished to elevate another to the pontificate, they later realized their mistake, asked mercy of this holy man, and worshipped him according to custom. And the emissaries sent by Emperor Louis (Ludovici) to Rome to confirm the papal election did likewise; for Benedict was a man of such kindness and worthiness in soul and body, that during his pontificate and before that time, he was esteemed and loved, and acceptable to all men. What he undertook he accomplished, not alone in word but in deed. He was always present when a priest passed away; and he visited the sick, fed the poor, comforted the miserable, and industriously protected widows and orphans. And thus with these acts he was continuously leading. While dying he ordered that his body be buried before the doors of the Church of the Blessed Peter the Apostle. He died in the second year, sixth month, and ninth day of his pontificate. Meanwhile the bishop's (seat) was vacant 15 days. [Benedict III succeeded Leo IV in 855, and held the pontificate until 858. He was opposed by Anastasius, who had been chosen by the Roman people, but over whom he finally prevailed by the support of the bishops and the clergy. He was consecrated in the presence of the imperial ambassadors, and confirmed by them].

Year of the World 6063 | Year of Christ 864

Nicholas (Nicolaus), the first of that name, [Nicholas I, called the Great, succeeded Benedict III in 858, owing his election to Emperor Louis II and his nobles. His pontificate of nine and one-half years was marked by at least three memorable contests: In the first he supported the unjustly degraded patriarch of Constantinople, Ignatius; but two of its incidents, the excommunication of Photius, rival of Ignatius, by the pope in 863, and the excommunication of Nicholas by Photius in 867, were steps of serious moment in the separation of the Eastern and Western Church. The second struggle was with Lothair, king of Lorraine (second son of Emperor Lothair I, and brother of Emperor Louis II) about the divorce of his wife Theutberga. The pope not only quashed the whole proceeding, but deposed Gunther and Thietgaud, the bishops who brought to Rome the "libellus" of the synod which had given judgment. The third involved the rights of Bishops to appeal to Rome, against their metropolitan, and this right was sustained. Nicholas died in 867 and was succeeded by Adrian II]. a Roman whose father was Theodosius, was well reared and piously instructed from youth. He was consecrated a subdeacon by Sergius, and later a deacon by Leo. With his own hands, and not without tears, he lowered the body of Benedict into the grave. After much watching and praying, they elected him pope in his absence. And although he fled, they found him and brought him to the atrium of the Lateran against his will, and placed him in the apostolic chair. After he was consecrated at the Basilica of Peter and crowned with the papal tiara, [Emperor Louis II was present at the consecration and coronation of Nicholas in 858. This is the first instance on record of the coronation of a pope—a new measure for placing him, as to outward pomp and circumstance, on a level with temporal princes, to whom Nicholas already believed himself superior as bishop]. he constantly conferred with Emperor Louis (Ludovico) on matters of church and state. Emperor Michael of Constantinople sent him his messengers with gifts and presents. This pope in the exercise of his worthy dignity, deposed John (Ioannem), archbishop of Ravenna, who refused to obey a summons to appear in connection with proceedings previously held; but he was later pardoned. [John, archbishop of Ravenna, maintaining the independence of his see, refused to appear before a council at Rome, at which he had been required to answer a charge of unlawful proceedings in deposing certain

bishops of his province; and sentence of excommunication was passed against him, notwithstanding the interposition of Louis in his behalf. The archbishop was compelled to submit, and the see of Ravenna became from that point on entirely dependent on Rome]. The king of the Bulgarians, with all his provinces, was converted to the Christian faith through his writings and wholesome admonitions, and was given bishops and priests; and peace was made between Louis and the Duke of Benevento. With the cooperation and confirmation of Emperor Louis, many statutes and ordinances were enacted. Finally this man died adorned by every type of virtue in the ninth year, ninth month and 13th day of his pontificate, and he was buried before the gates of the Basilica of the Blessed Peter in accordance with his will after the example of his predecessor. There are some who write that after his death the seat was vacant for many years.

Adrian (Hadrianus), the second of this name, also a Roman whose father was Talarus, a bishop, was related to Pope Sergius. He was very virtuous, and mild, and liberal in his gifts to the poor. For these and other qualities he was held in such great esteem by the people, that when the election of a new pope was under discussion, the people thought of Adrian alone; and at the Lateran Basilica they elected him against his will. When Emperor Louis (Ludovicus) heard of this he speedily sent his emissaries to Rome to confirm the election. And when Adrian entered upon the duties of his office, he zealously considered all things pertaining to the honor and service of God, by word, example and teaching, and by admonitions to a good and blessed life. He also zealously protected those oppressed by judgments and force. With all his might he opposed the enemies of the church. He died in the fifth year, ninth month, and twelfth day of his pontificate, and was buried in the Basilica of Peter. And then the papal (seat) ceased (to be occupied) for twelve days. [Adrian II, pope from 867 to 872, was of a noble Roman family, and became pope at an advanced age. He was married in his youth, and his wife and daughter were still living. They were carried off and assassinated by Anastasius's brother. Adrian died in 872].

Folio CLXXI *recto*

Louis (Ludovicus), the second of that name, after the death of his father Lothair (Lothario), in the Year of Salvation, 856, ruled the empire alone for 21 years. He was anointed king by Pope Sergius. Lothair sent his son Louis into Italy with a mighty army, commanding him to avail himself of the advice of Drogo (Drogonem), bishop of Metz, and other spiritual men of the faith. But as this Louis was still young, proud, and puffed up with an excess of good fortune, he devastated all things wherever he went, with murder, theft and fire. But when he approached Rome, and the Romans came forth to respectfully receive him, he laid aside his Gallic cruelty and became more kind. The pope anointed him king of Italy, and soon afterwards invested him with the imperial crown. In his time the Saracens invaded and ravaged Benevento. And Louis called upon his brother Lothair for assistance against them. And he came to Italy with an army, but becoming ill, died at Placentia. When Charles (Carolus), king in Gaul, heard of the death of Lothair, he coveted Lorraine; and the Emperor Louis divided Lorraine with Charles, his uncle, on condition that Louis receive the palace and court at Aix-la-Chapelle (Aquisgrani) with his share.

Louis II, Roman emperor, eldest son of Emperor Lothair I, was designated king of Italy in 839, and crowned king of Rome by Sergius II on June 15, 844. In 850 he was crowned joint emperor at Rome by Leo IV, and soon after married his cousin Engelberga, daughter of King Louis the German, and undertook the independent government of Italy. When his father died in 855 he became sole emperor. In 857 he allied himself with Louis the German against his brother Lothair, king of Lorraine, and king Charles the Bald; but after he had secured the election of Nicholas I as pope in 858, he became reconciled with his brother. In 863, on the death of his brother Charles, Louis received the kingdom of Provence. In 864 he quarreled with Pope Nicholas I over his brother's divorce, which the pope had declared invalid; but peace was made.

In 866 he routed the Saracens, but could not follow up his successes for want of a fleet. In 869, with the assistance of his ally, the eastern emperor, Basil I, he captured Bari, headquarters of the Saracens. He had withdrawn into Benevento to prepare for a further campaign when he was imprisoned by the prince of Benevento. He was, however, released a month later. Returning to Rome he was crowned the second time in 872 by Pope Adrian II. After further successes against the Saracens, who were driven from Capua, he returned to the north of Italy. He died somewhere in the province of Brescia, on August 12, 875, having named as his successor in Italy his cousin Carloman, son of Louis the German.

In the time of Emperor Louis (Ludovici), blood rained from the heavens for three days and nights at Brescia, as the historians say. [Brescia, also known as Brixia (Brixianus in Latin), was a town in Gallia Cisalpina ('Cisalpine Gaul')].

In this year the river Tiber (Tyberis) inundated the city of Rome to such an extent that it became necessary to travel from one highway to another by boat. A number of other places were so flooded that one might believe the Deluge at hand. In this flood many houses were upset, many trees uprooted, and hedges washed out. This occurred twice in a single year at Rome. Pope Nicholas (Nicolaus) spared no manner of benevolence toward his people in alleviating the losses thus sustained.

Bulgaria, together with its king, was at this time converted to the Christian faith through the letters and admonitions of Pope Nicholas (Nicolai); likewise Suerophilus, king of Dalmatia, together with his subject people, a nation of the Slavs, who had their origin in German Bohemia. And now the pope sent there, (as above stated) a number of bishops and priests, who, after the expulsion of Photius the heretic, were to firmly establish the people in the faith; for this heretic kept all the Bulgarians in error. However, their king was a man of such perfection and piety that he installed his eldest son in the sovereignty, himself assuming a monastic status. But when his son allowed himself to be misled into idolatry, the king through devotion to the faith, deposed him and, caused him to be imprisoned and blinded, while he himself resumed his reign. Afterwards he gave over the sovereignty to his youngest son, and again assumed the monastic habit. Soon after his death the Bulgarian people were so deceived by the priests of Constantinople that they drove out the Latin

priests, and welcomed back the Greek. This aroused much dissension between the Latins and Greeks. At this time a division took place in the kingdom of Dalmatia; for Dalmatia, the first region of Greece, was bounded on the east by Macedonia, on the west by Istria (Hystrum), on the south by the Adriatic Sea, and on the north by Pannonia. In this new partition the plains of Dalmatia to Istria became White Croatia; and from these same plains to Diarchium, Red Croatia; and the region from the river Drinus to the mountains, and over the same river to Macedonia, was called Rassia. And beyond the river it was called Bosnia; and Rassia and Bosnia are two regions of the Croatian kingdom.

At this time the Saracens attacked and conquered the entire island of Crete; and sailing to Italy, captured many cities which they burned after the inhabitants had fled.

At this time Pope Nicholas (Nicolaus) made peace between Louis (Ludovicum) and Andalusius, the antagonistic duke of Benevento, whom Louis had besieged in the city of Benevento until compensated for losses sustained; in consequence of which he lifted the siege.

There are some who write that Saint Cyril at this time brought to Rome from Cherson the remains of Saint Clement, and interred them at a church called Saint Clement's. Not long afterwards Cyril died and was buried at the same place.

Arioldus, king of the people of Denmark, was (as they say) at this time baptized at Mainz (Magnuncie) with his wife and children. The emperor gave him Friesland (Frisiam).

Folio CLXXI verso

Year of the World 6073 | Year of Christ 874

Pope John the Eighth, a Roman whose father was Gundus, upon his elevation to the pontificate, declared Charles (Carolus), who at that time came to Rome, emperor. Later, in the course of a quarrel, he was thrown into prison by the Romans; but before long, through the help of some of his friends, he regained his freedom; and he fled to Louis, surnamed Balbus in France. [Louis II, surnamed Balbus ('the Stammerer'), was born in 846, and died in 879. He was the son of Charles the Bald, and was named king of Aquitaine by his father, whom he succeeded in France in 877. He was married to Angarde of Burgundy, and by her had two sons, Louis III and Carloman; by his second wife Adelaide he had one son, Charles the simple, born after his death. The first two divided the kingdom on the death of their father]. He lived there a year and anointed him as king. He also disposed of several misunderstandings which had occurred among the clergy. Then he left the place, and held a council at Treca, [Troyes: At the beginning of the Roman period Troyes was the principal settlement of the Trecassi, from whom it derives its name. In the early Middle Ages the bishops were supreme in Troyes, but in the 10th century the supremacy was transferred to the courts of Troyes, who from the 11th century were known as the courts of Champagne]. in which were established many things pertaining to the faith. He gave a bishop to the people of Flanders, who were then just emerging from the wilderness and becoming accustomed to better discipline and to religious services. But as the Saracens invaded Italy at this time, John was recalled to Rome; and with the assistance of the Christian princes he drove a large number out of Italy and Sicily. He was learned in the Greek and Latin tongues; and being a highly learned man he wrote many things, translating from the Greek into the Latin. He died after having been pope for ten years and two days, and was buried in the Basilica of Peter. He also wrote the life of Gregory the First in four books when he was a deacon.

John VIII, pope from 872 to 882, successor to Adrian II, was a Roman by birth. He defended the Roman State and the authority of the Holy See from the Saracens, and from the nascent feudalism which was represented outside by the dukes of Spoleto and the marquises of Tuscany, and within by a party of Roman nobles. In 875 he agreed to bestow the imperial crown on Charles the Bald. About the time of the death of Charles he was compelled to come to terms with the Saracens, who were only prevented from entering Rome by the promise of an annual tribute. Carloman, the opponent of Charles's son Louis, then invaded northern Italy, and demanded the imperial crown. John attempted to temporize, but Lambert, duke of Spoleto, a partisan of Carloman, whom sickness had recalled to Germany, entered Rome in 878 with an overwhelming force, and for 30 days virtually held John a prisoner in St. Peter's. Lambert, however, won no concession from the pope, who after his withdrawal went to France. There he presided at the council of Troyes, which excommunicated the supporters of Carloman—amongst others, Adalbert of Tuscany, Lambert of Spoleto, and Formosus, bishop of Porto, later a pope. In 879 John returned to Italy, accompanied by Boso duke of Provence, whom he adopted as his son. He was compelled to promise his sanction to the claims of Charles the Fat, who received from him the imperial crown in 881. In order to secure the aid of the Greek emperor against the Saracens, he had already agreed to sanction the restoration of Photius to the see of Constantinople, and had withdrawn his consent on finding that he gained nothing from the concession. Charles the Fat also gave him no effectual aid. According to the annalist of Fulda he was murdered in 882 by members of his household. His successor was Marinus I, better known as Martin II.

The last sentence in this paragraph is not in the German edition of the chronicle.

Martin (Martinus) the Second, a native of Gaul whose father was Palumbus, became pope after John (Ioannem). There are some who call him Marinus. And so this Martin, whose life was rather short, lived as pope for only a short time. There are some who write that Martin through deceit and with such persecutions had so agitated Pope John that when he had been thrown into chains it was necessary for him to escape. And as Martin had attained to the pontificate by evil means, he died shortly, having lived as pope only a year and five months. On account of the shortness of time, he carried out nothing memorable. [Martin II, (sometimes called Marinus I), pope from 882

to 884, son of a Tuscan priest, entered the church at an early age, and became a deacon about 862. Three successive popes sent him as a legate to Constantinople, and he also on behalf of pope John VIII negotiated with Charles the Fat. At the end of 882 he succeeded John VIII. Having secured his pontificate, he restored Formosus, cardinal bishop of Porto, and anathematized Photius. He was on friendly terms with Alfred the Great. Martin died in 884 and was succeeded by Adrian III].

Pope Adrian (Hadrianus) the Third, a Roman whose father was Benedict, was a man of such temper and keenness that at the inception of his pontificate he insisted, and so advised the Roman senate and the people, that imperial power and confirmation were unnecessary to the elevation and creation of a pope. Such a law is said to have been first pronounced by Pope Nicholas (Nicolai) the First. But this Adrian, in whom, on account of his virtue and pride, the Roman clergy and people had placed great hope, died in the first year and second month of his pontificate, and was buried in the Basilica of Peter accompanied by the tears and lamentations of all since such a father had been taken so suddenly from them at so unjust a time.

Adrian III, pope, a Roman, succeeded Martin II in 884, and died in 885 on a journey to Worms.

The final clause ('and was buried in the Basilica of Peter accompanied by the tears and lamentations of all since such a father had been taken so suddenly from them at so unjust a time') is not in the German edition of the chronicle.

Stephen (Stephanus), the fifth pope of that name, a Roman, secured the pontificate in the time when the Normans with the assistance of the people of Decii, devastated Gaul. This Stephen, during all his life, was greatly troubled and distressed by the attacks of the Normans, Hungarians and Italians; however, during such attacks he found great satisfaction in the piety of the celebrated men who lived during his time, particularly Luitprand, the Pavian deacon; Valdrinus, the Bavarian bishop, and Berardus, the bishop of Pictavi. [Poitiers, formerly Limanum, chief city of the Pictavi, a powerful people on the coast of Gallia Aquitanica]. Through their good lives and morale, the Christian faith, at this time, grew so, that many churches and monasteries, in fine style and at great cost were erected in both regions of Gaul. But Stephen died in the 6th year and 11th day of his pontificate. The seat was then vacant for five days. [Steven V, pope from 885 to 891, succeeded Adrian III, and was in turn succeeded by Formosus. In his dealings with Constantinople in the matter of Photius, as also in his relation with the young Slavonic Church, he pursued the policy of Nicholas I].

The Fifth Council at Constantinople was held at the instance of John VIII. He reunited the Greek and Latin churches with the hope and intent that this measure would be conducive to the expulsion of the Saracens. In this council three hundred eighty-three fathers were present. The books on the canon laws show how useful this Council was in the declaration of the articles of Christian faith. But this accord of the two tongues was not found sufficient to drive off the Saracens; for in the same year they proceeded from the island of Crete and ravaged the regions of Dalmatia, spreading themselves out over land and sea and overrunning peoples cities and country; and they besieged the city of Gradus, but it was rescued by the Venetians, who drove the Saracens across the sea; for the Venetians were concerned lest the Saracens extend their conquests still further if they did not come to the assistance of their neighbors.

Folio CLXXII *recto*

Charles (Carolus), the second of that name, surnamed the Bald, began to reign in the first year of Pope John; and reigned for 6 years. For five consecutive years he was at war with the Britons. He fought, firstly, Homevoius the duke, and then his son Crispoiuis, and he killed them both. He conquered Britain, and caused himself to be anointed king in the city of Lemonice. With his army he returned home to France. During this same period Charles's brother, king of Bavaria and Germany, died in Frankfurt. And although the passage of the empire to this Charles is not mentioned, yet it appears according to all historians that he assumed the imperial title, journeyed to Rome, received the crown from Pope John the Eighth, and then returned to France. When peace was restored he again journeyed to Rome. In the meantime Carloman and Charles, his nephews, assembled an army from all the regions of Germany, to be sent against their uncle in Italy. But Charles took up arms against them, and decided to intercept their invasion at the city of Trient. But as he became afflicted with illness at Mantua, he was poisoned by a drink given him by Sedechias, a Hebrew (whom he employed as his doctor). This Charles the Second was a very devout Christian who built many monasteries and churches all over, and at the same time enhanced things divine. [Charles II called the Bald (823-877), Roman emperor and king of the West Franks, son of Emperor Louis the Pious, was born in 823. The death of the emperor in 840 was the signal for the outbreak of war between the sons. Charles allied himself with Louis the German to resist the pretensions of the emperor Lothair, and the two allies defeated him at Fontenoy on June 25, 841. In the following year the two brothers confirmed their alliance by the celebrated oaths of Strasbourg. The war was ended by the treaty of Verdun, in 843, which gave Charles the Bald the kingdom of the western Franks, which practically corresponded with what is now France, as far as the Meuse, the Saone, and the Rhone, with the addition of the Spanish March as far as Ebro. The first years of his reign up to the death of Lothair I, in 855, were comparatively peaceful, and during this period was continued the system of "confraternal government" of the sons of Louis the Pious, who had various meetings with one another. In 858 Louis the German invaded the kingdom of Charles. In 860 he in his turn tried to seize the kingdom of his nephew, Charles of Provence, but he was repulsed. On the death of Lothair II, in 869, he tried to seize his dominions, but was compelled to share them with Louis the German. Beside this, Charles had to struggle against incessant rebellions in Aquitaine against the Bretons, who defeated him in 845 and 851, and especially against the Normans, who devastated the country in the north of Gaul, the valleys of the Seine and Loire, and even the borders of Aquitaine. Charles led various expeditions against the invaders. In 875, after the death of Emperor Louis II, Charles the Bald, supported by Pope John VIII, descended into Italy, receiving the royal crown at Pavia, and the imperial crown at Rome. But Louis the German avenged himself for Charles's success by invading and devastating his dominions. Charles was recalled to Gaul, and after the death of Louis the German, in 876, in his turn made an attempt to seize his kingdom; but he met defeat in the same year. In the meantime John VIII, who was menaced by the Saracens, was continually

urging him to come to Italy. Charles again crossed the Alps, but at the same time Carloman, son of Louis the German, entered northern Italy. Charles started back to Gaul, but died while crossing the pass of Mont Cenis, in October 877. He was succeeded by his son Louis the Stammerer].

Charles (Carolus) the Third, surnamed the Fat, reigned 12 years from the Year of the Incarnation eight hundred eighty-one. He was a king of Gaul and Germany. He marched into Italy with a great army of remarkable strength and conquered entire Lombardy. Coming to Rome, he received the imperial crown from Pope John (Ioanne). Not long thereafter, with an army, he marched against the Normans who were ravaging France and Lorraine with plunder and fire. After learning of the death of Emperor Louis they besieged the noble city of Trier and devastated the vicinity with fire. Afterwards this Charles was recalled from Italy by the German and Gallic princes to protect his fatherland against the Normans. So he assembled an army against the Normans out of the Lombards, Bavarians, Saxons, Frisians, Alamanni, and Thuringians; and in a short time he pressed them so mightily that Rothfred, their king, sued for peace, and allowed himself to be made a Christian; and he was baptized, the emperor acting as godfather. Some state that in the time of Pope Stephen the Fifth, Charles, after having reigned 12 years, was relieved of his authority by the leaders, because of his physical sluggishness and mental dullness, and that Arnulf was put in his stead. In the following year, Louis, son of Charles, the king of France, died and was buried in the monastery of Saint Dionysius, leaving Carloman as heir to the throne. Not long afterwards, during a chase, Carloman was injured by a wild boar, and died. After this they were subject to Charles the emperor, who alone was seen to survive of the family line of Carolingians. Some say that Charles, while ill, fell into such necessity, poverty and want that he gratefully received a small income or quantity of gold from Arnulf gratis. [Charles III, surnamed the Fat, Roman emperor and king of the West Franks, was the youngest of three sons of Louis the German, and received from his father the kingdom of Swabia (Alamannia). After the death of his two brothers, Carloman, in 881, and Louis the Younger, in 882, he inherited his father's entire dominions. He was crowned emperor by John VIII in February 881. On his return to Germany he led an expedition against the Norsemen of Friesland; but instead of engaging with them, he preferred to make terms and pay them tribute. In 880, by the death of Carloman the West Frankish realm came into his possession, while in 885 he got rid of his rival, Hugh of Alsace, an illegitimate son of Lothair II. In spite of six expeditions into Italy, he failed to pacify the country, and did not deliver it from the Saracens. He was equally unfortunate in Gaul and Germany against the Normans who besieged Paris in 886-887. The emperor appeared before the city with a large army in October 886, but contented himself by buying the retreat of the invaders at the price of a heavy ransom, and his permission for them to ravage Burgundy without interference. On his return to Alamannia the general discontent showed itself openly and a conspiracy was formed against him. He was deposed by an assembly in 887, and died at Neidingen on the Danube in January 888].

The County of Flanders had its origin in the time of Charles (Caroli) the Bald, although at that time it was not as rich and mighty as now, and was governed by the chief foresters of the king of France. One of these, named Audacrus, had a son named Baldwin (Baldvinus), who eloped with the king's daughter Judith, and was therefore banished. However, he was later reconciled, and the emperor gave Baldwin and Judith, and their heirs the County of Flanders to be theirs forever.

Johannes (Ioannes) Scotus, a brilliant man of subtle comprehension, honeyed speech, and highly informed in the Holy Scriptures, was held in great esteem by the aforesaid Charles (Carolus). He came from Scotland and went to France, and at the request of the emperor translated the books of Dionysius the Areopagite, concerning the hierarchy, from Greek into Latin. He composed four books (entitled) On the Division of Nature. Finally, attracted by the munificence of Alfred, he went to England, where at the monastery of Malmesbury, having been stabbed by the students he was teaching with their pens, he died and achieved martyrdom. His book On the Eucharist, afterwards celebrated in the Vercelli Synod by Leo the Ninth, was (at first) condemned. And he made commentaries On the Hierarchy [Perhaps this refers to Johannes Scottus' long commentary on Pseudo-Dionysius' ('Celestial Hierarchy')]. [Johannes Scotus (better known as Eriugena ('Irish-born'), but also John the Irishman, John the Scot, etc.), born c. 815, was doubtless a native of Ireland (then 'Scotia'). He was a theologian, Neoplatonist philosopher, and poet who seems to have spent most of his life at the court of Charles the Bald in France, where, from about 843 he was the head of the 'court school.' One of the most original philosophers of the Middle Ages, in 851 he came to the assistance of Hincmar in the Predestination controversy with the doctrine that evil is simply that which has no existence, and that therefore damnation consists only in the consciousness of having failed to fulfill the divine purpose. The council of Valence condemned this pultes Scotorum ('Scots/Irish porridge') as an invention of the devil. He translated into Latin the writings of the pseudo-Dionysius the Areopagite, and the Greek scholiast to Gregory Nazianzen. His chief work (854) was condemned by a council at Sens and by Pope Honorius III in 1225. It was edited by Schuler in 1638, and by Gale in 1681, and was placed in the Index by Gregory XIII, in 1685. In it he sought to reconcile the fundamental truths of Christianity with human reason. He died in 877. The story of his death as recorded in the is most likely a fiction].

Anastasius, the Roman church librarian, very learned in Greek and Latin, made many translations from one language into the other at this time. []

Folio CLXXII verso

Year of the World 6093 | Year of Christ 894

Formosus the pope was made pope after Stephen. He was a bishop of Porto. Fearing Pope John, he left his episcopate and fled to Gaul. When asked to return to Rome, he ignored the summons, and was excommunicated. When he came to Rome he was deposed and obliged to wear lay dress and adopt worldly manners. Some say this happened to him because he instigated the imprisonment of John and was an accomplice in that matter. Formosus was so moved by his misfortune that he left Rome, taking an oath never to return to

Rome nor to resume his episcopate. However, Pope Martinus absolved him of his oath and restored him to his former dignity. Finally he died, in the fifth year and sixth month of his pontificate. The seat was then vacant for two days. [Formosus, Pope, 891 to 896, first appears in history when, as bishop of Porto, he was sent on an embassy to the Bulgarians. Having afterwards sided with a faction against John VIII, he was excommunicated; but Marinus (also known as Martin II), successor to John VIII, restored him to his dignities. In 891 he was chosen pope. At that time the Holy See was engaged in a struggle against the oppression of the princes of Spoleto. And Formosus was forced to consecrate as emperor, Lambert, the young son of Guy of Spoleto. In 895, Arnulf, king of Germany, at the instigation of Formosus, seized Rome, and Formosus crowned him emperor with the full consent of the Roman people. But as he was advancing on Spoleto against Lambert, Arnulf was seized with paralysis, and forced to return to Germany. Overwhelmed with chagrin, Formosus died on April 4, 896. The validity of his acts was contested on the pretext that, having been originally bishop of Porto, he could not be a legitimate pope. His body was disinterred in 897 by Pope Stephen VI, and was treated as that of a usurper of the papal throne. However, Theodore II restored it to Christian burial, and at a council, presided over by John IX, the pontificate of Formosus was declared valid].

The Lateran librarian wrote a very accurate history comprehending twenty-one popes, covering a period of sixty years, giving their parentages, places of birth, and terms of office; for although the other historians wrote a number of histories, containing trifling and superfluous matters, they wrote little about the Roman Empire and gave little enlightenment upon the Roman pope. But I know not through what circumstances the decline and diminution, not only in imperial honesty and stability, but also in papal power and integrity, came about. But these were unhappy times, and (as Plato says) the citizens and the people are not unlike their princes. The eight popes named below sat for unusually short periods of time, and were affected by various disturbances and dissensions. Thus Stephen confirmed the acts of John, but condemned Formosus, and caused two fingers to be cut from the corpse of Formosus, and the body thrown into the waters of the Tiber; while Theodore, on the other hand, nullified the acts of Stephen and confirmed those of Formosus. Succeeding popes performed but few praiseworthy deeds.

Pope Boniface (Bonifacius) the Sixth, a native of Tuscany, was elected pope after the death of Formosus; but how long he lived as pope, the historians do not agree. The majority state that he lived in his pontificate for 26 days. After he died he was buried in the Basilica of Peter. [Boniface VI was elected pope in April 896, and died fifteen days later].

Stephen, the sixth of this name, a Roman, bishop of Agnano, was elected pope; and he assailed the reputation of Formosus. He immediately recalled his proclamations and set aside his acts, and is said to have so raged against Formosus that, after a council was held, he caused the body of Formosus to be disinterred, his papal robes removed, lay garments placed upon him, and the body reburied as that of a layman. And he caused to be cut off the corpse and to be thrown into the Tiber the two fingers which Formosus had employed in consecrations and blessings, and with which he had foresworn his home land and his priestly office. He died in the first year and second month of his pontificate. The seat then after his death was vacant for three days. [Stephen VI (or VII) succeeded Boniface VI in 897. He belonged to the party opposed to that of Formosus, whose remains he caused to be disinterred, to be clothed with Episcopal vestments and placed upon the papal chair. He then held a council over him, and addressed him with these words: "Since you were bishop of Porto, why did you so yield to your ambition as to grasp at the Episcopal chair of the see of Rome?" A deacon was suffered to act as his advocate, but of course, he lost the cause. Stephen then caused the corpse to be stripped, and the fingers, with which the papal benediction had been given, were cut off, and the body thrown into the Tiber. At the same time, also, the ordinations of Formosus were declared invalid, and the parties who had received them were re-ordained by Stephen. Stephen's conduct against the remains of Formosus excited a tumult, which ended in the imprisonment and strangulation of Stephen VI in 897].

Romanus, a Roman, secured the pontificate after Stephen—not through ambition or with gifts, but in the manner of Peter. He soon nullified and repealed the ordinances and acts of Pope Stephen; for the whole intent and purpose of those popes appears to have been to destroy and uproot the honor and dignity of one another. Romanus died in the third month. [Romanus succeeded Stephen VI in 897, and held the pontificate for about four months. Platina says he reversed the decrees of Stephen].

Pope Theodore (Theodorus) the Second, a Roman, reconfirmed the ordinances of Formosus. Otherwise, because of the short duration of his pontificate, nothing remarkable occurred, for this Theodore died on the twentieth day of his pontificate. [Theodore II succeeded Romanus, but held the see for only 20 days. The bishops and priests ordained by Formosus, whom Stephen refused to acknowledge, Theodore restored to office, and gave an honorable burial to the corpse of Formosus. Tradition says that the Tiber repeatedly threw up the body, and that when it was brought into St. Peter's, several images of the saints saluted it].

Normandy (Normannia), which is part of the kingdom of the Gauls, received its name from the people called Normans, who had recently been converted to the Christian faith. Some say they came from Norway and migrated to Gaul. By wars Charles (Carolo) forced them into the faith and gave them a region in Gaul, which is still called Normandy, on a condition, however, in compliance with which they paid tribute to a number of Frankish kings.

Folio CLXXIII *recto*

Arnulf (Arnulphus), the seventh emperor of the Gauls, reigned after Charles (Carolum) the Great. He was elected emperor in the Year of Salvation eight hundred ninety-one in the place of Charles the Third, and reigned 12 years. After he became king of Germany, Pope Formosus, who had been overpowered by his persecutors, asked him to come to Italy to protect him. During his first invasion Arnulf took the city of Bergamo and hanged its duke. Proceeding to Rome, he restored Formosus to his former dignity; and Formosus having crowned him, Arnulf returned to France. This emperor vigorously fought those of Mainz; and he pursued the Normans, who, together

with the Danes had done great damage for forty years in Gaul; and he tamed them by great battles. Afterwards he ruled over eastern France, called the German Empire, such as Bavaria, Swabia, Saxony, Thuringia, Friesland, and Lorraine; but Odo (Oddo), son of the Duke of Saxony, through the Emperor Arnulf, had retained possession of France; and so he gave Lorraine to his son Cendebuldu, who was born to him by a concubine. But afterwards Arnulf, due to too much good fortune, became vain and haughty toward the people, and particularly toward the clergy. And as a punishment lice and maggots crawled about his body, and no cure could be found for it. He died of this malady at Otting, in Bavaria. With Arnulf the nobility and supremacy of the Franks over the Roman Empire, which had endured about one hundred years, came to an end. [Arnulf (850-899), Roman emperor, illegitimate son of Carloman, king of Bavaria and Italy, was made margrave of Carinthia, about 876, and on his father's death in 888 his dignity and possessions were confirmed by the new king of the East Franks, Louis III. He did homage to the emperor Charles the Fat in 882, and spent the next few years in warfare with the Slavs and Northmen. In 887, however, Arnulf identified himself with the disgust felt by the Bavarians and others concerning the incapacity of Charles the Fat. Gathering a large army, he marched to Tribur; Charles abdicated, and in 888 the Germans recognized Arnulf as their king, a proceeding described as the first independent action of the German secular world. Arnulf's real authority did not extend far beyond the confines of Bavaria, and he contented himself with a nominal recognition of his supremacy by the kings who sprang up in the various parts of the empire. He continued the struggle with the Normans, and gave effective aid to the king of Moravia in his struggle with the nobles. Invited by Pope Formosa to deliver him from the power of Guido III, duke of Spoleto, who had been crowned emperor, Arnulf went to Italy in 894; but after storming Bergamo and receiving the homage of some of the nobles at Pavia, he was compelled by desertions from his army to return. He succeeded in establishing his illegitimate son, Zwentibold, as king of Lorraine. The restoration of peace with the Moravians, and the death of Guido, prepared the way for a more successful expedition in 895, and Arnulf was crowned emperor by Formosus in 896. He set out to establish his authority in Spoleto, but was seized with paralysis on the way, and died in 899. By his widow Ota he left a son, Louis, surnamed the Child].

The Huns, a people of Scythia, in bygone days, migrated in a great and mighty force from their homeland, and they did not settle down until they had reached their blood relations, the Hungarians, in Pannonia. They were so powerful that they drove out the Hungarians. When they first came there they were so barbarous that they ate raw meat, and at times human flesh. A few years after their arrival, and when Arnulf had been elected emperor in France, the Lombards, hoping for assistance from the Hungarians against Arnulf, or taking advantage of evil conditions and dissensions in Italy, had decided that they would ignore the Romans, whom they considered of minor importance; and they carried on open feuds and hostilities against them. When the Romans and other Italians learned that they could secure no assistance against the Lombards from the emperor, who was troubled with fresh dissensions in France, they elected as emperor Berengar (Berengarium), duke of Friuli, a native of Rome. [See the note to Benedict IV, Folio CLXXII *verso*, below]. In the meantime the Huns overran the Germans and the Gauls. In the first invasion they made many prisoners from among the Germans, or killed them; plundered and robbed many churches, and ravaged and destroyed them with fire and sword. Likewise they took and carried away a remarkable quantity of loot from Gaul—gold, silver, gems, and ornaments, and destroyed many beautiful and costly buildings.

William (Guilliclinus), surnamed the Pious, a duke of Aquitaine and count of Alvernia, was, at this time, held in high esteem for his faith, conduct, morals, learning, and his service to God. Having no male heir, he built the monastery of Cluny on his paternal soil in Burgundy, and appointed over it as abbot, Berno, a highly learned man. He endowed it with a large quantity of money, rents and revenues. [The Monastery of Cluny was founded in 910 by William I, surnamed the Pious, count of Auvergne and duke of Guienne (Aquitaine). The first abbot was Berno, who had two monasteries in the neighborhood under his rule. Just before his death in 927, two or three others came under his control, so that he bequeathed to his successor the government of a little group of five or six houses, which became the nucleus of the Cluniac Order. Berno's successor, Odo, armed with papal privileges, set out to make Cluny the center of a revival and reform among the monasteries of France. He also exercised some influence over the Benedictine houses in Italy. The process of extension went on under his successors, so that by the 12th century Cluny had become the center and head of a great order embracing the 314 monasteries in all parts of Europe].

Berno, the abbot of the monastery just mentioned, a native of Burgundy and born of noble ducal ancestry, was held in great esteem in these times for his piety and distinguished teachings.

Rudolph (Rudolphus), was appointed king of the Burgundians. This kingdom endured for a long time. [Rudolph, or Raoul, king of the Franks, and duke of Burgundy, was a son of the Burgundian duke Richard, and probably a member of the Carolingian family. He succeeded his father in 921, married Emma, daughter of Robert, duke of the Franks, and assisted his father-in-law in driving the Frankish king Charles III ('the Simple') from the throne. Robert then became king of the Franks, but was killed in battle in 923, and was succeeded by Rudolph. At Limoges, Rudolph defeated the Normans, the Aquitanians, and Herbert of Vermandois. Rudolph died at Auxerre, leaving no sons, on January 14, 936].

Sunderold (Sunderoldus), archbishop of Mainz, was martyred at Worms by the Normans. [Sunderold was the Archbishop of Mainz from 889 until 891. He died on June 25th, 891, while leading an army against the Normans].

Remigius, bishop of Auxerre (Autesidorensem), was at this time renowned for his interpretation of divine and profane scriptures. []

Folio CLXXIII *verso*

Pope John (Ioannes) the Ninth, a Roman, was elected pope after Theodore. The greater portion of the Roman populace being opposed to the proceedings against Formosus, John soon brought the entire matter up for reconsideration. The situation had caused such a tumult

that it almost resulted in war. John proceeded to Ravenna, assembled 74 bishops, nullified the acts of Pope Stephen, and confirmed those of Formosus. The decree of Stephen that those who had been consecrated and ordained by Formosus should, be re-ordained, was held unlawful. This came about because the popes had departed from the footsteps of Peter, and because the government of the Christian order had fallen into indolence, indifference and neglect. This John died in the second year and 15th day of his pontificate, and left nothing memorable, except that he renewed a number of dissensions which had almost been extinguished.

John IX, a Roman, succeeded Theodore II as pope in 898. He undertook a solemn vindication of Formosus through a council at Rome. Those who had thrown the corpse of Formosus into the Tiber were excommunicated unless they should repent. John supported Lambert in preference to Arnulf, but Lambert's sudden death shattered the hopes which this alliance seemed to promise. John died in 900.

When the estates of Germany deposed Charles the Fat, followed by his death in 888, a powerful party of nobles was formed in Italy to shake off Franco-German dominion, and Guido, or Guy, duke of Spoleto, was chosen future ruler of Italy. A rival appeared in Berengar, duke of Friuli. A protracted civil war followed. Stephen V, who succeeded to the pontificate in the meantime, was chiefly instrumental in procuring the acknowledgment of Guido as king of Italy, and in 891 he was crowned by the pope. He became so powerful that in 894 he was able to compel Formosus, successor of Stephen V, to secure to his son Lambert the succession to the empire. But Formosus instigated Arnulf, king of Germany, to enter Italy and possess the kingdom which belonged to him. Berengar, in his jealousy of Guido, supported Arnulf, and defeated Lambert in 895, and in the same year Arnulf received the imperial crown from the pope with the consent of the Roman people. Formosus died in 896, and his successor Boniface VI held the pontificate for but fifteen days. The next pope, Stephen VI (or VII) was imprisoned in 897 and strangled. His successor, Romanus, held office for four months, and was followed by Theodore II, whose pontificate lasted only twenty days. In 898 John IX assumed the pontificate after gaining the upper hand over his rival Sergius. The restored German dominion over Italy lasted only until Arnulf returned to Germany, and in 897 Lambert again became emperor and was recognized by the pope; but his death in 898 led to a new change. Berengar again put forth his claims, but his enemies called in Louis, king of Burgundy, who defeated him and compelled him to flee to Germany. The imperial crown now went to Louis. In 905 Berengar returned with a strong force from Germany, compelling Louis to retire to Ravenna, while he himself not only remained in Italy, but received the imperial crown from Pope John X in 916.

Pope Benedict (Benedictus) the Fourth, a Roman, was elected pope for his goodness and mildness; and in spite of the disordered morals of the popes who preceded him, he lived a stable and praiseworthy life without blame or a single calumny. However, he accomplished nothing praiseworthy, for in these disastrous times all morals in the head and in the members (of the body) were consumed by the neglect and indolence of the people. He died in the third year and fourth month of his pontificate. The seat was then vacant for six days. [Benedict IV, pope from 900 to 903 was a Roman of noble birth, and the chronicler assures us that in spite of the loose morals of his predecessors he lived a stable and commendable life without a single blemish].

Pope Leo the Fifth (the land of whose origin historians do not mention) was apprehended and thrown into prison by Christopher, his attendant, who aspired to the pontificate, but did not attain it without a great tumult and the destruction of many people. He encumbered the papal see for 40 days of Leo's pontificate. When Leo saw himself robbed of his office by a servant whom he had shown much kindness, he soon died of grief. [Leo V succeeded Benedict IV in 903. At the end of two months a presbyter, named Christopher, took him prisoner and possessed himself of the papal chair. Christopher himself, in turn, was expelled in the following year by Sergius III].

Pope Christopher (Cristoferus), whose surname and place of origin are unknown because of his ignoble birth, secured the pontificate by evil arts and cunning means after the ejection of Leo; and by the same evil methods he again lost it. For he was deservedly deprived of it seven months later, and forced into a monastery. Later Sergius, his successor, took him out of the monastery and imprisoned him. Before long he was subjected to severer punishment by being placed in harder confinement, where he finally died in wretchedness. [Christopher (Christophorus), pope or anti-pope, was elected in 903 against Leo V, whom he imprisoned. In January 904 he was treated in the same manner by his rival, Sergius III, who had him strangled].

Michael (Michaelis), the archangel, appeared in these times at Apuleia, on Mount Gargano, near the city of Sypontum. In commemoration of this a city, with a temple and other beautiful structures, was built there. Even unto the present many people from all Christian lands make pilgrimages to this place.

In these times fiery brands appeared in the heavens; and intermingling stars of unusual brilliance were seen. Soon afterwards a famine occurred in Italy, and many great battles on both sides. A comet of unusual brilliance appeared. It was followed by a great flood, particularly in Saxony.

Sergius, the third pope of this name, a Roman, during his pontificate, caused the Lateran Basilica, which had fallen into disrepair, to be restored. While still a deacon he employed his zeal to prevent Formosus from becoming pope. For this Formosus persecuted him, and upon his election Sergius went to Gaul. By the good will and grace of Lothair he returned to Italy, and seized and imprisoned Christopher, the successor to the see; and he nullified the acts of Formosus so that it became necessary to reconsecrate those whom Formosus had regarded worthy of priestly consecration; and in revenge he caused his corpse to be drawn from the grave and to be decapitated as though Formosus were living, and the body thrown into the Tiber as unworthy of interment and human respect. [Sergius III, elected pope by one of the factions of Rome in 898, simultaneously with John IX, was expelled from the city by his adversaries. He reappeared in 904, seized the two claimants, Leo V and Christopher, who were disputing the succession of Benedict IV, and then strangled them. His adherents rallied round the sacristan Theophylact, a powerful Roman functionary, and his wife Theodora, with

whose daughter Marozia, Sergius lived in concubinage, and by whom he is said to have had a son who became pope as John XI. Sergius did not hesitate to yield all the treasures of the Roman church as plunder to his party. All posts of influence were occupied by his preachers. The fortress of St. Angelo (Casta Sant'Angelo) was placed in his hands. He was hostile to the memory of Formosus, and refused to recognize any of the ordinances made by him, thus causing grave disorders. He also affected to consider as anti-popes, not only John IX, but also his successors to and including Christopher. He restored the Lateran Basilica that had fallen down in 897. He died in 911, and by the influence of his party he was succeeded by Anastasius III; and when the latter died in 903 they caused Landus to be nominated as his successor. In 914 Leo X, the favorite of Theodora, was elevated to the see by the influence of his mistress].

Folio CLXXIII *recto*

Louis (Ludovicus), the third of that name, son of the emperor Arnulf (Arnolphi), succeeded his father in the government in the Year of Salvation 903; and he reigned 10 years. But as the empire was in a state of dispersion, he did not attain to imperial coronation. But the Franks, after his father's death, constituted him king of the Franks and the Germans, and gave him the title of emperor. He was made king in the little town of Forcheim (Forchem). In order that he might resist Cendebald (Cenebuldus), to whom the princes of Lorraine were opposed, he was appointed to the sovereignty of the entire Belgian lowlands. In consequence of that Cendebald ravaged and devastated Lorraine with fire and sword, but he was finally slain by Counts Stephen (Scephano), Gerard and Manfred. [Louis, surnamed the Child, king of the Franks, last of the German Carolingians, son of the emperor Arnulf, was born at Ottingen. He was designated by Arnulf as his successor in Germany in 897, and crowned on February 4, 900. His chief adviser was Hatto I, archbishop of Mainz, and during his reign the kingdom was ravaged by Hungarians and torn with internal strife. He died in August or September 911, and was buried at Regensburg]. In the year 905, after the incarnation of the Lord, Louis, a son of Boso, king of the Roman territories and of Burgundy, marched into Italy, and subjugated everything to his power. He left his army, and with a small number of men went to Verona. There he was imprisoned through treachery and deprived of his eyesight, while Berengar was made emperor in the kingdom of Italy. [Louis III (c. 880-928), surnamed the Blind, Roman emperor, was a son of Boso, king of Provence or Lower Burgundy. The emperor Charles the Fat took him under his protection on the death of Boso in 887, but Louis was not recognized as king of Provence until 890. In 900, after the death of the emperor Arnulf, Louis went to Italy to obtain the imperial crown. He was chosen king of the Lombards at Pavia, and crowned emperor at Rome in 901. He gained a temporary authority in northern Italy, but was soon compelled by his rival Berengar, margrave of Friuli, to leave the country. In 904 he returned and secured the submission of Lombardy; but in 905 he was surprised at Verona by Berengar, who blinded him and sent him back to Provence, where he remained until his death in 928. He married Adelaide, possibly a daughter of Rudolph I, king of Upper Burgundy. His eldest son, Charles Constantine, succeeded only to the county of Vienne]. Louis, king of Germany, and emperor of the Franks and Germans, died without heirs. It is said that with him and his brother Cendebald the Carolingian line came to an end; and so the empire which the line of Charlemagne had possessed for one hundred and ten years shifted to the Lombards. After the death of the emperor Louis, the people requested Otto, the duke of Saxony, a highly renowned and aged prince, to assume the sovereignty; but because of his years he refused to be burdened with it.

Conrad the First, a son of Conrad, whom Count Adelbert (Albertus) killed, was, upon the advice of duke Otto, and with the consent of all the Franks, elected king in the Year of the Lord nine hundred thirteen. He was not crowned; nor is he reckoned among the emperors by the Italians over whom he did not reign. He did, however, reign over the Germans and the Gauls for seven years. During the first year of his reign the Swabians and Bavarians defeated the Hungarians who had come forth to devastate the earth. In consequence of that Arnulf (Arnulphus), the duke of Bavaria, who was antagonistic to king Conrad, fled to Hungary with his wife and children; and there he remained until Conrad died. [Conrad I, German king, was the son of Conrad, count of Lahngau. When Louis the Child died, in 911, Conrad was chosen German king at Forcheim, owing to the efforts of Hatto I, archbishop of Mainz, and to the reputation he appears to have won in peace and war alike. He found the unity of Germany threatened by the Magyars and the Normans from without, and by the growing power of the stem-duchies from within. He failed to bring Lorraine into subjugation and was finally unsuccessful in his struggle with Henry, duke of Saxony, afterwards King Henry the Fowler. He died September 23, 918, and was buried at Fulda. He named his former enemy, Henry of Saxony, as his successor].

Henry (Heinricus) the First, called the humble, a duke of Saxony, and son of duke Otto, reigned in Eastern France. In the Year of the Lord 920 he became emperor of Germany, and he reigned 18 years, while Charles (Carolus), the king at Paris, reigned over Lower France. He gave battle to the Hungarians and Bohemians who overran Saxony. His spouse Mathilda was an illustrious woman of wonderful sweetness, grace and mildness, and endowed with all the other virtues. She bore Otto the Great, of Saxon lineage, and Henry the duke of Bavaria. But Baba, the sister of Henry, bore Count Adelbert (Albertus), who is mentioned below. This Henry, by means of threats, secured from Rudolph, the king of Burgundy, the holy spear and the nails of Christ; and he also gave him a number of presents, and a portion of the Swabian lands; and he left the spear to his successors as a treasure and protection for the empire. [Henry I, surnamed the "Fowler," German king, son of Otto the Illustrious, duke of Saxony, shared in early life various campaigns for the defense of Saxony. He married Hatburg, a daughter of Irwin, count of Merseburg, but as she had taken the veil on the death of a former husband this union was declared illegal by the Church, and in 909 he married Mathilda, daughter of a Saxon Count, named Thiedrich, and a reputed descendant of the hero Widukind. On his father's death in 912 he became duke of Saxony, which he defended against the Slavs. In 918 the German king Conrad I advised the nobles to make the Saxon duke his successor, and when they met in 919 they chose Harry as German king. Henry refused to allow his election to be sanctioned by the church. His authority, save in Saxony, was merely nominal, but he secured a recognition of his sovereignty from the Bavarians and Swabians. In 921, Charles III of France recognized Henry as king of the East Franks, and when in 923, the French king was taken prisoner by Herbert, count of Vermandois, Lorraine came under Henry's authority. Henry reduced various Slavonic tribes in the east to subjection and secured both banks of the Elba for Saxony. In 923 he bought a truce of ten years with the Hungarians by a promise of tribute, and on its expiration he gained two victories over them in 933. The Danes were defeated, and territory as far as the Eider secured for Germany. The king sought further to extend his influence by

entering into relationships with the kings of England, France, and Burgundy. He died at Memleben on July 2, 936. By his first wife, Hatburg, he left a son, Thankmar, who was excluded from the succession as illegitimate. By his second wife Mathilda he left three sons, the eldest of whom, Otto (afterwards the emperor Otto the Great), succeeded him, and two daughters].

In the time of Louis (Ludovici) the Third, the noble Adelbert (Albertus), count of the Franks, grandson of Duke Otto of Saxony, killed Conrad, king Louis's son. In consequence of which king Louis besieged the said Adelbert in the castle of Babenberg. Through the treachery and cunning of Hatto, the archbishop of Mainz, he was brought before the emperor and beheaded. Out of his blood, Adelbert, who afterwards is said to have brought Austria into the Roman Empire, is said to have had his origin.

Hatto, archbishop of Mainz, who succeeded Sunderold after he was killed by the Normans. He is the person through whose treachery Adelbert, duke of Babenberg, came to his death. This Hatto, at the instigation of King Conrad, caused a golden necklace to be made in expectation of Henry, duke of Saxony, who was King Conrad's enemy, in order to entrap him with it. But Duke Henry was warned and the bishop was defeated in his wicked proposal. Three days later the bishop was killed by lightning, and snatched away by demons. As he fell from a mountain in Sicily into a fiery spring, a voice in the air said: Thus may you pay for your sins, and thus by falling down may you be ruined.

Hatto I (850-913), archbishop of Mainz, belonged to a Swabian family, and was probably educated at the monastery of Reichenau, of which he became abbot in 888. He was appointed archbishop of Mainz by the German king, Arnulf, in 891. In 899, when Arnulf died, he became regent of Germany, and guardian of the young king, Louis the Child. He assisted the Franconian family of the Conradines in its feud with the Babenbergs, and was accused of betraying Adalbert (most likely the Albert of the Chronicle), count of Babenberg, to his death. He retained his influence during the whole reign of Louis, and on the latter's death in 911 helped to secure the election of Conrad, duke of Franconia, to the vacant throne. When trouble arose between Conrad and Henry, Duke of Saxony, afterwards King Henry the Fowler, the attitude of Conrad was ascribed by the Saxons to the influence of Hatto, who wished to prevent Henry from securing authority in Thuringia, where the see of Mainz had extensive possessions. He died in 913. Stories of cruelty and treachery gathered about his name.

The last clause ('a voice in the air said: Thus may you pay for your sins, and thus by falling down may you be ruined') is not in the German edition of the chronicle.

Folio CLXXIII *verso*

Bamberg (Babenerga) is a very renowned Franconian city, divided by the river Regnitz (Radiantia) and located in a fair and fertile region. Not far below Nuremberg this river receives the waters of the Regnitz. The Regnitz affords the inhabitants of Bamberg various diversions and is useful and convenient for shipping. From here the Regnitz flows down into the river Main (Morganam), which passes by no small number of cities in Franconia. Above the city, on a high elevation, is the citadel or castle, naturally and artificially fortified. Luitolfus, duke of Saxony, had a son named Otto, to whom was born Henry (Heinricum), surnamed the Humble (who later became king of Rome and ruler of Germany), and a daughter called Baba, for whom this city of Bamberg (Babenerga) was named; although some call the city after Mount Pavonis. Baba, countess of Babenberg, bore two sons, Reynoldus (whom duke Conrad slew) and Adelbert, the most noble count of the Franks, who was a grandson of the aforesaid Otto, duke of Saxony and Thuringia, and who because of the slaying of his brother, in turn slew Conrad, the brother of King Louis, and for that reason went to the aforementioned citadel, and for a long time endured a siege by the king. But the capture of the citadel being considered difficult, cunning and treachery were invoked. Hatto, the archbishop of Mainz, was resorted to as an instrument to carry out the evil design; and he went to Count Adelbert at the castle, and offered to act as arbitrator of the controversy, and he asked the count to come down to the camp of the emperor, where peace could be made, or the count returned to the castle unharmed, Count Adelbert believed him, and accepted his promise and his oath. Adelbert went out with Hatto; but they were hardly out of the castle when Hatto said that the matter before the emperor might take some time, and for this reason it might be wise to dine first. And the count was pleased with the words of the bishop; and he went back into the castle and had breakfast with the bishop, asking no further security of him. Now having dined, Count Adelbert went to the king with the bishop. But he was taken prisoner and condemned to death. The count having reminded the bishop of his vow and assurances of security, the bishop, possessing little fear of God, answered and said that he had sufficiently kept his faith and assurances in the first instance, inasmuch as he had brought him out of the castle, and then brought him back into it for breakfast unharmed; for he had not promised to bring him back a second time. So the unfortunate Adelbert was beheaded. The Romans, who employed like cunning, acted better; for when Hannibal sent one of his prisoners to Rome, they sent him back in bonds. The landed estates which Count Albrecht owned, passed to the empire. So Emperor Otto III gave Henry the Saint many landed properties, as is stated in his franchise, which runs thus: Let it be known to all persons of the Christian faith that pursuant to the wishes and requests of our most beloved

Folio CLXXV *recto*

mother Adelaide, we have, by virtue of our imperial authority and might, enfeoffed and firmly given over our city called Bamberg, together with all things thereunto belonging, to our beloved grandson, Duke Henry, for his sole use forever, etc. Afterwards Emperor Henry the Saint, beautified this city, and together with his spouse, the holy virgin Kunigunde, there founded a worthy Episcopal church and court; for while living they passed by nothing that they considered serviceable to the veneration of God and in promotion of it. After death they were also illustrious for many miracles in the same royal cathedral. There also lies buried Berengar, who conquered the kingdom of Italy, and was made prisoner by Otto the First and taken to Germany, where he died in exile. This city was adorned with

public edifices and very beautiful churches. Saint Otto, its bishop and an apostle to Pomerania, together with the banner of Saint George, is also at Bamberg. And it is believed that here are two of the six jars in which the Lord our Savior made wine out of water, as the Gospel states; also the sword with which Peter struck off the ear of Malchus. The praises and a description of the city are set forth in a beautifully and artistically bound poem, written by Godfrey of Viterbo, the distinguished historian [Godfrey of Viterbo (c. 1120 – c. 1196), was a medieval chronicler and secretary to the Holy Roman Emperor Frederick I Barbarossa. Educated at Bamberg, he wrote several historical works, some in a mixture of verse and prose].: [In an extremely rare (unique?) cross-reference between the two editions of the , the German text (published 6 months later than the Latin in December of 1493) ends its paragraph on Bamberg not with Godfrey's poem, but with the following text: "He who wishes to benefit by its instruction should consult the Latin text following the description of the city of Bamberg."]

[First Column]

A Bavarian river called by the common people Regnitz (Radiantia)
Sustains the lands of Noricum, and wandering far off departs
And nourishes the lovely parts of the city of Mount Pavo,
Which in the common tongue is called Mount Bamberg.
By the river the neighboring land is made fertile(?) and is irrigated.
And a bridge built over it links both sides.
This extremely praiseworthy city grows from the lowest parts of the mountain
And from there it takes flight with its towers first in place.
The clergy, however, occupies the peaks of the mountain from the city.
A row of homes surrounded by a host of walls,
With the laity shut out, is the lords' fort.
The shape of the church enlarges and adorns the mountain's peak.
Mount Pavo possesses hills at its flanks,
Three as if the same, and also the principal (peaks?) of the city.

[Second Column]

It itself shining in the middle is preeminent and without equal.
More beautiful (than the other mountains?) it gives very large places for those monks.
The remaining (mountains?) give (space for) the churches of many canons.
One quarter offers a market place on both sides of the river.
In the manner of a cross, therefore, has Pavo (i.e., Bamberg) placed its settlement.
Peter [The name of a church. Today known by the name of Dom ('Cathedral') in Bamberg]. stands in the middle, Stephen [The name of a church, called St. Stephan in Bamberg]. holds itself to its right.
At the peak stands James [The name of a church, called Jakobskirche and located on the Jakobsberg in Bamberg today], on the left
Michael [The name of a church, called Michelskirche and located on the Michelsberg in Bamberg today]. keeps itself.
Along the river, the virgin Maria carries the glory
Of the holy emperor Henry, surnamed the Lame.
These and yet many more good things of his
Were, he whose bones are good at working miracles.
(My) history calls me; farewell, blessed Pavo!

Bamberg (Babenberg) is a city of Upper Franconia, in Bavaria, and lies in one of the most fertile regions of Germany. It is located in great part on the left shore of the left arm of the Regnitz, and extends, like an amphitheater, over five hills. The Part of the city beyond the right arm of the Regnitz is in communication with the city by means of ten bridges, of which the most important and most centrally located is the Obere Brücke (or Upper Bridge) built by Forcheimer in 1452-56. The city is first mentioned about 902, and was originally located beside the Castrum Babenberch, which was built in the ninth century and belonged to the family of the counts of Babenberg. After the fall of the Babenbergers the city became part of the empire, and later by grants passed to the Bavarian duke Henry the Quarreler, whose son Emperor Henry II particularly favored the city and founded the cathedral and Episcopal see of Bamberg. In the 15th and 16th centuries bloody feuds occurred between the bishops and the citizens, who refused to sacrifice the independence they had enjoyed in the past; and later there were other feuds, with the margraves of Brandenburg. In the Thirty Years War the city suffered severely at the hands of the Swedes; in the Seven Years War, through the Prussians; and finally, in the 19th century, at the hands of the French troops. City and see were assigned to Bavaria in 1802.

Bamberg lies in an open plain on the Regnitz, two miles above its junction with the Main, and thirty-nine miles north of Nuremberg. It grew up beside the castle of Babenberchem, which gave its name to the Babenberg family. The cathedral, a late Romanesque building, with four imposing towers, founded by Henry II in 1004, was later partially destroyed by fire, and rebuilt in the 13th century. The original building was a flat-roofed basilica, but in its present form it dates from the close of the 12th and beginning of the 13th century. The four eight-storied towers are 265 feet in height. In the center of the nave is the sarcophagus of the founder, Henry II (who died in 1024) and his consort Kunigunde (who died in 1038), executed in a fine-grained limestone resembling marble—the work of Riemenschneider (c. 1500). On the highly ornate sarcophagus repose the emperor and the empress, over life-sized, in the fantastic costumes of the 15th century.

Other noteworthy churches are the Jakobskirche, and 11th century Romanesque basilica, and St. Martinskirche and Marienkirche (1320-87). The Michaelskirche, 12th century Romanesque (restored) on the Michaelsberg, was formerly the church of the Benedictine

monastery, secularized in 1803. Picturesque Old Palace (Alte Residenz) was built in 1591 on the site of the old residence of the courts of Babenberg. The New Palace (1698-1704) was formerly occupied by the prince-bishops; for from the middle of the 13th century the bishops were princes of the empire. The schools include the lyceum for philosophy and Catholic history, a survival of the university suppressed in 1803. The industries of the town include cotton spinning, the manufacture of shoes, calico, and ropes. The market gardens of the neighborhood are famous, and there is considerable shipping by the river and the Ludwigskanal.

Folio CLXXIII and CLXXV *recto*

ILLUSTRATION

CITY OF BAMBERG (BAMBERGA)

Bamberg is represented by a large woodcut extending over **Folio** CLXXIV *verso* and CLXXV *recto*. From the foreground the river Regnitz, crossed by a single bridge, winds through the city on the right. We are reminded that Bamberg nestles at the foot of a number of hills, among the most prominent of which are the one on the left, occupied by the citadel, and the elevation on the right, known as Michelsburg, with its conspicuous church and the buildings of the old Benedictine abbey founded by the emperor Henry II.

Bamberg is a city of many churches, most of which cannot be identified on this woodcut. Of the ten bridges which cross the Regnitz, we here see only one. The two textual designations, BAMERGA on the left hand of the woodcut, and MONS MONACHORUM ('Mountain of the Monks' or 'Monastery Hill'), on the right, are not clear, unless they were intended to apply to the city as the residence of the Babenberg counts, on the left, and to the old Benedictine monastery located on the elevation at the right, called Michelsburg.

Folio CLXXV *verso*

Pope Anastasius the Third, a Roman, was pope after Sergius. In his time Landulphus, the Beneventan prince of Apuleia, fought against the churches and was victorious. This pope, during his pontificate, lived a discreet and full life, and was without fault. He is much praised because he spoke no evil of any pope who preceded him. He died in the second year of his pontificate, and was buried in the Basilica of Peter. [Anastasius III, pope from 911 to 913, was a Roman by birth. Practically nothing is recorded of him, except that he took an active part in the ecclesiastical division of Germany, his pontificate falling in the period when Rome was in the power of Roman nobles].

Pope Lando, a Roman, was of such an obscure and unknown career that some do not reckon him among the popes, particularly the historian Vincent (Vincentius); but Martin (Martinus) and Godfrey (Gotheфридus) hold otherwise; for they say that Lando, by his authority and decrees, prevented war between Berengar and Rudolph, the son of Guido. This Lando died in the sixth month and 21st day of his pontificate, and was buried in the Basilica of Peter. [Lando succeeded Anastasius III on the latter's death in 913, and was himself succeeded by John X, the favorite of Theodora, in the following year. Little of consequence seems to have occurred during Lando's pontificate].

The Cluniac Order had its inception in the Year of the Lord nine hundred thirteen, under the rule of the Holy Father Benedict, with the abbot Odo (Oddo), a very holy man; for when Berno the abbot was about to die, he appointed this Odo abbot of the monastery of Cluny, on condition, however, that the church of Cluny pay the Church of Guienne (Gigniacensi) 12 denarii annually. And after the monks had departed from the rule of Father Benedict, this Odo nevertheless lived among them in such strict discipline that although half dead, they were fired with the man's piety and moved to ardent devotion; and so the worthy foundation of the holy father Benedict again took on life. This Odo was first instructed in music and dialectics by Remigius, bishop of Auxerre (Antesiodorensi), and wrote the history of Saint Martin. [See note to Monastery of Cluny, Folio CLXXIII *recto*, above].

John (Ioannes), the tenth of that name, a Roman whose father was Pope Sergius, entered the pontificate in the Year of the Lord nine hundred nine. He had been a bishop of Ravenna. In a revolt of the people he had been ejected from the bishopric. While pope he was more inclined to military affairs than to spiritual matters; and such a pope the church now needed; for he, together with Alberic, the margrave of Etruria, fought against the Saracens, who harassed many regions of Italy; and they defeated them and drove them out of the Roman provinces. Then the pope returned to Rome and celebrated a triumph. This aroused the hatred of Alberic. When the pope drove Alberic out of Rome, Alberic invited the Hungarians to Italy. They caused more grief in Italy than the Saracens had done. This John was taken prisoner by the soldiers of Guido, and suffocated with a pillow in the 13th year, second month, and third day of his pontificate. And although another John took his place, attaining the papal office by force, he too was soon deposed, and is not reckoned in the number of the popes. [John X, pope from 914 to 928, was deacon at Bologna when he attracted the attention of Theodora, wife of Theophylact, the most powerful noble in Rome, through whose influence he was elevated first to the see of Bologna, then to the archbishopric of Ravenna, and finally to the papal chair, as successor of Lando. He allied himself with Theophylact and Alberic, marquis of Camerino, the governor of the duchy of Spoleto. In December 915, he granted the imperial crown to Berengar. He took the field in person against the Saracens, over whom he gained a great victory on the banks of the Garigliano. The defeat and death of Berengar through the combination of the Italian nobles again frustrated the hopes of a united Italy. John perished through the intrigues of Marozia, daughter of Theodora. His successor was Leo VI].

Leo the Sixth, a Roman, was made pope by means of legitimate votes. He was a good pious man, leading a worthy life, silencing dissensions, making peace, holding off the enemy, etc. He died in the seventh month and fifteenth day of his pontificate, and was buried

in Saint Peter's. [Leo VI succeeded John X as pope in 928, and held the pontificate seven months and a few days; he was succeeded by Stephen VIII, or, according to the , Stephen VII].

Stephen (Stephanus), the seventh of this name, a Roman, became pope at the time the Hungarians devastated Alamannia and Saxony. They were defeated with great slaughter at Merseburg by Henry (Heinrico), king of Germany. This pope led a life of kindness and piety. He died in the second year, first month and 12th day of his pontificate, and was buried in the Basilica of the Blessed Peter. [Stephen VII (or VIII) held the pontificate from January 929 to February 931. He was virtually a nonentity, the real direction of the pontifical state being in the hands Marozia, and later in the hands of her son Alberic, senator of the Romans].

Folio CLXXVI *recto*

Berengar (Berengarius), the first of that name, a Roman, duke of Friuli, born of royal Lombard lineage, and highly informed in matters of war and martial transactions, after defeating the aforesaid Louis (Ludovico), secured the sovereignty of Italy, and reigned for 4 years. But in his elevation the Italians were not unanimous, for some chose Guido, duke of Spoleto, as king of Italy. Under these newly elected princes a revolt occurred which was followed by war. In the first onslaught Guido defeated Berengar; but Berengar, being a magnanimous man and well versed in military matters, regained the field in a short time, forcing Guido to remain in his duchy. Thus he also treated Ambrosius, the count of Bergamo. And after both these warriors were slain Berengar fought the Romans. In this period a serious controversy arose between the Germans, Italians and French for the possession of the empire. This was followed by a severe war, resulting in great property damage and loss of life before it ceased. The Romans and Italians, however, managed to retain the sovereignty in their country. Some say that Berengar was crowned as emperor by Pope Lando. [Berengar I, king of Italy, was the son of Eberhard, margrave of Friuli and Gisela, daughter of emperor Louis the Pious. Between 871 and 875 he succeeded his brother in the March of Friuli, and after the deposition of Charles III, he assumed the throne as grand-nephew of Charles the Great. In 888 he was crowned as king of Italy at Pavia, but found a dangerous rival in Guido the duke of Spoleto, who, after a decisive victory on the Trebbia, in 889, likewise assumed the kingship and attained to the imperial crown at Rome in 891. Berengar and Pope Formosus called upon the German king Arnulf for help against Guido. Arnulf came and occupied Lombardy in 894, but soon returned to Germany. During Arnulf's second invasion of Italy in 896 Berengar opened negotiations with Lambert, son of Guido, and after the retirement of the Germans, entered into a treaty with Lambert by which he secured northeastern Italy as far as Adda. On Lambert's death in 898, Berengar aspired to the entire empire. However, about 899, he was defeated by the Magyars on the Brenta, and after 902 was attacked by Louis of Burgundy, who assumed the Italian throne and the imperial purple. In 905 Berengar surprised Louis at Verona, and blinded him, and in 915 Berengar was crowned as emperor by Pope John X. Berengar maintained himself in office for 8 years, but not without continued warfare with the nobles, who finally offered the Italian crown to king Rudolph II of Upper Burgundy. On July 17, 923, Rudolph decisively defeated Berengar, who then called upon the Hungarians for assistance, thereby estranging the few who were still faithful to him. At Verona, which had always been loyal to him, a sworn confederacy was organized, in consequence of which Berengar lost his life on April 7, 924].

Hugh (Hugo), count of Arles, ruled in Italy for ten years after Berengar. He was elected in opposition to Rudolph, the Burgundian, who had robbed Berengar of his empire. Rudolph abandoned the controversy and returned to Burgundy. Now this Hugh, having been warned by Rudolph, entertained mistrust and hatred against those who had elected him; and accordingly, he ordered one of his generals to take charge of the army while he sent the rest into exile. But the exiles, as well as other Italians at home, incited Arnold, duke of Bavaria, to come to Italy against Hugh with a well organized army. Hugh took up arms and defeated him. Not long afterwards he died.

Hugh (Hugo), king of Italy, son of Thietbald, duke of Provence, and Bertha, daughter of Lothair II, king of Lorraine, maintained a position of leadership in Lower Burgundy, even while the blinded emperor Louis III, its king, was still living; and answering a call for assistance from the enemies of king Rudolph in Italy, Hugh was elevated to the kingship of Italy at Pavia in July 926. After the death of Louis, in 928, Hugh secured his supremacy in Lower Burgundy still further. However, in 933, he ceded that country to Rudolph, who in turn gave up his claims to Italy. In Italy Hugh ruled with great vigor, and with harshness and cruelty. Spiritual and temporal offices he gave to his bastards and Burgundian favorites.

In the last years of the emperor Lambert a coalition had been formed among the Roman nobles. At its head stood Adelbert, count of Tuscany, supported by the influence and intrigues of the notorious Theodora, who was connected with some of the most powerful families of Rome, and who by means of her infamous daughters, Theodora the younger and Marozia, drew an additional number to the party. Marozia was notorious as the mistress of one pope, the mother of a second, and the grandmother of a third. The account of her career constitutes the most morally problematic page in the history of the papacy. On the death of Berengar Marozia sought to strengthen herself by marrying Hugh, whom her son, Pope John XI, had recognized as king of Italy. But the alliance proved of no avail to either party. Marozia introduced Hugh into the Castle Angelo; but the Romans under the leadership of Alberic, Marozia's illegitimate son, refused to permit Hugh to enter Rome, and confined him to the Castle from which he was soon driven by Alberic. Marozia was cast into prison, and the pope restricted to his spiritual functions.

Equally unsuccessful were Hugh's efforts to deprive Rudolph's son Conrad of Burgundy, even though Hugh and married Rudolph's widow Bertha with that in view. He meditated a scheme to imprison and to blind Berengar, margrave of Ivrea, but in this project he worked his own downfall. Berengar made a timely escape, taking refuge with Otto I, emperor of Germany. In 945 Berengar returned to Italy with a small army raised in Germany, and in a brief time won over the discontented nobles and assumed the sovereignty. Hugo and his son Lothair, whom he had made co-ruler, retained but the shadow of sovereignty, while Berengar exercised all the authority.

Dissatisfied with this situation, Hugh returned to Provence in 946, and died at Arles in 947. When he left Italy his son Lothair remained as the reigning king.

Berengar (Berengarius) the Second reigned after Hugh (Ugonem) for 7 years. He so confounded the Hungarians that they retired to Etruria; and after they had devastated its cities they carried off a great amount of plunder. And while Berengar was considering how the Italian sovereignty might be restored by common consent, the Italian tyrants who feared his power and might, sought to prevent this; and they requested Rudolph, the Burgundian king to march into Italy. Rudolph came and drove out Berengar, and reigned there three years. But vengeance was not withheld from the Italians for long, for the Hungarians to whom Berengar had fled, came into Italy under the leadership of Salardus, and ravaged everything on the way. They besieged and captured Pavia, consuming everything with fire and sword. Finally this Berengar died in Hungary, or (as some historians state) in Bavaria.

Berengar II. According to reliable sources the margrave of Friuli who became king of Italy as Berengar I and was assassinated in 924, and the margrave of Ivrea, who assumed the sovereignty as Berengar II, and was deposed by Otto I, the German emperor in 966, are the only two kings of that name who entered upon the sovereignty of Italy. Berengar II was a grandson of Berengar I through the latter's daughter Gisela. The person here referred to as Berengar II is neither of these.

Further confusion arises in the Chronicle by the introduction of a third Berengar; but what has been noted as to the second is equally true of the third. That the chronicler himself was confused in these matters becomes still more apparent from Folio CLXXVII *recto*, where "Berengar IV" is introduced, whose biography there corresponds to that of the real Berengar II (margrave of Ivrea), upon whose career a historical note will be found there. Schedel admits the confusion but blames it upon the uncertainty of his authority. It will be noted that in introducing "Berengar II," at Folio CLXXVI *recto*, Schedel assigns no parentage and no place of birth to this sovereign; nor does he specify the date of his death, nor his place of death with certainty. He introduces "Berengar III" as the grandson of Berengar I, but does not know how he came to Italy, whether with an army, with the help of the Italians, or through the assistance of others, and adds that no one has explained the matter. He cautiously states that 'some write' that he reigned eight years. It is difficult to even speculate upon the matter.

It is difficult to even speculate upon the matter. Different sources may have presented varying accounts, resulting in duplication, and giving the impression that there were four Italian kings of this name instead of two.

Berengar (Berengarius) the Third, grandson of Berengar I, came into Italy, and in the year of the Lord 935, secured the sovereignty. Whether he came there with a large army, or with the help of the Italians, or through the assistance of others, no one has written. But it is known that he came to Italy in the time of Pope Stephen VII. In the meantime the Saracens living about Mount Garganum overran the people of Apuleia and Calabria in a new revolt; and they besieged the city of Beneventum, captured and plundered it, and set it on fire. And as the Roman provinces had not yet been attacked by them, the Romans and Italians hurriedly collected an army under Count Guido as general. With this army he proceeded against the enemy, compelling the enemy to retreat. This Berengar made peace and entered into an alliance with the Hungarians, so that they directed against other peoples the raging madness which they had for ever so long practiced against the Italians. Some write that this Berengar reigned for eight years. [See note to "Berengar II," above].

Folio CLXXVI *verso*

Year of the World 6933 | Year of Christ 934

Pope John (Ioannes) the Eleventh, a Roman, entered the pontificate at this time, when a bloody spring gently flowed at Genoa, as a sign of an impending calamity; for Genoa was captured and devastated by the Saracens, who came from Africa. And so also the Hungarians spread over Italy far and wide and overran and devastated everything. This John died in the fourth year, tenth month, and 15th day of his pontificate. The seat was then empty for 12 days. [John XI, pope from 931 to 935, son of Marozia and reputed son of Sergius III, was chosen to succeed Stephen VII, at the age of 21. He was the mere exponent of the purposes of his mother, until her son Alberic in 933 overthrew their authority. The pope was a virtual prisoner in the Lateran, where he is said to have died in 935. He was succeeded by Leo VII].

Pope Leo the Seventh, a Roman, was elected pope at the time of Hugh (Ugone) and Lothair (Lothario), who then reigned in Italy. He was a neglectful man, and did nothing worthy of remembrance. He died in the third year and tenth day of his pontificate. The seat was then empty for three days. [Leo VII, pope from 936 to 939, was preceded by John XI, and followed by Stephen IX. The chronicler's observation that he accomplished nothing memorable is apparently true].

In the year nine hundred thirty-five, while John (Ioanne) the Eleventh was pope, Saracens (as above stated) came from Africa with a great and mighty fleet and ravaged all the seaports of Etruria; and they captured the city of Genoa, and there committed many cruel and lamentable deeds. They killed the people who resisted them, and carried off in ships the adolescent youths; but, as some write, these were sent back home from Africa after a short time.

When Pope Leo the Seventh was elected, William (Guilhelmus) wrote that Henry, king and emperor of Germany, died. Otto, as hereafter stated, succeeded him in the kingdom and in the imperial title.

Pope Stephen (Stephanus) the Eighth, a German, after receiving the pontificate was persecuted by the Romans with so much enmity that he was unable to accomplish anything worthy of remembrance. As Martin (Martinus) states, he was so maimed during this persecution that he lived in disgrace for ever so long, being ashamed to appear before the people on account of his wounds. King Hugh (Hugo) took up arms to avenge this disgrace and outrage, but he died in the course of these preparations. He was succeeded by his son Lothair (Lotharius), who made no mention of the matter, probably because he was a friend of the Roman people, or because his reign was short, for he died two years after his father. Stephen died in the third year, fourth month and 12th day of his pontificate. The seat was then empty for ten days. [Stephen IX (or VIII) held the pontificate from 939 to 943, while the real direction of the papal see was in the hands of Marozia, and later in those of her son Alberic].

Bipert (Bipertus), whom others call Ugibert (Ugibertus), a noble prince of Lorraine, celebrated for his piety and other virtues, was at this time enrolled in the number of the saints because of his illustrious miracles. Among others of the virtuous works of his life, he built, at his own expense, the monastery of Cemalta in France, and in a short time enhanced it with great and mighty structures.

In this year, as above stated, and as historians testify, a bloody spring gently flowed for an entire day in a district of Genoa, called Fontanella; which was a sign to the citizens of a future calamity that faced them (as above stated) when the Saracens sailed from Africa.

Pope Martin (Martinus) the Third, a Roman, was a gentle and good man, and in that respect a follower of Pope Stephen the Seventh. When he entered upon the pontificate he declined participation in all military affairs, concerning himself only with spiritual and divine matters. However, this part of Europe was not free of the turmoils of war. And when Otto decided to invade Italy, and he encountered the resistance of Lothair (Lothario), and much slaying and bloodshed occurred on both sides, Pope Martin admonished them to stay their weapons because every land was being ravaged by famine and destitution. He died in the third year, sixth month, and tenth day of his pontificate, and was buried in the Basilica of Peter. The seat was empty for twelve days. [Martin III (also known as Marinus II), pope from 942 to 946), was merely a puppet of Alberic (d. 954) prince and senator of the Romans. He died in May 946, and was succeeded by Agapetus II].

Pope Agapetus (Agapitus) the Second, a Roman, was elected pope during the turmoil of war in Italy. He was a man of strong disposition, and succeeded in enlisting the aid of Otto, king of Germany, against Berengar, the Italian emperor, after making his arrogance known. Through Otto's help and assistance the discord and war between the pope and Berengar, who, contrary to justice and fairness, sought to acquire dominion over every thing, were avoided and abandoned. Agapetus was a very blameless man, and a distinguished lover of Christian life and purposes. He died in the ninth year, seventh month, and tenth day of his pontificate, at nearly the same time in which Odo of Cluny, abbot of the monastery, found peace in the Lord. And he was buried in the Basilica of the Blessed Peter.

Agapetus II was pope from 946 to 955 at the time when Alberic, son of Marozia, was governing the independent republic of Rome under the title of "prince and senator of the Romans." He endeavored to restore church discipline and to regain temporal power. His appeal to Otto the Great to intervene in Rome remained without immediate effect, since Alberic's position was too strong to be attacked; but it bore fruit after his death. Agapetus died in 955.

The last part of this paragraph ("at nearly the same time in which Odo of Cluny, abbot of the monastery, found peace in the Lord. And he was buried in the Basilica of the Blessed Peter.") is not in the German edition of the chronicle. Odo of Cluny died in 942.

Folio CLXXVII *recto*

Lothair (Lotharius), the second of that name, son of the aforesaid Hugh (Hugonis), received the kingdom upon the death of his father, and reigned 2 years. Afterwards Berengar III enlisted many foreign peoples and with these he invaded Italy. And when the news reached Italy numerous opponents sprang up in many places. When Hugh saw that he could not overcome Berengar by force, he tried negotiation; and he sent an emissary to the enemy, and a treaty was made to the effect that his son Lothair and Berenger should share the sovereignty, with equal rights. This joint rule lasted for several years, but in name only; for Berengar, a sharp-witted man, ignored Lothair, who maintained himself and his wife Adelaide (Alunda) at Pavia, enduring Berengar's scorn and tyranny. In the meantime Hugh died. Lothair, a friend of the Romans, entered upon a desperate war with Otto, the son of Henry (Heinrici); for when Otto began his march against Rome, Lothair resisted him, and in consequence many great battles were fought and much blood was spilled. [Lothair, king of Italy, was son of Hugh, king of Italy, and was co-ruler with him subsequent to 931. In 937 he married Adelaide, daughter of Rudolph II of Bavaria. In 947, upon the death of his father, he became sole ruler of Italy. But his sovereignty was only nominal, for after 945 the government was actually in the hands of Berengar, margrave of Ivrea. Lothair died in 950, poisoned by Berengar, as is generally surmised].

Rudolph (Rudolphus), who defeated Berengar at Verona, was a duke of Burgundy. He had previously relinquished his sovereignty in Italy to Hugh (Hugoni), the Count of Arles; and in turn afterwards became king of France. He reigned two years. [Rudolph II, king of Burgundy (apparently the person here referred to), succeeded his father Rudolph I in 912. He conducted endless warfare to enlarge his dominions. He was raised to the Italian throne in 921 by Adelbert of Ivrea, and in 923 defeated his rival Berengar. He left Italy in 925. In 933 he relinquished his sovereignty in Italy in return for that of Burgundy. He died in 937].

Lack of historians in this period accounts for our want of knowledge as to the dealings of Berengar and Lothair (Lotharii). We do not

know whether there were three or four Berengar's, which is not a great surprise, the references to them being obscure. The historians are confused; some say that Berengar I reigned four years and that Berengar II reigned 12; and that the reign of Lothair and Berenger lasted 13 years. And so, as Ptolemy de Lucca writes, five Italian emperors, including kings and tyrants, reigned in Italy over a period of thirty-two years. Many historians neither give the length of the reigns of these emperors, kings and tyrants, nor distinguish between them. It is apparent that about fifty years elapsed between the inception of the reign of Berengar I and the coronation of Otto I as German emperor by Pope John the Twelfth. Otto I afterwards sent into exile the Berengar who first reigned in Lombardy. [See notes to Berengar I, II and III, Folio CLXVI *recto*].

Berengar the Fourth, whom some call the third, entered upon the sovereignty of the empire with his son Adelbert after the death of Lothair (Lothario); and they reigned 11 years. Berengar was an honorable, candid, and distinguished man; for when Henry (Heinricum), the duke of Bavaria, defeated the Hungarians in Italy, and ravaged and plundered the richest regions lying between Aquileia and Pavia, Berengar speedily raised an army and proceeded against him. When Duke Henry learned of this, he departed from there to Austria. After this Berengar conquered all Italy, assumed the imperial title, and named his son Adelbert king. But Berengar ruled his subjects with tyrannic severity. He imprisoned his spouse Adelaide (Alundam); and by such conduct the Italians, through Pope Agapetus, were moved to call upon Otto to make himself king of Italy. And he came into Italy and avenged them, and espoused Adelaide.

Berengar II (here called Berengar IV), son of Adelbert, margrave of Ivrea, and of Gisela, daughter of Berengar I, was one of the mightiest Italian princes of his time. In 940 he fled before Hugh, the tyrannical king of Italy (whose niece Willa he had married) to Otto, king of Germany, to whom he did homage. In 945 he returned with a small army and was greeted by the nobles and the cities as a liberator. Although Hugh and his son Lothair had retained the royal title, Berengar alone exercised the authority. When Lothair died unexpectedly at Turin in 950, Berengar called a council of Italian nobles at Pavia, and caused himself and his son Adelbert to be elected kings of Italy. Berengar ruled with great severity and cruelty, and in their despair the people turned to the beautiful and pious Adelaide, widow of Lothair and daughter of Rudolph of Burgundy. She had made a large number of adherents in Burgundy and Italy, causing Berengar so much concern that he requested her to marry his son Adelbert, although her period of mourning had not yet expired. Rejecting this proposal she found herself exposed to the persecution and abuse of Berengar, who made her a prisoner at Como. She was later given over to one of Berengar's nobles, who was charged to keep her securely in his castle at Lake Garda. She escaped to the castle of Canossa where she availed herself of the protection of Bishop Adelhard of Reggio. Her fate aroused the sympathy of King Otto, who became her avenger and at the same time availed himself of the occasion to seize Italy and to unite the imperial crown of Rome with that of Germany. Fearing that as a stranger in Italy he could not hope for support, and now being a widower, he offered to marry Adelaide, thus uniting their interests and acquiring a powerful ally in Italy.

In 951 Otto marched into Italy. Berengar, finding himself deserted by his vassals, as well as by the bishops whom he had sorely oppressed, fled to one of his castles. In a brief time Otto made himself lord of Upper Italy, and without election by the nobility, styled himself "King of the Lombards," or "King of Italy." Adelaide was brought to Pavia and the marriage was celebrated. In 952 Otto returned to Germany with his bride. Thus Italy was annexed to the Germano-Roman Empire.

Otto left his brother-in-law, Duke Conrad of Lorraine, in charge of Lombardy. But Berengar again became unruly. Through Conrad a conference was arranged between Berengar and Otto in Germany, and at the Reichstag of Augsburg, in 952, Otto restored the Lombard kingdom to Berengar and his son Adelbert, but only as vassals, and both were obliged to swear allegiance to Otto and to obligate themselves to pay tribute.

After his restoration Berengar ruled with cruelty and despotism; for which reason Otto, in 956, sent his son Liudolf to Italy. Although victorious, Liudolf died the following year.

But Berengar's ambition remained unappeased, and he made a further attempt to free himself from Otto. In response to fresh appeals from the Italians and the pope, Otto crossed the Alps a second time and reconquered Italy. He entered Rome in triumph, and then pursued Adelbert who fled to the Arabs in Corsica. Berengar himself, and his wife, Willa, fled to the mountain fastness of Saint Leo, or Montefeltro (near San Mareno). There Berengar was forced to surrender to Otto and was exiled to Bamberg, where he died in 966. His wife Willa entered a monastery, and his son died in exile.

Adelbert (Albertus), son of the said Berengar, living at Ravenna, burdened the Venetian merchants with many mischiefs; for in the vicinity of a certain city he had the shipping within his power, and on the sea there he legalized piracy. But the Venetians, determined to no longer endure this, surprised the city in ships and captured the citizens there and obligated them under oath not to permit such piracy in the future. Afterwards Otto proceeded into Italy against Berengar, fought him and brought him into his power, and soon afterwards he exiled one to Constantinople and the other to Germany; and both died in exile.

Folio CLXXVII *verso*

Taxis, king of the Hungarians, determined to avenge his subjects, whom he wished to rule in Italy, but who had been driven out by the Bavarians; and he rapidly overran Italy with an army. For this reason the Italians were so frightened that they feared that this was to be their final extermination. But Berengar sent to Taxis his son Adelbert, who mollified him to such an extent that for ten pecks of silver coins (as they report) he spared Italy.

The Hungarians first overran Germany, then Gaul, destroying everything. Later they made the Bulgarians tributary. Then followed a deluge of barbarous people which overflowed many countries without restraint. These barbarians also passed through Friuli in Italy, and devastated and destroyed everything by fire and pillage. Alberic the margrave, who through envy and ingratitude had been driven out of Rome, called in the Hungarians to oppress the city; but they did not reach the Roman borders. They did, however, overrun and devastate almost all Etruria, causing much grief by fire and murder, carrying off with them to Hungary all the women and boys who could not escape. Afterwards, in the time of Emperor Otto I, they overran Germany.

Before this time Bohemia was converted to the faith; and there Borivoj (Worzivous), the last pagan duke, and his spouse Ludmila (Ludimilla) were baptized by Saint Methodius, the archbishop of Moravia, in 905. Of the said Ludmila it is said that she was such a holy woman who performed miracles. Both, after accepting the truth of Christianity, greatly enhanced and spread the Christian religion among the Bohemians. [The early history of Bohemia is involved in obscurity. The first attempts to introduce Christianity undoubtedly came from Germany, but met with little success, due to distrust between these nations. Matters were different when Christianity approached them from Moravia where its doctrines had been taught by Cyril and Methodius – Greek monks of Thessalonica. About 873 the Bohemian prince Borziwoj was baptized by Methodius, and the Bohemians rapidly adopted the Christian faith. Among the rulers of Bohemia the most famous in this period was Wenzel, or Wenceslaus, surnamed the Holy, who, in 935, was murdered by his brother Boleslas, and was afterward canonized by the Roman Catholic Church.]

Spytihnev (Spitigneus), the son of Borivoj (Borziwogii), the first Christian duke of Bohemia, attained the dukedom after the death of his father; but he died without male heirs, leaving the dukedom to his brother Wratisslas (Vratisslai). Now Drahomira (Drahomitia), wife of said Wratisslas, a cunning and wicked woman, bore unto her husband two sons, namely Wenceslas (Ventzeslaum) and Boleslas. The elder she placed in the care of her mother-in-law; the younger she nurtured herself. Each of the children adopted the morals of his foster-mother, Wenceslas being good and inclined to all the virtues, while Boleslas was an idolater and inclined to every vice. The father (Wratisslas) ordered the children placed under the guidance of Ludmila until their majority. This offended Drahomira so sorely that she caused Ludmila her mother-in-law to be strangled in the castle of Tetin (Thetin). And thereupon she undertook the regency for the children. She was cruel to all persons, despised Wenceslas, and sought to advance his brother before him. [See note to Wenceslas, below].

Wenceslas (Wenceslaus), duke of Bohemia, son of the aforesaid Wratisslas (Vratisslai), was reared by Ludmila (Ludimilla), the holy woman, as aforesaid, and was educated in wisdom, church lore, and the Holy Scriptures. He was, as they say, a man of moderation in food and drink, erect and handsome in person, and retained his virgin chastity to the end. Neither by night nor day did he neglect a single divine service or office. At night he walked barefoot on ice and snow, yet suffered not from the frost. At the request of the people he took over the dukedom while his mother still lived. And so the name and fame of Wenceslas marvelously grew, and he became illustrious among the people. But the more he was loved by others, the more he was hated by his mother and brother. Now a feast was provided for him, and he was invited. And having foretold his own death, and availed himself of the confessional according to Christian custom, he went into his brother's house; and there his brother murdered him. For the miracles he performed the church enrolled him among the saintly martyrs.

Wenceslas. After the death of Borziwoj of Bohemia, who had introduced the Christian faith into the country, the throne was occupied by his son Spytihnev I and Wratisslas I in rapid succession. Both were Christian princes who labored to advance the faith among their subjects, and built several churches. Wratisslas I had married Drahomira, daughter of the heathen prince of the Luticians; and by her he became the father of two sons, Wenceslas, (old bohemian, Waceslaw; German, Wenzel) and Boleslas, and four daughters. Duke Wenceslas, who succeeded his father about 926, was then nearly 18 years of age. He had been brought up by his gentle and Christian grandmother, Ludmila. His mother Drahomira, an ambitious woman, at once seized the regency, and to put away the woman whom Bohemia loved and honored, and who might have disputed her right to act as regent, she sent assassins to Tetin, where Ludmila had fled to escape her, and had her strangled with her own veil. The rule of Drahomira was not beneficial to the country for she stirred up a powerful enemy in Henry the Fowler, king of Germany and Emperor of the East, who in 928 invaded Bohemia and appeared before Prague in 928. In the meantime Wenceslas, though only twenty years of age, had assumed the government independently of his mother; and he speedily came to terms with the emperor without bloodshed, engaging to pay him an annual tribute of 500 marks of silver and 120 head of oxen; and he took the oath of allegiance to the imperial crown. He remained true to Henry I throughout his reign, and never allowed his kinsmen or nobles to shake his fidelity. His brother Boleslas, an ambitious headstrong youth, was an element of discord and danger. He had received the district of Bunzlau as his portion, and although he recognized Wenceslas as his sovereign, yet he exercised within his district all the rights of an independent prince. He was the very opposite of his brother, who always tempered justice with mercy. Boleslas treated his subjects with harshness and rapacity. Drahomira and Boleslas were discontented with their position of inferiority. They were on the side of those who looked upon the German alliance with disfavor, and even plotted against Wenceslas, so that the duke was forced to banish his mother from Bohemia, although she was later permitted to return.

With Wenceslas religion was a passion, not a matter of politics as with his brother. He built churches in every city and invited priests to Bohemia. He was skilled in reading, fed and clothed the poor, protected widows and children and purchased the freedom of hapless prisoners. The story is told of how on a winter's night he carried a bundle of sticks to a poor old man who was suffering from the cold. Its most famous version today is found in the Christmas carol "Good King Wenceslas."

Noting the discontent of the pagan party, and those opposed to the German alliance, which was gradually spreading over the land, Boleslas resolved to take advantage of it to seize the helm of government. Duke Wenceslas was accustomed to make yearly visits to the principal cities of the realm at the dedication festivals of their churches. On the feast of Saints Cosmos and Damian (September 27) in

936 he came to Altbunzlau, the castle of his brother Boleslas, to be present at the celebration of the feast of these saints, to whom the church there was dedicated. His purpose was to return to Prague after high mass, but Boleslas entreated him to remain for the banquet he had prepared in honor of his presence. Although private warnings of treason reached Wenceslas, he refused to distrust his brother; but when on the following morning Wenceslas went to church, Boleslas met him at the door, and with the assistance of three servants slew him.

Otto, King Henry's (Heinrici) son, born to him by Matilda (Mathildo), the daughter of King Theodoric of Saxony, was the successor of his father in the kingdom. This Otto performed many celebrated deeds in the German and French kingdoms. And after the praise and fame of his virtues had spread into Italy, and Pope Agapetus and many of the Italian nobles had been distressed by the tyranny of Berengar and his son Adelbert, they appealed to this king Otto for help against them. At once, then, with fifty thousand warriors he marched through Friuli in Italy and deposed Berengar from the empire and Adelbert from the kingdom; and he took over Italy, released Adelaide (Alundam) from imprisonment, and took her to wife. [A repetition. See Berengar IV, Folio CLXXVII *recto*, above].

Folio CLXXVIII *recto*

OF THE GROWTH OF THE EMPIRE AND ITS TRANSFER TO THE GERMANS.

The imperial sovereignty taken from the Romans, Gauls and Lombards, and now received through the aforesaid Otto, from here devolved for the first time upon the German nation, and has been there maintained to the present time. In praise, commendation, and recognition of this most excellent imperial dignity, it is to be remarked:

That the Roman royal power (called the Holy Roman Empire) had its origin in innate human reason, which is a guide of the best mode of living and which all must obey; for when our first parents were driven out of Paradise and the Garden of Pleasure, and mankind roved about in the fields and forests like cattle, man, whom God had endowed with reason, bethought himself that man might be highly useful to mankind in living a righteous life. Accordingly some of the people who had formerly lived in the forests according to the habits of wild animals, were drawn together either through the guidance of nature, or by the will of God, the Master of all nature; and they formed associations, built houses, surrounded the cities with walls, devised all manner of arts, and led an agreeable and amiable civic life. But just as one person may derive much usefulness from another, so also one may acquire various evils from another. And so men began to wrong society, to violate faith and confidence, to break the peace, to harbor secret animosities against one another, to deprive one another of their possessions, and to stray from the paths of virtue into those of error. When the masses were oppressed by the powerful and mighty among them, they decided to take refuge with a man of exceptional virtue, who would protect the poor against the rich and powerful, and treat the masses with equality, righteousness and fairness. Accordingly many people elected kings, and the principalities multiplied. The multiplication of kings and princes resulted in many dissensions and revolts. And in time they fell out with each other as to their landed possessions, and at other times as to their jurisdictions. As there was no tribunal to pass upon their differences; and as neither would submit to being less respected than the other, so they took to arms and decided the matter by war. Thus the most amicable associations of men were dissolved. But the benign forethought of human nature, always inclined to the best, thought of consolidating everything into a single principality, without which a general peace was not possible. Thus originated the Assyrian kingdom. In the same manner the Greek state expanded from Europe to Asia and Lybia, under the power and good fortune of Alexander the Great; and Carthage did likewise. But as these empires never succeeded in subjugating the whole world, nor in bringing about universal peace, therefore it pleased human nature, or God the Lord and ruler of such nature, to revive the Roman Empire. In the beginning Rome was ruled by seven successive kings; and after their passage, was governed by men elected in pairs; but finally by a single ruler. Julius Caesar was the first sole ruler of the empire, and to him the people gave all power and authority. And although at times two emperors ruled jointly, as Diocletian and Maximian, yet at other times there were even more; but this occurred by might rather than as a matter of right. To such imperial dignity some were elevated by senatorial election, and others by acclamation of the people; some were chosen by the nobility, and others were appointed by order of the emperors. The sovereignty was at various times exercised by Italians, Spaniards, Africans, Dalmatians, and Greeks, and for ever so long from Constantinople, with great dignity. But when the Greeks became so neglectful of Rome that they permitted the Romans to be oppressed with the burdens of various wars, the Roman people, who with their own blood had set up the Empire, appealed for help to Charles the Great in France, a native German; and he came to their assistance and with the consent of the pope was crowned as Roman emperor. During the period of one hundred and ten years, from Emperor Charlemagne to Louts, the son of Arnulf, the empire increased in Gaul to no mean extent, and afterwards passed to Lombardy. Finally it devolved upon Duke Henry, King Otto's son, and from him to the present by orderly elections, upon Emperor Frederick III and King Maximilian his son, who were invested from heaven with the highest authority in temporal matters, so that they might be fortunate in war, favor peace, and uphold the common welfare; for the fulfillment of which all peoples, all nations, and all kings and princes should willingly submit themselves to this empire. [The Holy Roman Empire comprised the western part of the old Roman Empire, which was severed from the eastern part in the year 800, and was given by the pope to Charlemagne, who was crowned 'Emperor of the Romans.' When Charlemagne's empire was divided, Ludwig, a German, became Kaiser; but on the death of Charles the Fat the title fell into abeyance for seventy years. In 962 Pope John XII gave the title to Otto I the Great, and changed it into 'The Holy Roman Empire.' Otto took Charlemagne for his model, and the 'Holy Roman Empire of the German Nation', the greatest political institution of the Middle Ages, was now established. In theory it was the union of the world-state and the world-church – an undivided community under Emperor and Pope, its heaven-appointed secular and spiritual heads. As an actual political fact, it was the political union of Germany and Italy, in one sovereignty, which was in the hands of the German king. The union of the two peoples was not without its advantages to both; but it was also productive of evils. The strength of the German nation was spent in endless struggles abroad, and this stood in the way of the building of a compact kingdom at home. For Italy it was the rule of foreigners, of which she might feel the needs, but to which she was never reconciled. Maximilian I was the Emperor when the first German edition of the was published; while his father, Frederick III, who

died in August 1493, was on the throne when the first Latin edition appeared six months earlier].

Folio CLXXVIII verso

Year of the World 6153 | Year of Christ 954

Pope John (Ioannes) the Twelfth, a Roman, was first named Octavian. His father, Alberic, was a mighty Roman, who secured the pontificate for this Octavian by force and cunning proposals. During his pontificate he was so devoted to the chase and to women, that his conduct was not only despicable and reprehensible on the part of a pope, but would have been so considered in any other individual. At this time were chosen annually from the honored and noble classes two consuls charged with the general government of the city; also a governor, out of the honored residents, to dispense justice to the people, and to assist them in securing it; and from among the common people twelve men were chosen. And although the city of Rome was protected by appropriate laws serviceable and conducive to freedom, Octavian dared to employ force in this free city, and to exalt the high papal office of which he was not worthy. On this account two cardinals became indignant, and they made a plea to Otto to take the clergy and the people out of the hands of Berengar and this pope so that the Christian faith and the imperial Roman sovereignty would not be debased by them. Other Italians also wrote to Otto to the same effect. In the meantime these matters came to the knowledge of the pope; and he was angered by them, and caused the nose of one of the cardinals and a hand of the other to be cut off. And now Otto came to Rome and received the imperial crown and imperial title of Germany and Pannonia from this John (although some say from Leo); and at first he admonished the pope with kind words, and later with threats, to desist from his misconduct. Fearing the emperor, John hid in the forest like a wild animal; and shortly after his return, in the ninth year, third month and fifth day of his pontificate, he died. And by his death the seat was vacant for 12 days. [John XII, pope from 955 to 964, was the son of Alberic, whom he succeeded as patrician of Rome in 954, being then only sixteen. His original name was Octavian, but when he assumed the papal tiara as successor to Agapetus II he adopted the apostolic name of John. In order to protect himself against the intrigues in Rome and the power of Berengar II of Italy, he called to his aid Otto the Great of Germany, to whom he granted the imperial crown in 962. Even before Otto left Rome, the pope had begun to conspire against the new emperor. His intrigues were discovered by Otto, who after he had defeated and taken prisoner Berengar, returned to Rome and summoned a council which deposed John, who was in hiding in the mountains of Campania, and elected Leo VIII in his stead. On Otto's departure John returned and Leo fled. Otto prepared to support Leo, but before he reached the city John had died (May 14, 964), and Benedict V had mounted the papal chair].

Pope Benedict (Benedictus) the Fifth, a Roman, was elected pope, chiefly by the relatives of the aforesaid John (Ioanni). Although Otto had confirmed Leo, the wicked placed this Benedict in the chair of the Apostle Peter. When news of this reached Emperor Otto, he concluded that nothing further was to be accomplished by words and threats. He diligently came to the seat of tyranny to ravage and devastate it; and he so severely besieged the city of Rome that a peck of bran was worth thirty gold coins at this time. And the Romans were so frightened that they gave Benedict to Otto, and accepted Leo. Having tamed the obstinacy of the Romans, Otto returned to Germany. He lived as pope for six months and five days. The seat was then vacant for twenty days. [Benedict V was pope from 964 to 965. He was elected by the Romans on the death of John XII. The emperor Otto did not approve of the choice, and carried off the pope to Hamburg, where he died].

Pope Leo the Eighth was elected pope before Benedict, and confirmed in the pontificate by Emperor Otto; but he was driven out by the Romans. However, Emperor Otto by force and arms compelled them to reinstate Leo, who as a punishment of the fickleness of the Romans, transferred from the Roman people and clergy to the emperor all power to invest a pope. He died in the first year and fourth month after his reinstatement. [Leo VIII, pope from 963 to 965, a Roman by birth, held the lay office of Protoscrinius when he was elected to the papal chair at the instance of Otto the Great by the Roman synod which deposed John XII in December 963. In February 964, the emperor having withdrawn from the city, Leo fled, and was deposed by a synod presided over by John XII. On the sudden death of John the people chose Benedict V as his successor; but Otto laid siege to the city and compelled their acceptance of Leo. It is usually stated that at the synod which deposed Benedict, Leo conceded to the emperor, and his successors as sovereigns of Italy, full rights of investiture, but the genuineness of the documents is more than doubtful. Leo VIII was succeeded by John XIII].

Pope John (Ioannes) XIII, a Roman, elected pope after Leo, was persecuted with arch animosity by Peter, the governor of the city, at whose instance he was taken prisoner in the Lateran by Jofredo the count of Campania, and taken to the Castle Angelo where he was held in confinement for several days. He was then sent to Campania. But when Jofredo and his only son were slain by the Capuan princes, John returned to Rome. When Emperor Otto noted this pope's distress, he came to Rome and took the governor and regent prisoner. John died in the sixth year, 11th month and fifth day of his pontificate. [John XIII, pope from 965 to 972 succeeded Leo VIII. His election was confirmed by the emperor Otto, and his submissive attitude towards the imperial power caused the Romans to expel him from the city. Otto secured his return, upon which he took savage vengeance on his enemies. Shortly after holding a council with the emperor at Ravenna in 967, he gave the imperial crown to Otto II at Rome in assurance of his succession to his father; and in 972 he also crowned Theophano as empress immediately before her marriage. He died in 972 and was succeeded by Benedict VI].

Pope Benedict (Benedictus) the Sixth, also a Roman, succeeded John in the pontificate and in grief; for he was forced into the Castle Angelo by a mighty Roman citizen, and there strangled by him, or (as others say) starved to death, in the first year and sixth month of his pontificate. [Benedict VI, pope from 972 to 974, was installed under the protection of Otto the Great. On the death of the emperor the unruly citizens of Rome renewed their outrages, and the pope himself was strangled by order of Crescentius, son of the notorious Theodora, who replaced him by a deacon called Franco, who took the name of Boniface VII].

Otto the First, an emperor of the Germans, heir to King Henry (Heinrici) and successor to his kingdom, was declared emperor by the pope in the Year of Salvation 962, after he had reigned in Germany for eighteen years. He had been crowned previously at Aix by Hildebert, the archbishop of Mainz; and he ruled the empire for 12 years. This was a very Christian man, and a lover and earnest defender of the Roman Church. He subdued Boleslas, the Bohemian duke, and after the deliverance of King Louis (Ludovicum) of France, gave peace to the kingdom. During the same time Hugh (Ugo) the Great, a Parisian count, who had Otto's sister to wife, carried a grudge against King Louis of France. In consequence Emperor Otto once again marched into France and compelled Hugh to obey Louis. [Louis IV (921-954), king of France, surnamed "d'Outremer" (Transmarinus, 'Across the Sea'), was the son of Charles the Simple. On his father's imprisonment in 922 his mother fled with him to England—a circumstance to which he owes his surname. But after the death of the usurper Rudolph (Raoul), Ralph of Burgundy, Hugh the Great, count of Paris, and other French nobles chose Louis for their king, and the young man was consecrated in 936. His reign was marked by rebellions of the French nobles, who refused to recognize his authority, and by an irruption of the Hungarians into Burgundy and Aquitaine in 937. Backed by the Pope, Louis showed great zeal in quelling these revolts, and by an alliance with Otto the Great, formerly one of his most determined enemies, he gained a temporary success. The powerful vassal, Hugh the Great, was in 949 forced to make submission and to restore Laon to his sovereign; but the last years of the reign were troubled with fresh difficulties with Hugh the Great and by an irruption of the Hungarians in the south of France. Louis died September 10, 954, and was succeeded by his son, Lothair]. Duke Gisibert (Gisilbertus), who had espoused King Otto's sister, opened hostilities against the French, proceeding as far as Andernach, where he was defeated, and while in flight was drowned in the Rhine. And so the king acquired the entire region of the Netherlands by surrender. Afterwards King Louis took the widow of Gisibert in marriage. Now at this time the Hungarians overran Germany; and they settled down at the city of Augsburg on the river Loch. And although Emperor Otto, pursuant to an appeal from the very holy Ulrich (Udalrici), the bishop there, armed against the Hungarians and attacked them with his forces and defeated them, he suffered great bloodshed and loss among his own men. For in the battle, which lasted a number of days, letting up only at night, there fell Conrad, the son-in-law of the emperor, and also the Duke of Worms. And so all the Hungarians were slain and exterminated, and they were so reduced and exhausted in possessions and strength that they were compelled to remain at home for a long time. Three Hungarian petty kings were taken prisoner in the same battle, and having been brought before King Otto, were hanged by the Germans to the dismay of the Hungarians. When the praise and renown of these mighty and victorious battles of Emperor Otto against the enemies of Rome reached the Romans and the Italians, they appealed to him to relieve them of the tyranny of Berengar and his son Adelbert, and that of other tyrants. So after having crowned at Aix his seven year old son, born to him by Adelaide (Alunda) and also called Otto, as king of Germany, Otto proceeded to Rome with great honor and there he received the imperial crown from Pope John the Twelfth (although some say from Leo the Eighth); and he admonished Pope John to lead a better life. Pursuant to a request by the people that Otto designate a worthy pope, he ordered the election of Pope Leo, whom he confirmed. After silencing matters at Rome, he proceeded to Spoleto; and he defeated the Greeks at Apuleia and Calabria; and thus he acquired for Germany the imperial sovereignty of Rome. At Gazlar (Goslaria) in Saxony, he discovered a silver mine. He endowed the city of Magdeburg with many treasures and made it an archiepiscopal see. He also minted coins, which in Italy were called Ottolini. Being a good and particularly kind man, he performed many praiseworthy deeds, and made his son co-ruler of the empire. He died of old age, and his body was taken to Magdeburg and buried in the Church of Saint Maurice, which he had built at very great expense.

Otto I, the Great (912-973), Roman emperor, eldest son of King Henry I, the Fowler, was chosen German king in 936, and was crowned by Hildebert, archbishop of Mainz. He was not content with nominal supremacy. In 937 he punished Eberhard, duke of Franconia, for an alleged infringement of royal authority, and in 938 deposed Eberhard, duke of Bavaria. Trouble soon arose in Saxony, probably through Otto's refusal to give certain lands to his half-brother, Thankmar, who, although the king's senior, had been passed over in the succession as illegitimate; but Thankmar was defeated by the king and was killed while taking sanctuary. In 939 a fresh revolt broke out under Otto's brother Henry, and Gisibert, duke of Lorraine. Otto gained a victory near Xanten, which was followed by a surrender of the fortresses held by his brother's adherents in Saxony; but the rebels, joined by Eberhard of Franconia, and archbishop Frederick of Mainz, continued to struggle, and Gisibert of Lorraine transferred his allegiance to Louis IV, king of France. Otto's precarious position was saved by a victory near Andernach, when Eberhard was slain, and Gisibert was drowned in the subsequent flight. Henry took refuge with Louis of France, but was soon restored to favor and entrusted with the duchy of Lorraine, where, however, he was unable to restore order. Otto therefore crossed the Rhine and deprived his brother of authority.

The deaths of Gisibert of Lorraine and of Everhard of Franconia quickly followed by those of two other dukes, enabled Otto to unite the stem-duchies more closely with the royal house. During these years the tribes living between the Elbe and the Oder were made tributary, bishoprics were founded in this district, and in 950 Otto marched against the Bohemians and reduced them to dependence. Strife between Otto and Louis IV had arisen when the French king sought authority over Lorraine, and aided the German rebels in 939; but after the German king had undertaken an expedition into France, peace was made in 942. Later, when Louis became a prisoner in the hands of Hugh the Great, duke of France, Otto attacked the duke, who, like the king, was his brother-in-law, captured Rheims and negotiated a peace between the two princes. In subsequent struggles between them, his authority was several times invoked.

In 945 Berengar, margrave of Ivrea, left the court of Otto and returned to Italy, mastering that country. When Lothair, king of Italy, died in 950, Berengar sought the hand of his widow Adelaide for his son Adelbert. Adelaide appealed to Otto, who crossed the Alps in 951, assumed the title of king of the Lombards, and married Adelaide. He returned to Germany in 952, followed by Berengar, who did homage for Italy at Augsburg.

In 955, at Lechfeld, Otto defeated the Magyars, who had invaded his dominions, and in the same year defeated the Slavs who had ravaged the Saxon frontier.

About this time Otto perceived the necessity of ruling in close union with the church. Lands and privileges were granted to prelates. Additional bishoprics were founded, and some years later Magdeburg was made an arch-Episcopal seat. In 960 Otto was invited to Italy by Pope John XII, who had been pressed by Berengar, and he began preparations for the journey. His son Ludolf having died in 957, and Otto, his only son by Adelaide, having been chosen king at Worms, the government was entrusted to Bruno of Cologne and archbishop William of Mainz, a natural son of the king. Reaching Pavia at Christmas, 961, the king promised to defend and respect the church. He then proceeded to Rome where he was crowned in 962. The Romans promised obedience, and Pope John took an oath of fidelity to the emperor. But as he did not long observe his oath, he was deposed by a synod held in St. Peter's after Otto had compelled the Romans to swear they would elect no pope without the imperial consent; and a nominee of the emperor, who took the name of Leo VIII, was chosen in his stead. In 965 a pestilence drove Otto to Germany, and finding the Romans again in revolt in 966, he allowed Rome to be sacked and the leaders of the rebellion severely punished. He next moved against the Greeks and Saracens of southern Italy. By 972 peace had been restored in Italy, and Otto returned to Germany where he received the homage of the rulers of Poland, Bohemia and Denmark. Otto I died suddenly at Memleben on May 7, 973.

They report that great omens appeared in Italy in these times. For a huge stone fell from the heavens during a great wind and rain; and bloody signs of the cross appeared on the clothing of many people.

The tenth and eleventh schisms occurred in the time of Emperor Otto, between John (Ioanne), Leo, and Benedict, and were of the nature and based upon the causes heretofore stated.

The sun suffered a dreadful eclipse in the third hour on Friday in Spain when Adamarus (Addamaram), the king of the Saracens, was defeated in war by Radamirus, the most Christian king of Galicia.

A miraculously large comet, presaging a famine, appeared in Italy. So king Otto brought the remains of Saint Innocent to Magdeburg. In Otto's 32nd year one of his counts became possessed of the Devil, who caused him to tear himself with his teeth. He was brought to Pope John XIII to have the chains of Saint Peter placed about his neck. But as the wrong chain was at first placed upon him, and he was not relieved, the true chain with which Saint Peter had been bound was then placed about his neck. Immediately, then, he was relieved of the Devil who burst forth and fled with a shriek. Then Theodoric, the bishop of Mainz, seized the chains, saying he would rather lose a hand than the chains. So the emperor decided that the pope should give the bishop a link of the said chains.

Folio CLXXIX *verso*

Magdeburg (Magdeburga), a capital city of Saxony, lies on the river Elbe. This river has its source in the Bohemian mountains. It divides Bohemia and Moravia, and runs directly through the provinces. It first flows westward, then to the north, and proceeds through narrow mountains, running swiftly downward into Saxony, passing the city of Magdeburg, and flowing from there down into the sea. Since the Romans never went beyond the Elbe (as Strabo writes), some have fixed upon this river as the boundary between Germany and Sarmatia [Sarmatia = Poland]. This city, honored as the seat of emperors and bishops, is divided into three districts, and is fortified and protected by battlements, bow-windows, towers, and moats; and is adorned with magnificent stately edifices, beautiful streets, and large and beautiful churches. A noble bishopric was founded there by the emperor Charles. After he had ended the war against the Lombards and taken their mighty king prisoner, he returned to Gaul; for the Saxon war necessitated his return homeward. The Saxons were a mighty people, and of all the Germans the most warlike. They worshipped false gods, and neither had in view the divine nor the human law. They despised the equality and fairness of our divine worship and faith, as well as the servants of God. They were neighbors of the French, with whom they were continually at war. The task of combating and overcoming them would appear to have been assigned to Charlemagne by divine Providence. He never conducted a greater, more severe or extensive war during a period of thirty-three years than this one against the Saxons; but finally they were so completely defeated that they gave themselves into his power, with all their possessions, submitted to just laws, abandoned their native customs and false gods, acknowledged the Christian faith; and for all these things they gave hostages. In all his wars Emperor Charles had in view the object and purpose of augmenting the Christian faith as far as lay within his power. And so when he had purged Saxony, he founded ten bishoprics there: He established the first Episcopal see at Osnabruck on the river Haase, in honor of Peter; [Osnabrück was the capital of the bishopric founded by Charlemagne in 783, but suppressed in 1803; it was governed alternately by a Roman Catholic and a Protestant prince after the Peace of Westphalia in 1648. In 1858 it again became the seat of the Roman Catholic bishop. Osnabrück is located on the river Haase]. the second, in honor of Saint Stephen, at Halberstadt; [Halberstadt is an old town on the Holzemme. The Episcopal see was founded in the 9th century, but was suppressed by the Peace of Westphalia. St. Stephen's Cathedral, the most important edifice, was destroyed by fire in 1179, but gradually rebuilt in the following centuries]. the third, in the castle of Wesekinus, at Minden, on the river Weser; [Minden, on the Weser, was the seat of a bishop from the time of Charlemagne to 1648 when it fell to Brandenburg as a secular principality. After 1526 the bishops were Protestant]. the fourth, in honor of Saint Peter, at Bremen, on the Weser; [Bremen, on the Weser, is one of the chief commercial cities of Germany. The bishopric of Bremen was founded by Charlemagne in 788. During the 13th and 14th centuries the citizens contrived gradually to shake off the archiepiscopal yoke, and in 1522 embraced the Reformation]. the fifth, in honor of the most blessed Virgin Mary, at Paderborn; [Paderborn, a very ancient city, which became an Episcopal see in 795. Here Charlemagne held a diet in 777. It became a town in the year 1000]. the sixth, at Werden,

Folio CLXXX *recto*

on the river Aller; [Werden, on the Aller, was formerly the seat of a Benedictine abbey]. the seventh, in the monastic church at Münster;

[Münster, capital of the Prussian province of Westphalia, has been an Episcopal see since the 9th century. The bishopric was secularized in 1803, and annexed to Prussia]. the eighth, at Hildesheim; [Hildesheim, an ancient town, became an Episcopal see in 815. After the inhabitants succeeded in shaking off the supremacy of the bishops, Hildesheim joined the Hanseatic League. It was a free town of the empire until 1803]. the ninth, at Hamburg. [Hamburg, on the river Elbe. As early as 811 Charlemagne founded a castle here, to which he soon added a church, presided over by a bishop, whose mission it was to propagate Christianity in the northern provinces]. The tenth Episcopal church is the highly celebrated see of Magdeburg, on the Elbe, rounded in honor of Saint Maurice. [Magdeburg, which lies mainly on the left bank of the Elbe, is the capital of the Prussian province of Saxony. The archbishopric of Magdeburg was carved out of the bishopric of Halberstadt when it was founded in 968]. This see was, however, first established by Charlemagne at Styde, [Stade, a town of Germany, situated on the navigable Schwinger about 3½ miles above its confluence with the Elbe, and 20 miles west of Hamburg by rail]. on the domain of the grays [Gray Friars. Gray was the original color of the Franciscan habit. The reformed Franciscan monks introduced the dark-brown tunic]. of Swalenworch, and now of Lippia. Later this see was transferred to Walerszlewa (Valersleve); [Breslau (Latin Vratislavia; today it is best known by its Polish name, Wroclaw) is first mentioned by the Chronicler Theitmar, bishop of Merseburg, in 1000, and was made the seat of a bishop in the eleventh century. It formed part of Poland until 1163, became the capital of an independent duchy at that time, and passed to Prussia in 1741 before passing back to Poland after World War II. (See Breslau, Folios CCXXXIII *verso* and CCXXXIII *recto*, below)]. then to Urese, and finally, in the Year of Salvation nine hundred thirty, Emperor Otto changed it to Magdeburg. Through his help and request it was elevated to the primacy [Primacy, the chief dignity in a national church or ecclesiastical province. The ecclesiastical province of a primate]. in Alemannia. There Saint Adelbert, a man possessed of all the virtues, was the first bishop. In this city of Magdeburg is a beautiful church built of quarter stone in honor of Saint Maurice, the very noble work of Emperor Otto; and there rest the remains of Saint Florencius. It is believed that in that place is one of the six water jars in which, according to the stories of the evangelists, the Lord Christ our Savior made wine out of water. It is shown to the people there. It is light, made of marble, and holds as much wine as a horse can carry. And they also say that another and smaller jar is at Hildesheim. Saint Maurice's banner is exhibited here every year. The citizens possess and observe a book of the laws confirmed to them by the emperor Charles the Great. [The , or 'Mirror of the Saxons', is the oldest German law book of the Middle Ages. According to most recent investigations it appeared between 1221 and 1224, and was edited by a knight named Eike of Repgow, who was not a jurist. It was originally published in Latin, and was translated into the German by the editor himself at the request of Count Hoyer von Falkenstein. The sources are customary laws, statutes and judgments of the courts. It is the first prose work in the Low German language]. To this place the people of the vicinity resort for justice. There is also a statue of Roland, the friendly kin of Emperor Charles—an overly strong man, who after a great battle and the defeat of the enemy, was slain in action by the Vasconians, while he was leading his army from Spain back to Gaul. And this is the Roland who (as they say) excelled all other men in strength of body and greatness of mind, so that his great deeds and practices are praised and celebrated throughout the world. [Magdeburg (in early times Magadoburg) in the year 805 was designated as a marketplace by Charles the Great. In 923 and 924 the city was almost completely destroyed by the Wends and Slavs, who had allied themselves with the Hungarians; but Editha, wife of Otto the Great, rebuilt it and surrounded it with walls. In 936 Otto here founded the monastery of St. Maurice, which two years later was converted into an archbishopric. In 1188 the city suffered severely through fire; but it soon recovered and joined the Hanseatic League. Toward the end of the fifteenth century the city appears to have achieved its independence of the archbishops, most of whom resided outside the city, chiefly at Halle. Yet it never completely freed itself of them, and never became a free city of the empire. The Schoppenstube (court of Sheriffs), established here at an early date, was held in high esteem during the Middle Ages. The city attained its greatest prosperity in the beginning of the 16th century, when the population numbered 40,000 inhabitants. The Reformation took hold of Magdeburg in 1524].

Folio CLXXXIX *verso* and CLXXX *recto*

ILLUSTRATION

CITY OF MAGDEBURG (MAGDEBURGA)

A large woodcut extending over Folios CLXXIX *verso* and CLXXX *recto*, consisting of two blocks. The blocks on the left has already been used to represent the City of Paris (Folio XXXIX *recto*). We are at a loss to know whether any part of this illustration is intended to be authentic. We may assume the river in the foreground to be the Elbe or the Seine. The walls may be those surrounding the City of Paris, the City of Magdeburg, or any other municipality. It is futile to attempt to identify any of the structures within the walls.

Folio CLXXX *verso*

Year of the World 6173 | Year of Christ 974

Donus the Second, a Roman, succeeded Pope Benedict. He was a pope of much modesty and integrity; but during his pontificate he accomplished nothing worthy of great praise; for he died in the first year of his pontificate and was buried in the Basilica of Peter. The seat was then vacant only two days.

Pope Boniface (Bonifacius) the Seventh, whose origin and surname are not mentioned because of his ignoble birth, acquired the pontificate by evil cunning; and he lost it in like manner; for through persecution on the part of pious citizens he was compelled to avoid the city of Rome. Therefore he left Rome, carrying with him the costly treasures of the Basilica of Peter and fled to Constantinople. There he stayed long enough to realize a large sum of money by the sale of these treasures. With this money he hoped, through bribes and gifts, to influence certain persons, and thus to recover the papal office. But he was opposed by certain pious people, particularly by a certain cardinal, whom he caused to be seized and deprived of his sight. Boniface died, ending his life in disgrace and discord. He sat

only seven months and five days. The seat was then vacant twenty days. [Boniface VII was pope from 984 to 985. His family name was Franco. In 974 he was substituted by Crescentius and the Romans for Benedict VI was assassinated. He was ejected by Count Sicco, the representative of the emperor Otto II, and fled to Constantinople. On the death of Otto (983) he returned, seized Pope John XIV, threw him into prison, and installed himself in his place].

Ulrich (Udalricus), bishop of Augsburg, born of the noble family of the counts of Dilligen, was reared in the monastery of Saint Gall; and he received instruction in the Scriptures and in divine service, with the purpose of entering the clergy. But a woman hermit warned him not to do this, prophesying that he would become a bishop. Afterwards his friends placed him with bishop Adalbert. Finally, by God's will, he was elected to bishop; and he zealously devoted himself to divine contemplation and to the restoration of the church, and by virtuous practices and constant prayer he accomplished miraculous things, particularly in the Hungarian wars in which Emperor Otto was victorious. In this same war Saint Ulrich lost his brother Theobald (Diopoldum) and Regnibold, his sister's son. Finally, after many trials of patience he died, in the Year of the Lord nine hundred seventy-three, at the age of eighty-three. He was buried by Saint Wolfgang, bishop of Regensburg, in the church of Saint Afra, at Augsburg. He was highly renowned for his piety and miracles.

Ulrich (or Udalric), bishop of Augsburg, was the son of Hupald, count of Dilligen, and Dietpirc (also called Theoberga), daughter of Burchard, duke of Bavaria. He was born in 893 and educated at the monastery of St. Gall. He returned home at the age of fourteen, and was confided by his parents to the care of Adalbert, bishop of Augsburg. In 909, at the age of sixteen, he went to Rome, and was well received by the pope. On the death of Adalbert, in 923, Ulrich, then thirty years of age, was appointed his successor as bishop of Augsburg. His biographers say much of his charity, frugality, and piety.

Henry I died in 936 and was succeeded by his son Otto I. His son Ludolf rebelled against the emperor in 951, and was joined by Arnulf, son of the late duke of Bavaria. Ulrich remained firm in his allegiance to the emperor, and Arnulf entered Augsburg, demolished the fortifications and pillaged the churches. He besieged the bishop in the castle of Mechinen, but was routed by the troops of the emperor. The bishop issued from his confinement, and passing between the camps endeavored, not successfully, to reconcile the emperor with his son; and peace was again established. Arnulf had fallen under the walls of Ratisbon (Regensburg); but a powerful party in Bavaria, headed by his brother Werner, was induced by hatred of Henry, duke of Bavaria, the close ally of the emperor, to have recourse to the Hungarians, whom they invited into the country. These barbarians boasted of their numerical strength, saying that their horses would drain every river in Germany. They besieged Augsburg, whose treasures attracted them. The bishop had rebuilt the walls, and had called to his aid his brother Theobald, his nephew Reginbold, and Burchard, of Swabia, who had married Liutgard, his sister. The barbarians were encamped on the river Lech outside the city walls. Their chiefs drove them into the trenches with long whips. At the first onslaught the Hungarian chief was killed, and his followers fell back in confusion. The weavers of Augsburg made a sally, and gained possession of the shield of the Hungarian king, which has ever since been borne by their guild. Otto assembled the carrier-ban of the empire, the Bohemians joined their forces with his, and fell on the Hungarian horde under the walls of Augsburg in August 955. The bishop sent forth by night all his retainers to join the emperor, and retired into the cathedral with the women to pray for success.

The Hungarians rapidly crossed the river, fell into the rear of the German army, and were pressing hard upon the Swabians, when the fortune of the day was turned by Conrad of Franconia and Lothringia, the husband Liutgard, daughter of the emperor. A large number of the enemy were drowned in attempting to escape across the river. Conrad was mortally wounded, and the brother of the bishop, and his nephew, were slain. It is said that 100,000 Hungarians fell in this great battle. Two of their princes were hanged on the gates of Augsburg. Few of the Hungarians escaped to their country.

St. Ulrich now set to work repairing the damage done by the war. He restored the church of Saint Afra. In 967, being now well along in years, he prevailed upon the emperor to give the see of Augsburg after his death to his nephew Adalbert; but this step caused general dissatisfaction among the Bavarian clergy. Ulrich was called upon to defend himself before a synod and pleaded his advanced years and a desire to retire from his labors into a Benedictine monastery. This was no answer to the charge of having violated the canons by this appointment. But the bishop was 82, and esteemed by all for his sanctity. No censure was voted, but it was decided that Adalbert swear that he accepted the office without knowledge that his appointment was in violation of the canons; and this he did. Adalbert died the following year, and St. Ulrich regarded this as a judgment on what had been attempted. He died a month or two later.

Pope Benedict (Benedictus) the Seventh, a Roman, immediately at the beginning of his pontificate condemned in council one Gilbert, a seditious necromancer, and restored to office Arnulf, the bishop, who had been driven out by Gilbert. Afterwards, with the consent of Emperor Otto the Elder, he crowned the latter's son and his wife Theophano (Theophania) in the Lateran Church. This pope admonished all that in the election of a Roman emperor they should concern themselves with the status and general welfare of Christianity. He died in the eighth year and sixth month of his pontificate. And the seat was vacant for five days. [Benedict VII was pope from 974 to 983. He was elected through the intervention of a representative of the emperor, who drove out the intruder Franco (Boniface VII). Benedict governed Rome quietly for nearly nine years, something very rare in those days].

Pope John (Ioannes) the Fourteenth, a Roman, or (as some will have it) from Pavia, was seized by the Romans in the third month of his pontificate, and imprisoned in the Castle Angelo. There he was so closely confined, that in the face of filth, hunger and distress, he died. For what reasons this was done is really not known. [John XIV (Pietro Canepanova), pope from 983 to 984, successor to Benedict VII, was born at Pavia. He was bishop of Pavia, and imperial chancellor of Otto II. Otto died shortly after his election, when Boniface VII, on the strength of the popular feeling against the new pope, returned from Constantinople and placed John in prison, where he died either by starvation or poison].

Pope John (Ioannes) the Fifteenth, a Roman whose father was Leo, a priest from the region of Gallina Alba, having attained to the pontificate, became bitterly enkindled with hatred against the clergy; for this reason he was deservedly hated in turn by them. He favored his kin and near relatives in ecclesiastical and civil matters, in disregard of divine honor and the dignity of the Roman church. This mistake he passed on to his successors in such measure that it has come down to our own times. He died in the eighth month of his pontificate, and was buried in the Basilica of Peter. [John XV, pope from 985 to 996, generally recognized as the successor of Boniface VII, the pope John who was said to have ruled for four months after John XIV, being now usually omitted and classified as an antipope. John XV was the son of Leo, a Roman presbyter. His authority was hampered by Crescentius, patrician of Rome, but the presence of the empress Theophano in Rome from 989 to 991 restrained the ambition of Crescentius. He was succeeded by Gregory V].

Conrad (Conradus), bishop of Constance, was highly renowned in this period for his sanctity, piety, learning, and other virtues. He was born of noble parents in Germany, and was first taught the Scriptures by Nothing (Nothingo), the bishop of Constance, a judge in ecclesiastical matters. Later he was elected provost. After the death of Nothing he was elected bishop by Saint Ulrich and the clergy. One Easter Day, while performing the office of the mass, trusting to God, he swallowed a spider that had fallen into the chalice; but it crept out of his mouth and on to the table; so he remained unharmed. He died on the 6th day of the Kalends of December in the 62nd year of his being a bishop. [Conrad, bishop of Constance, was the son of Henry, Count of Altdorf, of the Guelf family, and he had a brother named Rudolph. Conrad was brought up for the Church, and on being ordained priest, was at once invested with the office of provost of the cathedral of Constance. His rank and piety pointed him out to the electors in 934 as a suitable person to fill the vacant see on the death of Bishop Nothing. He was a friend of St. Ulrich of Augsburg. Conrad exchanged lands with his brother, so as to obtain estates near Constance, and with these he endowed the see. He made three pilgrimages to Jerusalem. One Easter Day a spider fell into the consecrated chalice. In those times spiders were considered poisonous. Conrad deemed it most reverent to swallow the spider, after which he sat in agony of mind, expecting death. An hour or two later he threw up the spider. He died in 976; he has misstated how long he was bishop by writing the Roman numeral lxii (62) in place of xlii (42)].

Folio CLXXXI *recto*

Otto II, an emperor, whom Otto the Great, his father, made co-ruler of the empire, and who, together with his spouse Theophano (Theophania), was crowned by the pope in the Lateran Church, began his reign alone in the Year of the Lord 975. He was a good man and a defender of the Roman Church. Before he became emperor he gave peace to the Greeks, and took in marriage Theophano, the sister of John, the Constantinopolitan emperor. Now after he had received the imperial crown, and returned from Italy to Germany, after the death of his father, he experienced hostility on the part of Duke Henry (Heinricum) of Bavaria, whom he soon reduced to submission. While Emperor Otto was at war with Henry, Lothair (Lotharius), king of the Franks, with a large army invaded Lorraine, which then belonged to the Roman empire; and he proceeded to Aix and devastated the countryside. In response Emperor Otto raised an army in Bavaria, and proceeded into France as far as Paris, setting fire to the suburbs. On his return he sustained some losses. Later, with a large army, he marched into Italy against the Greek emperors Basil and Constantine, who had captured Calabria and other parts of Italy. But Otto was defeated, and during his flight a pirate ship carried him to Sicily without his being recognized. In Sicily, however, he was known, and he promised the Sicilians a large sum of money if they would return him to Rome; and this they did. Upon his return to Rome he diligently assembled his scattered forces; but lack of support on the part of his troops prevented him from proceeding against the Romans whom he regarded as responsible for his defeat; so he turned his wrath upon the Beneventans, capturing their city and setting it on fire. He translated the remains of Saint Bartholomew from Beneventum to Rome. He died and was buried with great honors. He left surviving his son Otto III, named as his successor in the sovereignty, and Adalisia, his daughter, wife of the margrave Alaranus of Montiferrati.

Otto II (955-983), Holy Roman emperor, was the son of Otto the Great by his second wife, Adelaide. He was chosen German king at Worms in 961, and crowned joint emperor by Pope John XIII at Rome in 967. In 972 he married Theophano, daughter of the eastern emperor Romanus II, and after sharing in various campaigns in Italy, returned to Germany and became sole emperor on the death of his father in 973. After suppressing a rising in Lorraine, difficulties arose in southern Germany, probably due to Otto's refusal to grant the duchy of Swabia to Henry II, the Quarrelsome, Duke of Bavaria. The first conspiracy was easily suppressed, and in 974, the attempt of the Danes to throw off the German yoke was also successfully resisted; but an expedition against the Bohemians, led by the king in person in 975, was a partial failure owing to the outbreak of further trouble in Bavaria. In 976 Otto deposed Duke Henry, restored order for a second time in Lorraine, and made another expedition into Bohemia in 977, when King Boleslas II promised to return to his former allegiance. Having crushed an attempt by Henry to regain Bavaria, Otto was suddenly attacked by Lothair, king of France, who held Aix in his possession for several days. But when the emperor retaliated by invading France, he met with little resistance. He was, however, compelled by sickness among his troops, to raise the siege of Paris, and on the return journey the rearguard of his army was destroyed and the baggage seized by the French. An expedition against the Poles was followed by peace with France, when Lothair renounced Lorraine.

The emperor then prepared for a journey to Italy. In Rome, where he restored Pope Benedict VII, he held a splendid court. He was next required to punish the Saracens for their inroads into the Italian mainland, and in 981 he marched into Apuleia, where he at first met with considerable success; but an alliance between the Arabs and Eastern Europe, whose hostility had been provoked by the invasion of Apuleia, resulted in a severe defeat of Otto's troops near Stilo in 982. Without revealing his identity the emperor escaped on a Greek vessel to Rosano. At a diet held at Verona, largely attended by German and Italian princes, a fresh campaign was arranged against the Saracens. Proceeding to Rome, Otto secured the election of Peter of Pavia as Pope John XIV. Just as the news reached him of a general rising of the tribes on the eastern frontier of Germany, he died in his palace at Rome in 983.

Bruno, bishop of Cologne, brother of Otto I, was held in great esteem for the piety of his life. At great expense he founded the monastery of the Blessed Panthelon at Cologne. Through the efforts of this bishop the remains of Elisius (Elysii) and Patroclus, together with the staff of Saint Peter, were brought from Rome to Cologne. [Bruno, archbishop of Cologne and duke of Lorraine, third son of King Henry I, and brother of Emperor Otto I, was born in 925 at Reims. He was reared at Utrecht for the clergy, and as early as 940 was appointed imperial chancellor by Otto I. He brought order to the chancery and to a higher plain. While engaged in improving his own knowledge he instructed young clerics in person. In 951 he accompanied his brother to Italy, and faithfully remained at his side in battle. In 953 he was appointed archbishop of Cologne, and the following year was made duke of Lorraine to supplant the deposed Conrad who had revolted against his father-in-law, the emperor. Bruno's struggle to overcome the unruly nobles of Lorraine was a very long one. He supported Otto in his imperial rule, and was very influential in Episcopal appointments. He died at Rheims in 965. Bruno was a well-informed statesman, and exercised an important influence upon the education of the clergy].

Odilo (Odiolo), who succeeded Majolo, the pious abbot of Cluny, flourished at this time and was illustrious for his virtues. For sixteen years he governed the monastery. He was the first to found, in Burgundy, a day in commemoration of all the dead, following the day of All Saints; and which was afterward confirmed by Pope John XVI, and ordered to be observed by all the churches. He returned his blessed spirit to God in the Year of Incarnation 1048 on the night of circumcision.

Odilo, was born at Clermont in 962, and was abbot of Cluny in 994. He spread the reforms and rules of the order over almost all the monasteries in France, Italy, and Spain, and founded the feast of All Souls that is celebrated on November 2nd, the day after the feast of All Saints by which the saints and martyrs are commemorated. On the day of All Souls special concession is made for the souls of all the faithful departed.

The "night of circumcision" is also known as The Feast of the Circumcision, a Christian celebration on the eighth day after the birth of Jesus (January 1) of the circumcision of Jesus.

Edward (Eduardus), the king of the English, reigned at this time, and was illustrious for his piety. He was slain through the cunning and envy of his stepmother. As a martyr he was illustrious for his miracles. [Edward, "The Martyr" (c. 963-978), king of England, was the son of Edgar by his first wife Aethelflaed. Edgar's second wife Aelfryth desired to obtain the crown for her son Athelred, but Dunstan upheld Edward's claim, and he was crowned at Kingston in 975. Edwards's brief reign was marked by an anti-monastic reaction. There seems also to have been an attempt to bring the Danes into more direct dependence on the crown by the banishment of Oslac, Earl of Northumbria. In ecclesiastical matters there were two parties in the kingdom, the monastic and anti-monastic, but nothing definite seems to have been decided as to the merit of either. In 978 Edward was assassinated, the crime probably being inspired by his stepmother, who was anxious to secure the succession to Wareham, but later transferred to Shaftsbury. Very shortly after his death Edward was popularly esteemed to be both saint and martyr].

Alpharabius (Alpharahium), a native of Arabia, and a distinguished philosopher, wrote many good works in these times.

Alpharabius (Alfarabi, or Farabi), Abu Nasr Muhammad ibn Tarkhan ul-Farabi, (c. 870-950), one of the great Arabian philosophers, was born of Turkish stock at Farab, Turkistan. He learned Arabic and studied mathematics, medicine, and philosophy at Baghdad. Later he went to the court of Hamdanid Saif Addaula, where he lived a quiet life. He died at Damascus.

Alfarabi's philosophy, which greatly influenced Avicenna and Averroes, is colored with Neoplatonism. God, the unmoved mover possessing necessary existence and absolute perfection, produces the world by the intermediary of the active intellect. As far as man is concerned, this active intellect is the final form and the only immortal part. Alfarabi's epistemology is a naïve realism. By his commentaries he introduced Aristotle to the Arabs. He was also a great musician and wrote a work upon that subject. In all he wrote over one hundred manuscripts, of which only a small number have come down to us.

Louis (Ludovicus) the Fourth, a king of the Franks, and the last of the line of Charles the Great, reigned over the Franks after Lothair (Lotharium). Then followed Hugh (Hugoni), a very strong, knightly man; and Blanca, his spouse, by whom he had no male heir, took over the sovereignty upon Hugh's death. This line still reigns in France to this day. [Louis IV; see note to Otto I, Folio CLXXIX *recto*].

Theobald, Count of Canusius, of the city of Reggio, a man renowned for his intelligence and celebrated for his writings, was given the city of Ferraria in recognition of his services by Pope John.

Folio CLXXXI verso

Pope John (Ioannes) the Sixteenth, a Roman, began his pontificate in the time of Otto, but after he received the imperial crown. He was a highly learned man, and was compelled to go into exile in Etruria by Crescentius, the Roman senator, who aspired to the rule of the city of Rome. But when the pope asked Emperor Otto to proceed against Crescentius in Italy, Crescentius sent his friend to the pope with the request that he not ask Otto to come, but return to Rome himself, and that he (i.e. Crescentius) would obey him in all things. Accordingly, the pope was moved by the request of his friends to return to Rome, where Crescentius with all the members of the senate and the entire community came forth to meet him, asking pardon and kissing the feet of the pope; and thus he secured forgiveness. He died in the tenth year, sixth month and tenth day of his pontificate. The seat was then vacant for six days. [John XVI (Philagathus of Rossano) pope or anti-pope from 997-998, was a Calabrian Greek by birth, and a favorite of the empress Theophano, from whom he

received the bishopric of Placentia. In 995 he was sent by Otto III on an embassy to Constantinople to negotiate a marriage with a Greek princess. On his way back he either accidentally or at the special request of Crescentius visited Rome. A little before this, Gregory V, at the end of 996, had been compelled to flee from the city; and Philagathus took the papal tiara from the hands of Crescentius. On Otto's arrival in Rome in the spring of 998, John fled. He was discovered and brought back to Rome, where he was blinded in prison].

Gregory (Gregorius), the fifth of this name, a native of Saxony, formerly called Bruno, was elected pope on account of his blood relationship by the authority of Otto the Third. But while Otto was in Germany he was so persecuted by the Romans, and particularly by Crescentius, the senator, that he fled to Etruria, and soon afterwards to the emperor in Germany. In his absence the Romans elevated Crescentius to a mighty patrician, and Crescentius instituted John (Ioannem), a Greek, as pope. But when Crescentius learned that Emperor Otto was marching upon Rome with a mighty army, he industriously fortified the battlements and gates. Now when the emperor arrived and prepared to storm the city, the Romans, realizing that they would not be able to withstand the power of the emperor, opened the gates to the Germans. Crescentius and John, now finding themselves helpless, fled to the Castle Angelo, and there they cunningly saved themselves from the enemy for some time. And finally, when in the hope of securing pardon, they came out of the castle to go to the emperor, Crescentius received many wounds at the hands of the people; and John was firstly deprived of his sight, then of his pontificate, and finally of his life; and this Gregory, eleven months after he had been driven out, was reinstated. He died in the second year and fifth month of his pontificate. Then the seat was empty for fifteen days. [Gregory V, pope from 996 to 999, a great-grandson of the emperor Otto the Great. Until the council of Pavia (997) his rival was the anti-pope John XVI, whom the people of Rome, in revolt against the will of the youthful emperor Otto III had chosen after having expelled Gregory. The most memorable acts of his pontificate were those arising out of the contumacy of the French king Robert, who submitted after a sentence of excommunication. Gregory died suddenly, and not without suspicion of foul play, on February 18th, 999.]

John (Ioannes) the Seventeenth, as above stated, encumbered the pontificate in the time of Gregory V, through the power and promotion of Crescentius, the Roman senator, whom he influenced with money. This same money he brought with him from Constantinople. And so occurred the twelfth schism between these popes. But it did not last long, for John died in disgrace in the tenth month of his pontificate. The seat was then vacant for twenty days. [John XVII, whose original name was Sicco, succeeded Sylvester II as pope on June 13th, 1003, and died December 7th of the same year].

Pope Silvester the Second, a native of Gaul, formerly called Gerbert (Gilbertus), secured the pontificate by evil cunning. While still young he entered a monastery situated in the Aurillac bishopric. But he left said monastery and gave himself over completely to the Devil; and he went to Seville, a city in Spain, to improve his fortune. There he was educated to such an extent that in short time he was regarded as the best instructor; and Emperor Otto and Robert, the king of France, and other highly renowned men became his students. For this reason, through pride and devilish zeal, he secured firstly the archbishopric of Rheims, then that of Ravenna, and finally, with the help of the Devil, the papacy; but upon the condition that upon his death he should belong completely to the Devil. And now he asked the Devil how long he would live. And the Devil answered, If you will not touch Jerusalem you will live for a long time. But when in the fifth year of his pontificate he performed the office of the holy mass on the altar, called Jerusalem, in the Church of the Holy Cross, at Rome, he realized that he must soon die. And he became penitent and acknowledged his mistake before the people, admonishing them to avoid pride and the treachery of the Devil, and to lead good praiseworthy lives. And it was his wish that upon his death his corpse be torn limb from limb, and laid upon a cart, and to bury the remains wherever the unguided horses might draw it. But by the will of God, the horses drew the remains to the Lateran Basilica; and there the corpse was buried, so that evil persons might learn that if they became penitent during life, they would find a haven of forgiveness with God.

Silvester II (Gerbert), pope from 999 to 1003, famous under his original name of Gerbert, first as a teacher and afterwards as an archbishop of Reims and Ravenna, was an Aquitanian by birth, and was educated in the abbey of St. Gerold in Aurillac. When brought before Otto I, Gerbert admitted his skill in all branches of the quadrivium, but lamented his comparative ignorance of logic. He went to continue his studies under Adalbert at Reims, where he seems to have studied and lectured for many years, having among his pupils Robert, afterwards king of France, and Richer. Gerbert's fame spread over Gaul, Germany and Italy. The archbishop of Reims died in 989, designating Gerbert his successor. But the influence of the empress Theophano, mother of Otto III, secured the appointment of Arnulf, a base son of Lothair. The new prelate took the oath of fealty to Hugh Capet, and persuaded Gerbert to remain with him. In 991, Arnulf was convicted of treason and degraded from his office, and Gerbert was elected his successor.

The episcopate of the new metropolitan was marked by a vigor and activity that were felt as far as Tours, Orleans, and Paris. Meanwhile, the friends of Arnulf were active in accession of Gregory V. In any event, Gerbert seems to have left France toward the end of 995, as he was present at Otto's coronation at Rome on May 21, 996. Early in the next year he was elected pope and took the title of Silvester II. Gerbert is generally credited with having fostered the splendid vision of a restored empire that now began to fill Otto's imagination. His dreams for the advancement of the Church and Empire were cut short by the death of Otto III, on February 4th, 1002, followed a year later by the death of the pope himself. He was buried in the Church of St. John Lateran.

Besides being the most distinguished statesman, Gerbert was also the most accomplished scholar of his age. His pupil Richer has left us a detailed account of his system of teaching at Reims. To assist in his lectures on astronomy he constructed elaborate globes of the terrestrial and celestial spheres, on which the course of the planets was marked; for facilitating arithmetical and geometrical processes he constructed an abacus with 27 divisions, and 1000 counters of horn. He is also said to have made a wonderful clock or sundial at Magdeburg. More extraordinary still was his knowledge of music—an accomplishment that seems to have been his earliest recommendation to Otto I. Gerbert's letters contain more than one allusion to organs which he seems to have constructed. We are told that he borrowed from the Arabs the abacus with ciphers. Perhaps Gerbert's greatest claim to the remembrance of posterity is to be

found in the care and expense with which he gathered up manuscripts of the classical writers. His love for literature was a passion. Everywhere, at Rome, at Treves, at Gerona in Spain, at Barcelona, he had friends or agents to procure for him copies of the great Latin writers. To the abbot of Tours he writes that he is “laboring assiduously to form a library,” and “throughout Italy, Germany, and Lorraine, is spending vast sums of money in the acquisition of manuscripts.” It is noteworthy, however, that Gerbert never writes for a copy of one of the Christian fathers, his aim being, seemingly, to preserve the fragments of a fast-perishing secular Latin literature. So remarkable a character was that of Gerbert that it left its mark on the age, and fables soon began to cluster around his name, similar to those which in the literature and legend of the 16th century were woven about the name of Faust or Faustus. They involved the belief in the essentially evil character of purely human learning, a principle which has existed every since the triumph of Christianity set divine revelation above human science. Gerbert’s vast erudition, far in advance of his age, cast upon him the suspicion of traffic with the infernal powers; and in due course the tale arose of a compact with the Devil, by which the scholar had obtained the summit of earthly ambition at the cost of his immortal soul. Toward the end of the 11th century Cardinal Benno, the opponent of Hildebrand, is said to have made him the first of a long line of magician popes. William Malmsbury adds a love adventure at Cordova, a compact with Gerbert’s death at Jerusalem—a prophecy fulfilled somewhat as is the case of Henry IV of England, by his dying in the Jerusalem church of Rome—and that imaginative story of the statue with the legend “Strike here,” finds its way into the *Gesta Romanorum*.

Year of the World 6203 | Year of Christ 1004

John (Ioannes), the eighteenth pope of this name, whose surname and nativity are not known because of his ignoble birth, died in the fourth month and twentieth day of his pontificate. Because of the short period of his pontificate, nothing memorable is written of him, except that during his time many miraculous things appeared presaging future evils, comets were seen, and an earthquake shook many cities. [John XVII (a Roman named Phasianus), pope from 1003 to 1009, was the mere creature of the patrician John Crescentius. He abdicated and retired into a monastery, where he died shortly afterwards. His successor was Sergius IV].

Folio CLXXXII *recto*

Otto the Third, son of the emperor Otto the Second, and who in the year nine hundred eighty-four succeeded his father in the sovereignty while yet a child, reigned for 18 years. He was not unlike his ancestors in virtue and as a defender of the Roman church. He fought many wars with great praise and renown. But when upon the death of his father, the emperor, daily sessions were held for the election of another emperor, some favored this Otto the Third, while others preferred Henry (Heinricum), duke of Bavaria, nephew of the emperor Otto the First. And the electors were of the opinion that the matters touching Crescentius Numentano should receive attention; and so the Germans who had frequently been at Rome, elected Otto the Third. In order that no uprising might occur, the pope confirmed the choice of the Germans. After Otto had been elected, he consumed 11 years in furthering peace and unity at home, before proceeding to Rome. Afterwards he was consecrated and crowned as emperor by his friendly kinsman, pope Gregory, and went to the Archangel Michael’s on Mount Gorganum, where he took his oath. He then returned to Rome, and from there went to Germany. But the Romans felt great resentment against Pope Gregory because he had crowned Otto as emperor. Through threats Gregory was compelled to follow after Emperor Otto in order to secure his assistance. Thus the emperor proceeded to Rome with a powerful army, as has already been stated under Gregory. Although historians have said little about these last two emperors, yet they were earnest and wonderful men; so that one earned the surname of the Red, or Pale Death of the Saracens, and the other, the surname, Wonder of the World. Now when this emperor Otto the Third had restored peace and tranquility in Italy, and was about to return to Germany, he was poisoned at Rome, and died. His remains were brought to Germany and were buried with his ancestors.

Otto III, surnamed “the Wonder of the World” (*mirabilia mundi*), was the only son of Otto II by Theophano, daughter of the eastern emperor, Romanus II. He was born 980, and was only three years of age when he succeeded his deceased father. Early in 984 he was seized by Henry II, the Quarrelsome, the deposed duke of Bavaria, who claimed the regency as a member of the reigning house, and probably entertained kingly aspirations for himself. However, due to strong opposition, Henry was compelled to hand over the young king to his mother. Otto’s abilities were carefully cultivated, and Gerbert of Aurillac, archbishop of Reims, was one of his instructors. The regency was in the hands of Theophano until her death, when control passed to a council.

In 995 Otto was declared of age, and in the following year he crossed the Alps and was recognized as king of the Lombards at Pavia. Before he reached Rome, Pope John XV, who had invited him to Italy, died; because of this he raised his own cousin Bruno to the papal chair as Gregory V. By this pontiff Otto was crowned emperor in 996. On his return to Germany Otto learned that Gregory had been driven from Rome, which was again in the power of John Crescentius, patrician of the Romans, and that a new pope, John XVI, had been elected. In 998, Otto led Gregory back to Rome, took the Castle Angelo by storm, and killed Crescentius. Soon afterwards John XVI died, and Otto appointed his former tutor Gerbert, who took the name of Silvester II.

Leaving Italy in the summer preceding the year 1,000, when it was popularly believed the end of the world would come, Otto made a pilgrimage to the tomb of his old friend Adalbert, bishop of Prague, at Gnesen, and raised the city to the dignity of an archbishopric. On his return to Rome, trouble arose between Otto and the citizens, and for three days the emperor was besieged in his palace. After a temporary peace he fled to a monastery near Ravenna. Troops were collected, but while conducting a campaign against the Romans, Otto died in 1002.

Adalbert

Adalbert of Prague was born in 956, of one of the most illustrious families of Bohemia. He was entrusted to his namesake, Adalbert, bishop of Magdeburg. On the death of the bishop in 981 Adalbert returned to Bohemia, and lived in youthful amusements, exercising the profession of arms. When the bishop of Prague died, Otto II appointed him to the vacant see. He was ordained in 982, and he never after smiled, so impressed was he with the responsibility left upon him.

Pope John XIV had been assassinated by order of Crescentius, who had also made away with Benedict VII; and John XV was expelled from Rome. An extraordinary council was convoked by the pope at Reims (995). Hugh Capet, the new French monarch, who planned the foundation of a Gallican church, independent of Rome, had deposed Arnulf, bishop of Reims. The German bishops and the pope condemned Hugh for this, and he was compelled to yield. The pope died the following year, and the emperor marched into Italy for the purpose of regulating the affairs of the church. Crescentius was speedily overcome and Otto placed the papal tiara on the head of Bruno, who assumed the name of Gregory V. Adalbert came from Prague to witness the ceremony, and Gerbert, one of the most profound reasoners of the age, was also present.

Adalbert was sadly disappointed in his efforts to reform the barbarous people of Bohemia, resigned his see, and retired into the peace of a cloister at Rome. But Gregory would not suffer him to shrink from his charge, and Adalbert again started for Prague. The Bohemians hearing of his intended return, massacred his family and burnt their castles. Finding it impossible to re-enter Prague, he went north to preach to the pagans in Prussia; and there he was slain by a party of Wends, near Danzig. His relics are venerated in the cathedral of Gnesen.

, born of noble Bohemian ancestry, was at this time in consideration of his extraordinary and distinguished piety and teaching, made bishop as successor to Dietmar (Ditimarum), and as bishop of Prague, was held in great veneration and esteem. But as he was not able to govern a people accustomed to rapine and adultery, he went to Rome and remained with his brother Gaudentius in the monastery of Saint Alexius until the pope ordered him to return to his flock. As this, however, was not acceptable to him, he went to Hungary and induced King Stephen and almost all the people in Hungary to submit to holy Christian baptism. He then went to Poland, and requested his brother Gaudentius to preach and make known the Gospel at the church in Gnesen. Finally he traveled to the people of Prussia, and while he was diligently expounding the Christian Gospel there, he was slain by the sword. In his honor Saint Stephen, the king, founded the archiepiscopal church at Gran (Strigoniensem). [Gran, a city on the Danube in Hungary; and archiepiscopate].

Malatesta, the ancient royal family, at this time came to Italy from Germany, and was very helpful to the Roman Empire against the tyrants. For this service emperor Otto the Third gave this family the city of Arriminum as a fief, and endowed it with great liberties and privileges. From this house afterwards came many illustrious highly renowned princes and distinguished men of valor.

Wolfgang, the 11th bishop of Regensburg, was a Swabian, born of noble ancestors. He was learned in rhetoric and oratory. He was very intimate with the archbishop Henry (Heinrico) of Trier. He was a schoolmaster there, and was later consecrated and elected deacon. After the death of the archbishop at Rome, he was for some time attached to Bruno, the archbishop of Cologne. Afterwards he left the world and entered upon a monastic life. Saint Ulrich, bishop of Augsburg, consecrated him as a priest. Later, with the consent and permission of his abbot, he went forth to preach in Noricum, toward the east, in Pannonia, and to Austria and Hungary. There he lived the life of a hermit in all piety. Afterwards Pilgrim (Pilgrini), bishop of Passau, and Emperor Otto the Second appointed him bishop of Regensburg. For 26 years he governed this church in all virtue, and performed many miracles. He died in blessedness in the year 994. Duke Saint Henry of Bavaria once came to the grave of Saint Wolfgang to perform his devotions; and there he found written two words: After Sixes. He thought that this meant that he would die in six years, six months, six days. But after the expiration of that period he was crowned as Roman king. Therefore he thanked God and Saint Wolfgang. And he was famous for innumerable other miracles.

Wolfgang, a native of Swabia, was educated in Reichenau, in the Lake of Constance, where he contracted a warm friendship with Henry, afterwards bishop of Treves. He accompanied Henry to Würzburg to finish his studies. He received priest's orders from Ulrich of Augsburg, and at once went to Pilgrim, bishop of Passau, and offered himself for work in Pannonia. He was recalled from there in 972 to fill the vacant see of Regensburg, which Otto conferred on him. He at once set to work to remedy abuses in the religious houses and to institute necessary reforms. He allowed Bohemia to be cut off from his diocese and constituted into another see, and Dietmar, abbot of Magdeburg, was appointed first bishop of Prague (973).

Wolfgang, after a life spent in good works, fell ill on his way to Pechlava in Lower Austria, and died in 994. His body was brought back to Regensburg and placed in the church of St. Emeran. According to a popular tradition, when Wolfgang entered Regensburg, he asked the people whether they would rather have his body or his miracles, after his death. They elected to have his body, as, without that, they thought they could not have miracles. They have his body, but no miracles are wrought by it, whereas, in other churches dedicated to him, miracles are believed to be wrought by his intercessions.

The last two sentences in this paragraph are not in the German edition of the chronicle.

ILLUSTRATION

Wolfgang, Bishop of Regensburg, is represented by a special portrait. He appears in Episcopal vestments, a crozier in his right hand, a model of a church (probably the church at Regensburg, which he governed from 26 years) resting on his left arm.

Ratherius (Racherius), a bishop of Verona, and formerly a monk, and a highly learned man, wrote on many subjects, and uprooted the so-called Anthropomorphic heresies. Through boorish ignorance those heretics held that God has human attributes, being ignorant of the words of the Lord that the Holy Spirit is an incorporeal God.

Dunstan, bishop of Canterbury, was illustrious at this time for his piety and great miracles, and founded many monasteries. In the days of his approaching death he learned from the angels the antiphon, King of Nations and Ruler of Them. [Dunstan (909-988), English archbishop and son of a noble, was born near Glastonbury. He entered the household of King Aethelstan, but his love of books and of song, and his mechanical skill soon excited the dislike of his kinsfolk at the court. Accused of practicing the black arts, he took refuge with his kinsman, Alphege, bishop of Winchester, whose persuasion, seconded by a serious illness, induced him to become a monk. Dunstan then lived as a hermit near the old church of St. Mary until Aethelstan's successor, Edmund, recalled him as one of his counselors. His enemies again procured his expulsion; but about 943 Edmund revoked the sentence and made Dunstan abbot of Glastonbury. Under him the abbey became a famous school, monastic life was revived, and St. Peter's re-erected, and the administration of the realm was largely in the control of Dunstan, who sought to establish royal authority, to conciliate the secular clergy and the laity. In 960, after having been the bishop of London, he became archbishop of Canterbury. In the same year Edgar became sole king of England. When Edgar died in 975, Dunstan secured the crown for Edgar's elder son Edward, who was murdered three years later. On the accession of Aethelred, Dunstan's public career ended. He died at Canterbury in 988].

Edgar (Etgarius), an English king and a very Christian man, ruled over the English for 9 years after his father Aethelstan (Echelstanum). Of him we read that among other works he built a monastery nearly every year. [Edgar, English king (944-975), was the younger son of Edmund the Magnificent. When he became king he immediately recalled Dunstan from exile and made him first bishop of Worcester, and then of London. In 960, Dunstan was translated to Canterbury, and throughout Edgar's reign he was his adviser, and to him must be attributed much of the peace and prosperity of this time. Edgar and Dunstan were alike determined to reform the great monastic houses, to restore them to their true owners and to remove them from the lax discipline of the secular priests. The coronation of Edgar was delayed for 7 years because he had violated a nun, and he was not crowned until 973. He died in 975, after a vigorous rule and the pursuit of a statesmanlike policy].

Adeobald (Adeobaldus), bishop of Utrecht, was also renowned in these times for his skill and his pious life. He wrote much in praise of the Virgin Mary and the Holy Cross.

Theodoric, seventh bishop of Metz, was a holy man, and ordered many relics to be brought to him from Italy. After concluding a holy life, he finally went to his rest.

Hatto, archbishop of Mainz, and formerly an abbot at Fulda, is said to have been consumed by mice on the Rhine, because in a time of famine he assembled a great number of the poor in a stable or barn, as though he were about to give them alms, but ordered them to be burned. The mice also gnawed his name from the walls and the tapestries. [Hatto. For Hatto I, see Folio CLXXIV *recto*. The text here, however, probably refers to Archbishop Hatto II of Mainz (968-970). However, the old legend of the Mouse-tower on the Rhine is told of both bishops. The most common version, found in Wikipedia (as of August 2008), is as follows:]

Odo, bishop of Canterbury, was also celebrated at this time for his holy life. Likewise Anfridus (Aufridus) of Utrecht, and Gerhard (Gerhardus), bishop of Camera.

The following abbots all flourished in virtue and piety at this time: William (Guilhelmus), Richard, Popo, Ostertus and Berno.

In Vasconia appeared a miraculous creature, with two heads, the body divided from the navel up. It also had two chests; and when one head ate, the other slept. [Vasconia. See note on Folio CLXVIII *recto*].

Hugh (Hugo) the Great, surnamed Capet, upon the death of King Louis (Ludovico) of France, received the kingdom through the same lineage. He and his spouse reigned together for four years. Some say he was a count or duke of Paris, and that his father was a butcher. But in his time France was not in the ascendancy, as when Pepin and the other kings reigned; for formerly all of Gaul beyond the mountains, Austrasia, and a large part of Germany belonged to France. But when the sovereignty devolved upon the Saxons, not only Germany and Switzerland, but also a large part of the Netherlands, and Burgundy also, became part of the empire.

Hugh Capet (c. 938-996), king of France and founder of the Capetian dynasty, was the oldest son of Hugh the Great. When his father died in 956, he succeeded to his numerous fiefs around Paris and Orleans, and his cousin, the Frankish king Lothair, recognized him somewhat reluctantly as duke of the Franks. Many of the counts of northern France did homage to him as overlord, and Richard I, duke of Normandy, was both his vassal and his brother-in-law. Hugh supported his royal suzerain when Lothair and the emperor Otto II fought for the possession of Lorraine; but chagrined at the king's conduct in making peace in 980, he went to Rome to conclude an alliance with Otto. Laying more stress upon independence than upon loyalty, Hugh appears to have acted in a haughty manner towards Lothair, and also toward his son and successor, Louis V; but neither king was strong enough to punish this powerful vassal. When Louis V died childless in 987, Hugh and the late king's uncle Charles, duke of Lower Lorraine, were candidates for the vacant throne, and in this contest Hugh was victorious. He was crowned in the same year.

The authority of the new king was quickly recognized in his kingdom, but he was compelled to purchase the allegiance of some of the great nobles by grants of royal lands, and he was hardly more powerful as king than he had been as duke. Moreover, Charles of Lorraine was not prepared to bow before his successful rival, and before Hugh had secured the coronation of his son Robert as his colleague and successor, he had found allies and attacked the king. But through treachery Charles was seized and handed over to the king. This virtually ended the war; but one of the side issues was a quarrel between Hugh and Pope John XV, who was supported by the empire, then under the rule of the empress Adelaide and Theophano as regents for the young emperor Otto III. In 987 the king appointed to the vacant archbishopric of Reims a certain Arnulf, who at once proved himself a traitor to Hugh and a friend of Charles of Lorraine. In 991, at the instance of the king, the French bishops deposed Arnulf and elected Gerbert in his stead, a proceeding which was displeasing to the pope, who excommunicated the new bishop and his partisans. Hugh and his bishops remained firm, and the dispute was still in progress when the king died at Paris in 996.

Hugh was a devoted son of the Church to which he owed his throne. The origin of Hugh's surname of Capet, which was also applied to his father, is undoubtedly derived from the Latin *capa*, *cappa*, or *caps*, but whether Hugh received it from the cape which he wore as abbot of St. Martin's of Tours, or from his youthful and playful habit of seizing caps, or some other cause, is uncertain.

ILLUSTRATIONS

1. Hatto (II), archbishop of Mainz, in Episcopal vestments; seven black mice scamper over his mitre, crozier and body.
2. "Celebrated abbots" (*Abbates Insignes*), portrait of a single abbot which does service for a number briefly mentioned in the text.
3. Monster in Vasconia (*Monstrum in Vasconia*); Siamese twins, each drinking from a cup.

Folio CLXXXIII *recto*

Imperial power and royal might were not introduced for the common good through the power of nature alone, but also through the Savior, our Lord Jesus Christ, Son of God, in whose hands all kingdoms of the world were confirmed by word and deed; and by the time that all countries had been defined, he desired to be born. And he endured the taxes of Augustus, and paid tribute for himself and for Peter. When he was asked whether it was becoming to pay tribute to the emperor, and was shown the coin, he said, Give unto Caesar what is Caesar's, and unto God what is God's. And so the holy Ambrosius says, If the emperor desires tribute, we are not opposed to him, the property of the church, and all farms and fields shall pay it. And so emperor Justinian says that his power was given him by heavenly majesty. Likewise, among the clergy, all patriarchs, primates, and other bishops and prelates are subject to the Roman pope, although at times the Greeks gainsaid this; and the unfaithful sect of the Hussites also gainsaid it. And so it is clear that all laymen are subject to the Roman emperor. The following illustration shows how the election of the emperor was secured upon strong foundations after considering the weakness of empire and the uncertainties of the future. In consequence the highest imperial power was maintained longer among the Germans than elsewhere; and so it appears that he who excelled all others in virtue and worthiness, should also be placed above them. So Pope Gregory the Fifth, with the consent of Emperor Otto, established and ordained the election of an emperor, which has been observed from that time to our own. And so it is proper for the Germans alone to elect an emperor, who is called Caesar and king of the Romans, and is considered an emperor and an Augustus, if the pope should confirm him. As all the people and princes from time to time receive benefits from the emperor, as from a lord of the world, they are justly obligated to him as obedient subjects. And although some refused to obey the Roman Empire, yet after the monarchy of Augustus Octavian, no one was so foolhardy or obstinate as to dare to call himself ruler of the world and prince of all the earth, except under the title of Roman king. Now to demonstrate the wickedness of those who say they are under no obligation to the Roman Empire, but are free of it: Although their opposition may be overcome by arms rather than law, so that they may be compelled to acknowledge themselves subservient under the law, of which they regard themselves as free, it is to be noted that all those who deny being under the yoke of the emperor, say they attained such liberty either through choice or by worthy deeds or singular virtues. But since the Roman Empire was established by God over all the people in this world, it is to be recognized as a clear matter of right, and no one should hold reservations in the matter nor endanger the same. It must be admitted that such liberties as take away the highest authority, are unseemly and impotent; for out of those arise discord, robbery, murder, and wars, where there is no supreme power, which according to the order of justice, may regulate such wars. But when we live under a single head, all obedient to the same ruler, acknowledging a single prince in worldly affairs, peace will flourish over all the earth, and we adapt ourselves to better and sweeter harmony. This is shown by the fact that from the beginning of the world to the present there never has been universal peace, except when as one celestial empire the world flourished under the sole rule of the emperor Augustus; which happened to the honor of Christ our Savior, who assumed our human attributes. And so it should suffice that the divine Architect of the world, showed us the means of securing peace with all the world under a single ruler. And although we do not deny that the might and authority of the kings and princes are great, yet we also say that they are all subject to the Roman Empire, and should therefore be subservient to it, rendering the same obedience to the Roman emperor that they require of their subjects.

When Roman imperial sovereignty devolved upon the Germans (*Alemannos*), it became founded upon a stronger foundation, consisting of four pillars, namely four dukes, four margraves, four landgraves, four burgraves, four counts, four barons, four freemen, four knights, four cities, four villages and country estates, as the following design illustrates.

OF THE INSTITUTION OF THE ELECTORS OF THE EMPIRE.

The Foundation of the Holy Roman Empire, according to the Latin and German editions of the Chronicle, and this English translation of it, consisted of the following:

quatuor duces	vier herzogen	four dukes
quatuor marchiones	vier marggrafen	four margraves
quatuor landgravii	vier lantgrafen	four landgraves
quatuor burgravii	vier burggrafen	four burgraves
quatuor comites	vier grafen	four counts
quatuor barones	vier panzerherren	four barons
quatuor liberi	vier freien (Freiherrn)	four freemen
quatuor milites	vier ritter	four knights
quatuor civitates	vier stett (stätte)	four cities
quatuor villae	vier dorffer	four villages
quatuor rustici	vier pawrn (bauern?)	four country estates

The double-page woodcut that follows illustrates all of these except the four barons (*quatuor barones*), which were probably omitted for want of space.

Folio CLXXXIII *verso* and CLXXXIII *recto*

ILLUSTRATION

THE ELECTORS OF THE HOLY ROMAN EMPIRE

This full double-page illustration is among the finest woodcuts in the Nuremburg Chronicle. It represents the German Kaiser as head of the Holy Roman Empire, together with his seven electors (*Kurfuersten*), three spiritual and four secular. The absence of the emperors from Germany, and the long struggle with the popes, resulted in a serious loss of their power as kings of Germany. By neglecting their duties as German kings, and exerting their main efforts for the empire, the emperors allowed the German princes to seize gradually all the privileges of the German crown and to make themselves practically independent. The German princes had always refused to permit the German crown to be made hereditary and, in the thirteenth century, a change was made in the mode of electing the sovereign. The privilege was vested in the seven electors—three spiritual and four secular princes. The three spiritual electors were the archbishops of Mainz, Cologne, and Treves (Trier)—all in the west of Germany. The four secular princes were the Duke of Saxony, the Margrave of Brandenburg, the Palsgrave of the Rhine, and the King of Bohemia. These seven ranked above all the other German princes, and constituted a separate college in the German Diet. The popes claimed the right to revise the action of the electors and to reject any candidate they considered unsuitable; and this right was usually acknowledged. The king of Germany had the right to the imperial crown, which could be conferred on him by the pope alone. The plan had its origin in a number of conditions. For some time the German kings had again and again left a minor as successor to the throne, or no heir at all. And thus the principle of heredity had begun to fail. Again, the monarchy, which must not be the appanage of any single tribe, but must circulate, as it were, from Franconian to Saxon, Saxon to Bavarian, etc. Finally the fact that German kings were also Roman emperors consolidated the growing tendency toward the elective principle. The principle of heredity had never held any great sway under the Roman Empire; and the medieval empire, instituted as it was by the papacy, came definitely under the influences of the church, favoring election. Heredity might be tolerated in a mere matter of kingship but the precious trust of imperial power could not be allowed to descend according to the accidents of family succession.

The right of the election of the German king rested with these electors until the beginning of the nineteenth century, and as early as the fourteenth century their position, both individually and as a corporate body, had become definite and precise. Individually they were distinguished from all other princes by the indivisibility of their territories and by the custom of primogeniture, which secured that indivisibility; and they were still further distinguished by the fact that their person, like that of the emperor himself, was protected by the law against treason, while their territories were subject only to the jurisdiction of their own courts.

Another important feature of this period was the growth of the German towns; for as the great duchies fell into decay, the towns that had been dependent upon them became independent, although they acknowledged the emperor's supremacy; and they were therefore called 'free imperial cities.' The deputies of these cities at length constituted a third college in the imperial diet, and voted on an equality with the lectors and princes. The free cities usually supported the king's authority, but were almost constantly at war with the German nobles and bishops. For mutual protection against their enemies, the free cities organized leagues or confederations, the most celebrated being the League of the Rhine in Western Germany, and the Hanseatic League in Northern Germany. Worms, Spire, Mainz, Strasbourg, Basle, and others belong to the former; Hamburg, Bremen, Riga, and eighty other commercial cities, to the latter; and they maintained fleets and armies.

According to Schedel, when the Roman imperial sovereignty devolved upon the Germans, it became founded on a strong foundation, consisting of four pillars, namely four dukes, four margraves, four landgraves, four burgraves, etc, according to this illustration. The German *burggraf* is the chief of the castle or fortified town, the term corresponding in the general sense to the *chatelain*. Landgrave

(Landgraf) is a German title of nobility, surviving from the times of the Holy Roman Empire. The term originally signified a count (graf) of unusual power or dignity. In later times it was born by the sovereign of Hesse-Homburg, the heads of the various branches of the house of Hesse, and by a branch of the family of Fürstenberg. Margrave (Markgraf) is a German title meaning "count of the March." The margraves had their origin in the counts established by Charlemagne and his successors to guard the frontier districts of the empire, and for centuries the title was associated with this function. But it lost its original significance, and was born by princes whose territories were in no sense frontier districts.

The illustration may be analyzed as follows:

(A) First Row

Center: The 'glorious' emperor (Latin *Imperator gloriosus*) in imperial robes with orb and scepter is seated on his throne. At his feet is a shield emblazoned with the black imperial double eagle in a field of gold. The throne rests on a dais supported by "Four Pillars" representing the Four Dukedoms (Latin *Duces*) of Swabia, Braunschweig, Palatine, and Lorraine. Each pillar is faced with a coat of arms: That of Swabia is emblazoned with three black crowned lions in a field of gold; that of Braunschweig with two golden leopards in a red field; that of Palatine with a golden lion in a black field; while Lorraine has three maimed silver eagles on a red diagonal bar crossing a field of gold.

On the left: The three spiritual (Latin *Spirituales*) princes, each in a voluminous robe, sable cape, and sable cap:

1. Archbishop of Treves (Trier). In his left hand he holds a document with pendant seals, probably his authority or commission as an elector. A shield with red cross rests at his feet; field silver.
2. Archbishop of Cologne. He is looking down upon a document held in both hands. A shield with a lack cross stands at his feet; field silver.
3. Archbishop of Mainz, holding a scroll in his left hand, also probably emblematical of his commission. A shield emblazoned with a wheel rests on his feet; wheel silver; field, red.

NOTE: Although the composition of the electoral body was uncertain in the beginning, the Golden Bull of 1356 settled the disputed questions. After 1356 the seven electors are regularly the three Rhenish archbishops, Mainz, Cologne, and Trier, and the four lay magnets mentioned afterwards in these notes; the three former being vested with the three arch-chancellorships, and the latter with the four offices of the royal household.

On the right are the four secular (Latin *Seculares*) princes:

1. King of Bohemia in royal robes, crowned, scepter in hand. With his right hand he is extending to the emperor a huge cup or goblet, emblematic of his theoretical office of Schenk (or cup-bearer) in the imperial household. At his feet, a shield emblazoned with a crowned lion with a forked tail, rampant, lion, silver (crown, tongue and paws in gold); field red.
2. Rhenish Phalzgraf or Count Palatine, in robe, sable cape and cap. He carries a table service, covered with a napkin, symbolic of his theoretical office of Truchsesz (or steward). At his feet is a shield with a crowned lion rampant; which faces left; lion in gold (red crown) in black field.
3. Duke of Saxony, also in embroidered robe, sable cape and cap. He carries a long sword, symbolic of his theoretical office of Marshall in the emperor's household. Coat of arms: ten horizontal bars, alternately gold and black, beginning with gold; Rautenkranz, in green, diagonally superimposed.
4. Margrave of Brandenburg, likewise clad. He holds a large key, emblematical of his theoretical office of Kämmerer, or chamberlain, in the imperial household. At his feet, a shield emblazoned with an eagle, wings outspread; eagle red, field silver.

(B) Second Row

On the left: The four Margraves (Latin, *Quatuor marchides*), represented by four long-haired, beardless youths in short jackets, tight hose, and pointed shoes. Their limbs are in various positions of activity, as though about to "dance attendance" upon the emperor. Each holds a shield. The margraviates represented are:

1. Meissen (Misne), one of the most ancient towns of Saxony, and the seat of the margraves of that town down to 1090. Meissen is situated at the influx of the Triebisch and the Meise into the Elbe. Arms: Black lion (should face right) in field of gold.
2. Moravia (Moravie), also called 'The March of Morava,' frontier of Austria and Hungary. The earliest recorded inhabitants of Moravia were the Boii, who are remembered today in the name of Bohemia. These were succeeded about 15 BCE by the Germanic Quadi, a Suabian tribe. The Germanic races were pushed back from the Middle Danube with the coming of the Avars in 567 CE. The exact date of the arrival of the Slavs in Moravia, as in Bohemia, is uncertain, but by the end of the 8th century Moravia was filled with Slavonic settlers who took the name of Moravians (German *Mähren*) from the river Morava. When Charlemagne destroyed the Avar empire, about 796, Moravia became tributary to the German empire. After being long disputed between Poland, Hungary, and Bohemia, Moravia was incorporated in Bohemia in 1029, thus becoming part of the German empire. In 1182, it was made a separate margravate. In 1918, Moravia became part of the Czech Republic in 1993. Arms: Crowned eagle (should face left), checkered red and gold; blue field.

3. Baden (Padue), a republic lying in southwestern Germany, bounded by Bavaria and Hesse on the north, the Rhine on the west, Switzerland on the south, and by Württemberg and part of Bavaria on the east. The history of Baden as a State began in 1112, when Hermann, grandson of Bertold, duke of Carinthia and count of Zähringen assumed the title of Margrave of Baden. At the time the Chronicle was written Baden was still ruled by a margrave. The city of Baden (also called Baden-Baden) was known for the efficacy of its waters even in the early Roman days. The name Aurelia Aquensis was given it in honor of Aurelius Severus. For six centuries it was the seat of the margraves, of whom Henry IV, who died at the Crusades in 1190, first resided in the old castle. The new castle, above the town, was created by the Margrave Christopher, who died in 1527. Both town and castle suffered severely in the Thirty Years' War, and the War of the Palatinate in 1689, and the margraves soon thereafter transferred their residence to Rastatt. Arms: Diagonal red bar in field of gold.
4. Brandenburg, on the Havel, occupies the site of Brennaber, a stronghold of the Slavonic Helvelli, which was taken by the emperor Henry I in 927. It afterwards fell into the hands of the Wends, it was taken in 1153 by Albert the Bear, Count of Ascania, who from that point on styled himself Margrave of Brandenburg. The town was the seat of an Episcopal see (949-1544), and was long the chief place in the Mark. Arms: Red eagle in silver field.

In the center are the four burgraves (Latin, *Quatuor Burgravii*)—bust portraits, each with a shield.

1. Magdeburg (Meidburg, or Maidburg), a capital of the Prussian province of Saxony. It was a small trading settlement in the ninth century and owed its prosperity to Otto the Great. (See *Folios CLXXIX verso* and *CLXXX recto*, and notes.) Shield: Divided vertically: left, 8 horizontal bars alternately red and silver; right, red eagle in silver field.
2. Nuremberg (see *Folios C verso* and *CI recto*). The first authentic mention of Nuremberg occurs in a document dated 1050, at which time it received permission of the emperor to establish a mint and market. In 1127 the emperor Lothair took it from the duke of Swabia and assigned it to the duke of Bavaria. An imperial officer, styled the burgrave of Nuremberg received the rights of a free imperial city. In 1806 it was annexed to Bavaria. Arms of the burgrave: Black lion in field of gold.
3. Rieneck (Renech). On the boundary of East and Rhenish Franconia arose a house—the counts of Rieneck. The first of the line was Gerhard, who probably took over or purchased the barony of Rieneck, which Otto III had given to the bishopric of Würzburg. Through marriage of his daughter (who had the right of inheritance) with Count Arnold of Los it passed to the Lorraine family. The counts of Rieneck were hereditary stewards of the high bishopric of Würzburg. Arms: Nine horizontal bars alternately red and gold. The Bavarian city of Rieneck, on the Sinn, Lower Franconia, was formerly the Earldom of Rieneck, which became extinct in 1559.
4. Stromberg (Strumburg). The name of a city in Prussia, near Bingen. The ruined castle of Goldenfels rises on a height. Beyond the village are the extensive ruins of the Fustenburg. Arms: Divided horizontally: upper half, three crows or black birds in a silver field; lower half, red.

On the right, the four landgraves (Latin, *Quatuor Landgravii*), long-haired beardless youths in short jackets, tight hose, and pointed shoes, “dancing attendance” on the emperor:

1. Thuringia (Dürgen), at one time ruled by landgraves. Arms: Same as Hesse, which follows:
2. Hesse (Hassie). The heads of the various branches of this house once bore the title of landgrave. Arms: Double-tailed crowned lion striped alternately in cross-bars of red and silver, in a blue field.
3. Leuchtenberg, formerly a landgraviate in Operphalz, in Nordgau, on the river Rab. It has its name from the landgraves whose ancestral seat was in the mountain castle of Leuchtenberg. Arms: Three horizontal bars of blue, silver, and blue.
4. Alsace, which in the 5th and 6th centuries had become a purely German country in consequence of the invasions and penetrations of the Alemanni. As a portion of the duchy of Swabia or Alemanni, it formed a part of the Germanic world from 870 or 887 to 1648, or seven and one-half centuries. Arms: Diagonal golden bar (embroidered edges) in red field.

(C) Third Row

On the left are the Four Freemen (Latin, *Quatuor Liberi*), represented by bust portraits, each with a shield.

1. Limburg (Limperg), a town in the Prussian province of Hesse-Nassau, on the Lahn, here crossed by a bridge dating from 1315, and on the main railway line from Coblenz to Lollar and Cassel; seat of a Roman Catholic bishop. The cathedral was founded in the 10th century and consecrated in 1235. It flourished during the Middle Ages and had its own line of counts until 1414 when it was purchased by the elector of Trier. It passed to Nassau in 1803. Arms quartered: upper left and lower right serrated (four points), upper red, lower silver (Franken). Upper right and lower left fields blue, with 5 silver battle-clubs (Limburg).
2. Tüsis—may have some relation to Thusis (Roman Tuseun), a marketplace in the Swiss canton of Graubünden; principal town of the district of Heizenberg, at the mouth of the Nolla; near it is the ruin of Burg Hohen Raetien. Arms: Single eagle, facing right, in plain field.
3. Westerburg. An old noble family of counts, whose house later became known as that of Leiningen-Westerburg. Arms quartered by a cross; 5 crosslets in each quarter.
4. Aldenwalden, -- not identified. Arms: Crowned and collared lion rampant in plain field.

In the center are the four knights (Latin, *Quatuor milites*) represented by another group of four young men in short jackets, tight hose and pointed shoes, performing steps resembling a dance. Each holds a shield:

1. Andlau (Andelau). Small town about ten miles north of Schlettstadt, on the river Andlau, in the Rhine country. It has Romanesque Abbey Church of the 12th century, with Gothic additions. The crypt (11th century) is borne by pillars. Arms: Red cross in field of gold.
2. Meldingen. Arms: Red diagonal bar (with two golden eagles) in field of gold.
3. Strück. Arms: Red lion rampant, in silver field.
4. Frauenberg, the name of a city in Prussia, which received the rights of a town in 1310. The celebrated astronomer, Copernicus, died here as a canon in 1543. Arms divided vertically into three bars, red, silver, and red.

On the right are four counts (Latin, Quatuor comites), represented by bust portraits, each holding a shield:

1. Schwartzburg, a town in Thuringia; seat of an old house of the same name. Arms: Golden lion rampant (should face left) in blue field.
2. Cleve, or Cleves (here called Klefen), a town of Germany, in the Prussian Rhine provinces, formerly a capital of the duchy of the same name, 46 miles northwest of Düsseldorf. It was the seat of the counts of Cleve as early as the 11th century, but did not receive municipal rights until 1242. The duchy, which lay on both sides of the Rhine, passed in 1368 to the counts of LaMarck, and was made a duchy in 1417. By the treaty of Xanten, in 1614, Cleve passed to the elector of Brandenburg, being afterward incorporated with the electorate by the elector Frederick William. The part of the duchy on the left bank of the Rhine was ceded to France in 1795, the remaining portion in 1805. In 1815, it was restored to Prussia, except a small portion given to Holland. The old castle of Schwanenburg is associated with the "Knights of the Swan," immortalized in Wagner's opera Lohengrin. Arms: small blue shield surmounted with a golden lily-reel in red field.
3. Cilli (Zilie) is situated in Styria (Steiermark). It lies picturesquely with remains of walls and towers on the river Saan, on the Austrian frontier. Probably a Celtic settlement, the Romans took it in 15 BCE, and Claudius made it a Roman municipium in 50 CE, naming it Claudia (Slovene, Celeja). It prospered greatly, and its temple of Mars was widely famed. Its museum contains many Roman remains and the Roman sewage system was rediscovered in the second half of the 19th century and is now in use. It was incorporated with Aquileia under Constantine, and was destroyed by Slavs at the end of the 6th century. The counts of Cilli, at one time in authority in Croatia, at another in Bosnia, had their castle, Ober Cilli on the Schlossberg (1320 feet) southeast of the town. Its ruins, the Cilli throne, and the family tomb remain. Under the Cilli (1350-1455) the town prospered; on their extinction it became subject to Austria. The standing of the house of Cilli was enhanced through the espousal of Barbara of Cilli by the emperor Sigismund. The house died out in 1456 with Ulrich III; whereupon the city, burg and surroundings passed to the house of Austria.

Ulrich III was born in 1406, the son of Frederick II, count of Cilli, and Elizabeth Frangepan. About 1432 he married Catherine, daughter of George Brankovich, despot of Serbia. His influence in the troubled affairs of Hungary and the Empire, of which he was made a prince by the Emperor Sigismund in 1436, led to feuds with the Hapsburgs, the overlords of Cilli. Finally he made an alliance with the Hapsburg king Albert II, and after his death in 1439 Ulrich took up the cause of his widow, Elizabeth, and presided at the coronation of her infant son Ladislaus V, Posthumus (1440). A feud with Hunyadi followed, embittered by Janos Hunyadi's attack on George Brankovich of Serbia (1444) on his refusal to recognize Ulrich's claim to Bosnia on the death of Stephen Tvrtko (1443). In 1446 Hunyadi, then governor of Hungary, harried the Cilli territories in Croatia-Slavonia; but his power was broken at Kosovo (1448), and Count Ulrich was able to lead a successful crusade, nominally in the Hapsburg interest, into Hungary in 1450. In 1452, he forced the emperor Frederick III to hand over the boy king Ladislaus V to his keeping, and thus became virtual ruler of Hungary, of which he was named lieutenant by Ladislaus in 1456. The Hunyadis now conspired to destroy him. On November 8th, in spite of warnings, he entered Belgrade with the king; the next day he was attacked by Laszlo Hunyadi and his friends, and put to death; and so ended the male line of the counts of Cilli.

Arms: Quartered shield; left upper and right lower quarters, 3 golden stars in blue field. Right upper and left lower quarters, 4 horizontal bars, alternately red and silver.

4. Savoy (here called Sopheii); a house which ruled over Savoy and Piedmont for nine centuries, and now reigns over the kingdom of Italy. The name Savoy (Sabaudia) was known to the Romans. In the fifth century the territory was conquered by the Burgundians, forming part of their kingdom. Nearly a century later it was occupied by the Franks. It was included in Charlemagne's empire, and was divided by him into countries, which evolved into hereditary fiefs. On the dissolution of the Carolingian monarchy, the Burgundian kingdom revived, and Savoy was again absorbed in it as a part of Lower Burgundy, which in 933 was united with Upper Burgundy. After the collapse of that monarchy, its territories passed to the German kings (1032).

The name Sabaudia is preserved in Saboia or Savoy. Sabaudia extended northward into the country of the Helvetii and southward into the territory of the Allobroges, a Gallic people whose lands lay on the east side of the Rhone.

Arms: Silver cross in red field.

The Heraldry of the German Electoral College

(A) The First Woodcut

First Row

Center: The Emperors Shield is emblazoned with a double eagle, representative of his dual office as King of Germany and of Roman emperor. Since 1335 the double eagle appeared sporadically as a symbol of the Roman-German Empire, and under Emperor Sigmund, who died in 1447, it was made the permanent emblem of the Roman Empire, while the king, before he was crowned emperor, employed a single eagle.

Color: A double eagle in black, on a field of gold.

The Dukes' Shields:

1. Swabia (Suevie). Three lions above one another. Color: Three black lions in a field of gold.
2. Braunschweig (Pruusueig). Two leopards above one another. Color: Two golden leopards in a red field.
3. Palatinate (?). A lion rampant. Color: A golden lion with red crown, in a black field.
4. Lorraine (Lothiring?). On a diagonal bar three maimed eagles. Maimed birds are a specialty in European heraldry. Eagles without feet, and often without bills, are called "alerions;" maimed ducks, cannets; and the maimed black thrush is called a "martlet," – a name given to any imaginary bird without legs. Color: In a field of gold a diagonal red bar with three maimed silver eagles.

Left: The Archbishops' Shields as they would appear in color:

1. Trier (Spiritualis Treverensis). Red cross in a silver field.
2. Cologne (Spiritualis Coloniensis). Black cross in a silver field.
3. Mainz (Spiritualis Maguntinus). Silver wagon-wheel in red field.

Right: The Shields of the Secular Princes, with colors:

1. King of Bohemia (Rex Bohemie). Red field emblazoned with a crowned lion rampant, forked tail, the lion in silver, but the crown, tongue, and paws in gold. Lion should face right.
2. Rhenish Palgrave (Palatinus Remi). A black field emblazoned with a golden double-tailed lion with red crown. Same as Palatinate (below).
3. Duke of Saxony (Dux Saxonie). Over a field of nine horizontal stripes, alternately black and gold, is imposed an oblique foliated green bar (its upper edge, only), ornamented on the upper edge only, with crown-like leaves. In heraldry this bar is called the "Rautenkranz." The Raute or Ruta is a shrub indigenous to the Eastern Hemisphere. The best known variety is found in Southern Europe and North Africa—small abundant and cultivated shrub with many thorny branches and yellowish green flowers, rich in oil (*Oleum Ruta*) of a balsamic, somewhat offensive odor, and bitter aromatic taste. The fresh leaves are much used, being cut fine and strewn on buttered bread as a stomach-invigorating specific.
4. Margrave of Brandenburg (Marchio Branden). A silver field, emblazoned with a red eagle, crowned with the cap of the elector; scepter and sword in its talons. Clover branches superimposed on the wings.

Second Row

Left: The Shields of the Margraves, with colors:

1. Meissen (Misne). A black lion in a field of gold. Lion should face left.
2. Mähren (Moravia). In a blue field, a crowned eagle, checkered in red and gold. In the woodcut the eagle faces right instead of left.
3. Baden (Padue). A diagonal red bar in a field of gold.
4. Brandenburg (Same as Margrave of Brandenburg, first row right, #4.)

Center: The Shields of The Burgraves, with colors:

1. Magdeburg (Meidburg). The coat of arms is that of the burgrave. The field is divided vertically, that on the left consisting of four red and four silver horizontal bars; field on right is silver and charged with a half-eagle in red, golden beak, tongue and talons.
2. Nuremberg. Arms of the burgrave, a black lion rampant, in a field of gold; the lion should face left, and not right.
3. Rieneck (Renech). Nine horizontal bars, alternately gold and red, beginning with gold.
4. Stromburg (Strumburg). A horizontally divided shield. In the upper half, three crows or black birds in a field of silver; lower half, red.

Right: The Shields of The Landgraves, with colors:

1. Thuringia (Dürgen), same as Hesse, below.
2. Hesse (Hassie). In a blue field, a double-tailed crowned lion, striped alternately in cross-bars of red and silver.
3. Leuchtenberg. Shield is divided into three horizontal bars, -- blue, silver, and blue.
4. Alsace. In a red field, a diagonal golden bar with embroidered edges (Upper Alsace).

Third Row

Left: The Shields of The Four Freeman, with colors; where known.

1. Limburg (Limperg). A quartered shield; upper left and lower right quarters serrated (4 points), upper red, lower silver (Franken). Upper right and lower left fields in blue, each emblazoned with 5 silver battle clubs.
2. Tuis, probably Thusis (Roman Tuseun); a single eagle in a plain field.
3. Westerburg. The field is quartered by a cross. In each quarter are five smaller crosses.
4. Aldenwalden. Crowned lion rampant.

Center: The Shields of The Knights:

1. Andlau (Andelau). Red cross in a field of gold.
2. Meldingen. A red diagonal bar (containing two golden eagles) in a field of gold.
3. Strück. Red lion rampant, in a silver field.
4. Frauenberg. Shield divided vertically into three bars, red, silver, red.

Right: The Shields of the Counts—with colors:

1. Schwartzburg. In a blue field, a golden lion rampant, which should face left instead of right.
2. Cleves (Klefen). In a red field, a small central shield in blue, surmounted with a golden glevenrod of light radial branches tipped with gloves. The term 'gleve' is applied to the three terminal petals or leaves of the lily. It is surmised that this star-shaped or radial pattern is derived from the battle-shield. These were often made of wood, covered with leather, and reinforced with metal bands converging to a center. In the center was a ring (called the navel) in which, in case of an actual shield, a gem (carbuncle) was placed by way of ornamentation. The lily as an ornament had its origin in the Orient. In France, it was used in coats of arms as early as 1179, and even much earlier as a terminal figure on crown and scepter. It is also the emblem of the city of Florence.
3. Cilli, or Celeja (Zilie). Quartered shield. Left upper and right lower quarters show three golden stars in blue field. Right upper and left lower quarters each contain four horizontal bars, alternately red and silver.
4. Savory (Sopheii). A silver cross in a red field.

Folio CLXXXIII *verso*

THE INSTITUTION OF THE ELECTORS OF THE EMPIRE

Gregory (Gregorius) the Fifth was the first to order and establish the choice and election of a Roman emperor. For after Otto the Third, through inheritance, and yet, not without some effort, was elected emperor, and the said pope, born of the same lineage as Otto, recognized the weakness of the imperial sovereignty and the changes of fortune, therefore, in order that the highest authority of the empire might continue to abide with the Germans, he held a council and ordained a statute that it was proper for the Germans alone to elect a Roman Emperor. And from this point on the electors received the name. This same election has taken place for four hundred years since then; so that from this point onwards the imperial sovereignty did not descend by inheritable blood, but ever after solely through this election of an emperor by high-born Germans and the king of Bohemia. After receiving the imperial crown at Rome, the sovereign was to be crowned emperor and called Augustus. These (as the illustrations make clear) are the electors of the empire, namely, the three archbishops of Mainz, Treves and Cologne. Margrave of Brandenburg, Palsgrave, Duke of Saxony, and King of Bohemia. Each has a particular office; and so the three arch-chancellors are: the first, of Germany; the second, of Gaul; the third, of Italy. The Margrave of Brandenburg is the arch-chamberlain; the Palsgrave, arch-steward; the Duke of Saxony, arch-marshal. The King of Bohemia is an arch-cupbearer and casts the deciding vote in case the other electors do not agree in the election. This order and statute for imperial election was made around the Year of Christian Salvation one thousand.

Folio CLXXXV *recto*

In what manner and form the election of a new Roman emperor was to be undertaken, held, and accomplished by the seven electors at Frankfurt on Main, is clearly made known by the Golden Bull

Golden Bull, the general designation of any charter decorated with a golden seal or bulla. The name, however, has become practically

restricted to a few documents of unusual political importance, the golden bull of the empire, the golden bull of Brabant, the golden bull of Hungary, and the golden bull of Milan—and of these the first is undoubtedly the golden bull par excellence. The main object of the golden bull was to provide a set of rules for the election of the German kings, or kings of the Romans, as they are called in this document. Since the informal establishment of the electoral college about a century before, various disputes had taken place about the right of certain princes to vote at the elections, these and other difficulties having arisen owing to the absence of any authoritative ruling. Under these circumstances the emperor Charles IV determined by an authoritative pronouncement to make such uncertainty impossible in the future, and at the same time to add to his own power and prestige, especially in his capacity as king of Bohemia. In its first form the bull was promulgated at the diet of Nuremberg on January 10th, 1356, but it was not accepted by the princes until some modifications had been introduced, and in its final form it was issued at the diet of Metz on December 25th following.

The text of the golden bull consists of a prologue and of 31 chapters. The early chapters are mainly concerned with details of the elaborate ceremonies that are to be observed on the occasion of an election. The number of electors is fixed at seven, the duke of Saxe-Wittenberg, not the duke of Saxe-Lauenberg, receiving the Saxon vote, and the count palatine, not the duke of Bavaria, obtaining the vote of the Wittelsbachs. The electors were arranged in order of the precedence thus: the archbishops of Mainz, of Trier and of Cologne, the king of Bohemia, the count palatine of the Rhine, the duke of Saxony and the margrave of Brandenburg. The work of summoning the electors and of presiding over their deliberations fell to the archbishop of Mainz, but if he failed to discharge this duty the electors were to assemble without summons within three months of the death of a king. Elections were to be held at Frankfurt; they were to be decided by a majority of votes, and thus subsequent coronation at Aix-la-Chapelle was to be performed by the archbishop of Cologne. During a vacancy in the empire the work of administering the greater part of Germany was entrusted to the count palatine of the Rhine, the duke of Saxony being responsible, however, for the government of Saxony, or rather for the districts *ubi Saxonica jura servantur* ('where Saxon laws were kept').

The chief result of the bull was to add greatly to the power of the electors. To these princes were given sovereign rights in their dominions, which were declared indivisible and were to pass according to the rule of primogeniture. Except in extreme cases, there was to be no appeal from sentences of their tribunals, and they were confirmed in the right of coining money, of taking tolls, and in other privileges, while conspirators against their lives were to suffer the penalties of treason. One clause gave special rights and immunities to the king of Bohemia, who, it must be remembered, at this time was Charles himself, and others enjoined the observance of the public peace. Provision was made for an annual meeting of the electors, to be held at Metz four weeks after Easter. This arrangement, however, was not carried out, although the electors met occasionally. Another clause forbade the cities to receive *Pfahlbürger*, i.e., forbade them to take men dwelling outside their walls under their protection. It may be noted that there is no admission whatever that the election of a king needs confirmation from the pope.

issued by Charles (Carolus) the Fourth in the imperial diet at Nuremberg in the year 1356. Before being anointed and crowned, our emperors are called Roman kings, to show that the imperial name is to be more respected than the royal one. The ancient Romans, after driving out their haughty king, Tarquinius, through hatred of that king completely abolished the royal title, and made a statute that henceforth it should not be proper for anyone to assume the title of king of Rome; but that those who conducted wars against the enemy should be called imperators—whom we call emperors. For among the Romans there were three stages of the greater dignities—king, dictator, and emperor. The kingship was the highest; the dictatorship was second; emperor was third. And although Julius Caesar, because of his frequent victories over the enemy, was called imperator; yet the name of king was so despised at Rome that Julius achieved the name of dictator, and not that of emperor or king. But when he later coveted the royal title, and the unwillingness and hostility of the people in this matter gave him some concern, he collected an army against the Parthians; and he pretended that in the Sibyllian books it was written that the Parthians could not be overcome by anyone other than a king; and so he provided that he was to be called king. This was the cause of his sudden death. In order that we may realize what the imperial sovereignty or name previously was among the Romans, we note that he was called an imperator or emperor, who was vested with the command of the army for the protection, advancement, and enhancement of the common welfare and status. But now the imperial name has enlarged its scope.

Folio CLXXXIII *verso* and CLXXV *recto*

ILLUSTRATION

Electors of The Holy Roman Empire (Continued)

This woodcut (extending over the greater portion of Folios CLXXXIII *verso* and CLXXV *recto*) is a continuation of the full double-page illustration at CLXXXIII *verso* and CLXXXIV *recto*. There the Electoral College was depicted as follows:

Latin	German	English
1. Imperator	Kaiser	Emperor
2. Electores Spirituales	Gaistliche Kurfürsten	Spiritual Electors
3. Electores Temporales	Weltliche Kurfürsten	Secular Electors
4. quatuor duces	vier herzogen	four dukes
5. quatuor marchioness	vier marggrafen	four margraves
6. quatuor burgravii	vier burggrafen	four burgraves

7. quatuor landgravii	vier lantgrafen	four landgraves
8. quatuor liberi	vier freien (Freiherren)	four freemen
9. quatuor milites	vier ritter	four knights
10. quatuor comites	vier grafen	four counts

And here by way of a composite panorama, are added:

- 11. quatuor civitates vier stätte four cities
- 12. quatuor villae vier dörffer four villages
- 13. quatuor rustici vier bauern four country estates

which completes the electoral plan, except that in the text (Folio CLXXXIII *recto*,) the following item appears which is not in the illustration:

quatuor barones vier panzerherren Four barons

(A) The Four Cities

1. Augsburg (Augusta). See Folios CXI *verso* and CXCII *recto*. An imperial free city in the Middle Ages. One of the most important cities of southern Germany.
2. Metz (Metis) See Folio CX *verso*. A fortified cathedral city of Lorraine.
3. Aix-la-Chapelle (Aquisgranum), a city in Prussia; formerly the capital of Charlemagne's empire.
4. Lübeck. See Folios CCLXV *verso* and CCLXVI *recto*. Formerly a free city of northern Germany.

(B) The Four Villages

1. Bamberg, a city in Bavaria which had municipal privileges as early as 973 and was made a bishopric by Henry II in 1007. (See Folios CLXXXIII *verso* and CLXXXV *recto*).
2. Schlettstadt (Sletetstat), a city in Lower Alsace on the river Ill.
3. Haguenau (Hagenau), a city in Lower Alsace.
4. Ulm (Ulma) Folios CXC *verso* and CXCI *recto*. A town on the Danube, in Württemberg, Germany.

(C) The Four County Towns or Estates

1. Cologne (Colne) see Folios XC *verso* and XCI *recto*. Cathedral city of Prussia.
2. Regensburg (Regensburg). See Folios XCVII *verso* and XCVII *recto*. Ratisbon, cathedral city of Bavaria.
3. Constance (Constenet?). See Folios XCVII *verso* and CCXLI *recto*. A free town until 1548. Located on Lake Constance where the Rhine emerges from it.
4. Salzburg (Saltzburg). Folios CLII *verso* and CLIII *recto*. The Roman Juvavun. Once the most powerful spiritual principality in Southern Germany.

Folio CLXXXIII *verso* and CLXXXV *recto*

ILLUSTRATION

Heraldry of German Electoral College

(B) Second Woodcut

First Row

1. Augsburg (Augusta). A vertically divided field – red and silver (arms of the bishopric of Augsburg). Superimposed over both fields, a golden capital, upon which rests a green pine cone (Pinienzapfen) or nut (Zirbelnuss); although some express this in the form of a cluster of grapes. The pine is classed as belonging to the *Pinus Cembra*, or stone pine of Siberia and Central Europe. It abounds in the Alps, the Carpathians, and the Siberian ranges, and is found in Switzerland at an altitude of 4,000 to 6,000 feet. The seeds are oily and are eaten both in the Tyrol and Siberia. A fine oil is expressed from them, which is used both for food in lamps. The wood is of slow growth and has a remarkably even grain, and is employed by the Swiss woodcarvers in preference to any other.
2. Metz (Metis). A vertically parted shield; left, silver; right, black.
3. Aix-la-Chapelle (Aquisgranum). Displays black eagle, crowned; crown, claws and bill in gold, field silver.
4. Lübeck. Horizontally divided shield; upper half silver, lower half red.

Second Row

1. Bamberg. In a silver filed appears an armored knight with shield (inscribed with an eagle), and a spear with a fluttering pennant.

2. Schlettstadt (Sletetstat). A black eagle in a field of silver.
3. Hagenau (Hagenau). This shield is blue, inscribed with a five-petalled rose, barbs or leaves between the petals.
4. Ulm (Ulma). Horizontally divided field; upper half black; lower half silver.

Third Row

1. Cologne (Colne). Three crowns in a horizontal red bar across the top of the shield; remainder of field is left blank in the woodcut, but usually has ten red flames in a field of silver.
2. Regensburg (Regensburg). Crossed keys in a red field.
3. Constance (Constenet?). Black cross in a field of silver. The red horizontal bar which usually appears at the top of the shield is not shown.
4. Salzburg (Saltzburg). Divided field; left, black lion rampant in a field of gold; right, a silver cross bar in a field of red.

Folio CLXXXV verso

Year of the World 6203 | Year of Christ 1004

Pope John (Ioannes) the Nineteenth, a Roman, came to the pontificate through neglectfulness; and he did nothing memorable. He died in the fourth year and fourth month of his pontificate, and was buried in the Basilica of Peter. The seat was then vacant for nineteen days. The injection of John XIX at this point is an error; for at Folio CLXXI *verso* the Lineage of the Popes was brought down to and including John XVIII. Here the chronicler resumes with John XIX, although John XVIII was succeeded by Sergius IV. The correct succession is as follows:

1004-1009	John XVIII
1009-1012	Sergius IV
1012-1024	Benedict VIII
1024-1033	John XIX
1033-1044	Benedict IX

Sergius, the fourth pope of this name, a Roman, was elected pope after the aforesaid John (Ioannem), led a holy life, and was amiable in his dealings before as well as during his pontificate. He was kind to the poor and gracious to his friends and servants; clement to the guilty, and considerate of the disobedient. He was so wise and employed so much prudence that nothing occurred during his pontificate for which he could be held culpable or charged with neglect. He turned his whole mind to God, as all bishops properly should. He duly considered all things in advance, and transacted his affairs according to his inherent ability and good sense. Pursuant to the counsel and admonition of this pope the Italians at this time formed an alliance among themselves; and by their united strength they soon drove the Saracens out of Sicily. While these things transpired in Italy and Apuleia, and a famine occurred in Italy and over almost the entire world, this holy Sergius died in the second year and fifteenth day of his pontificate, and was buried in the Basilica of Peter. The seat was then vacant for eight days. [Sergius IV, son of a priest, was a Roman by birth. Plautinus and Ciaconius represent him as a man of great piety and exemplary morals; charitable to the poor, clement to the guilty, of perfect goodness, and extreme prudence. He turned all his thoughts toward heaven, and governed the church with integrity and wisdom. According to some he was the only priest of his time worthy of the papal chair, while according to others he was the mere tool of the nobility. He conceived a plan for driving the Arabs out of Sicily, but the short duration of his pontificate did not permit him to carry it out. He died in 1012].

Year of the World 6213 | Year of Christ 1014

Pope Benedict the Eighth, of Tusculum, when entering upon the pontificate, conferred the imperial crown on Henry the Second according to the statutes of Gregory the Fifth; and afterwards availed himself of the protection of the emperor in all things. But when his protector died, he was deposed, and another was ordered to replace him. Nevertheless he was friendly with his opponents, and when their pope was driven out, Benedict was reinstated. Not long thereafter he died in the eleventh year, first month, and 13th day of his pontificate, and was buried in the Basilica of Peter. Some say (and particularly Damian, the teacher) that one day a bishop saw Benedict in a hermitage, seated on a black horse; and the bishop asked him why he was riding a black horse. And Benedict told the bishop how he came to be so severely punished. And he showed the bishop a place where he had hidden some money, and requested him to give the money to the poor in his name; for the money that he had previously given to the poor as alms, having been procured by theft, could not be of credit to him. This advice the bishop followed, and soon after this he left his bishopric and retired into a monastery. [Benedict VIII, pope from 1012 to 1024, was originally called Theophylactus. He was a layman and a member of the family of the Count of Tusculum, and was opposed by an anti-pope named Gregory, but whom he defeated with the aid of King Henry II of Saxony, whom he crowned emperor in 1014. In his pontificate the Saracens began to attack the southern coasts of Europe and to effect a settlement in Sardinia. The Normans also then began to settle in Italy, but their relations with Benedict were friendly. In Italy Benedict supported the policy of Henry II, and at the Council of Pavia he exerted himself in favor of ecclesiastical discipline. A number of authors gravely relate the numerous apparitions of Benedict VIII. Platinus assures us that a prelate saw his ghost, robed in his pontifical vestments, and mounted on a black horse. The bishop having asked the phantom which way he was going, the pontiff seized him forcibly by the arm, and lifting him from the earth, bore him to a place in which were concealed treasures, which he ordered him to distribute to the poor, to allay the

sufferings he was enduring in another life as a punishment for his rapine].

John (Ioannes), the twentieth pope of this name, a Roman whose father was Gregory, was pope when Conrad was elected to succeed the deceased emperor Henry (Heinrici); and from John he later received the imperial crown. Afterwards John was attacked by the Romans through revolt and open war, but was relieved through the might and power of the emperor Conrad, who threatened the Romans with death and extermination should they persist in distressing the pope. John died in the eleventh year and ninth day of his pontificate. The seat was then vacant for eight days. [John XIX, here called XX (Romanus, Count of Tusculum) although a layman, was elected to the papacy to succeed his brother Benedict VIII. He took orders to enable him to ascend the papal chair, and held the pontificate from 1024 to 1033. On payment of a large bribe, he agreed to grant the patriarch of Constantinople the title of ecumenical bishop, but the general indignation compelled him to withdraw from this agreement. On the death of the emperor, Henry II, in 1024, he supported Conrad II whom he crowned at St. Peter's in Easter of 1027. His debauchery, extractions, and tyranny rendered him odious to the Romans, who conspired against his life and resolved to take up arms. But John escaped them and took refuge in Germany with Conrad II, who in the end re-established him as pope by force of arms, and punished the seditious].

Year of the World 6223 | Year of Christ 1024

Benedict, the ninth pope of this name (and, as some will have it, a nephew of Benedict the Eighth), of Tusculum whose father was Alberic, being an incompetent, unworthy, and witless man, was thrown out of the papal chair by the Romans, and John (Joannem), a bishop of Sabine, was put in his place as Sylvester the Third. But after the expiration of 49 days Sylvester was deposed and Benedict reinstated. However, a few days later, Benedict still mindful of the dangers of the former occasion, voluntarily surrendered the pontificate to an archdeacon named John; or, as some say, sold it to him. For this reason this Benedict was justly condemned by all men and by the judgment of God. After his death he appeared to a number of persons in gruesome and frightful form, lamenting his evil deeds. And in this manner also occurred the 14th schism, fraught with shame and anger engendered between this Benedict and others. [Benedict IX, pope from 1033 to 1056, son of Alberic, count of Tusculum, and nephew of Benedict VIII, was, like the latter, also called Theophylactus. Intrigues, bribes, and threats procured his election when he was but 12 years of age. His misconduct and debaucheries, although tolerated by the emperors Conrad II and Henry III, disgusted the Romans, and Cardinal Benno accuses him of witchcraft, enchantments, and the use of love-philters and of sacrificing to demons and participating in magical rites. In 1044, the Romans drove him out and appointed Sylvester III as his successor; but the latter remained in office but a few days, for the people of Tusculum soon recovered their influence and reinstated their pope. Benedict, however, sold his rights to his godfather, the priest John Gradianus, who in 1045 was installed as Gregory VI. The following year, at the Council of Sutri, Henry III obtained the deposition of the three competing popes, replacing them by Suidger, bishop of Bamberg, who took the name of Clement II. But before the close of 1047, Clement died, and Benedict was reinstated a third time. At last, after a pontificate of 12 years, the marquis of Tuscany drove Benedict from Rome and he was never seen there again].

Folio CLXXXVI *recto*

Henry (Heinricus), the second emperor of this name, a duke of Bavaria, was elected Caesar upon the death of Otto, in the Year of the Lord one thousand and one, or, as others will have it, around the year one thousand and three, by the German electors, who on this occasion for the first time exercised the electoral rights which had been conferred upon them. He reigned 22 years. Although some historians reckon him as Henry the First, in some of his writings and letters seen at Bamberg, he describes himself as Henry the Second. In addition, several historians call him Henry the Second, and to this we will adhere in the following narrative. Because of the numerous wars he fought with the Gauls and those of Metz, his sojourn in Italy extended itself over a period of 12 years. Afterwards he was anointed emperor by Willigis the bishop of Mainz. He made the Wends tributary to himself, later received the imperial crown from Benedict the Eighth, and conducted his first expedition to Capua, where he drove out the Saracens. He captured the city of Troy in the vicinity of Apuleia from its citizens, received hostages for it, and returned to Rome. This one was a very Christian prince and a very holy man. He lived in a state of virginity or heavenly chastity with his wife Kunigunde (Kunegunda). Pursuant to the advice and encouragement of both, King Stephen of Hungary and his subjects were converted to the Christian faith. He espoused his sister to the same king. Henry lived with his wife in such a state of chastity and holiness that both were illustrious in miracles after death; for during their lives they neglected nothing that appertained to the honor of God; and they founded the Bamberg bishopric, and endowed with many estates and treasures. He also restored the episcopal foundations of Hildesheim (where he was reared and educated from childhood), Magdeburg, Strasbourg, Meissen, and Merseburg, which had been ruined by the Wends during their occupation. Finally, after many wars in Bohemia, Germany, and Italy, he died, illustrious for many miracles that occurred after his death.

Henry II, surnamed the Saint, Roman emperor, was the son of Henry II, the Quarrelsome, duke of Bavaria, and Gisela, daughter of Conrad, king of Burgundy, or Arles, (who died in 993), and great grandson of the German king Henry I. Henry II, the emperor, was born May 6th, 973, and educated at Hildesheim and at Regensburg. He became duke of Bavaria on the death of his father in 995, and about 1001 married one Kunigunde (or Cunigunda), daughter of Siegfried, count of Luxemburg. When Otto died childless in 1002, Henry was chosen king by the Franks and Bavarians, and was crowned by Willigis, archbishop of Mainz. He purchased the allegiance of the Thuringians and Saxons; and when shortly afterwards the nobles of Lorraine did homage and Hermann of Swabia, his rival, submitted, he was generally recognized as king. Henry conducted an expedition into Italy, where Arduin, margrave of Ivrea, had been elected king. Meeting no resistance from the latter, Henry was crowned king of the Lombards at Pavia in 1004. He then freed Bohemia from the Poles, and in 1005 compelled the Polish king to sue for peace. In 1013, Henry went to Rome, recognized Benedict VIII as the rightful pope, and was crowned emperor by him in 1014. In 1021 he crossed the Alps for a third time at the request of Pope Benedict, who was calling for assistance against the Greeks of southern Italy. With the aid of the Normans, Henry crippled the Greeks, but a pestilence

compelled him to return to Germany in 1022.

Henry was enthusiastic for church reform, held numerous diets, and issued frequent proclamations for peace; but feuds among the nobles were common, and the frontiers of the empire were insecure. Henry was the first to use the title King of the Romans.

In 1006 Henry resolved to found a new bishopric in Germany. He selected Bamberg for the purpose, perhaps because as some expiation for the wrongs done by his ancestors to Adelbert of Babenburg, who had by them been despoiled of his life and lands. And although the plan did not materialize at the time, the cathedral church of Bamberg was dedicated in 1012. Henry also richly endowed the Episcopal sees of Hildesheim Magdeburg, Strasbourg, Meissen, and Merseburg.

Having nominated as his successor Conrad, duke of Franconia and Swabia, Henry died in 1024, and was buried at Bamberg. It is said that on his deathbed, calling together the surrounding abbots and bishops and the kinsmen of Kunigunde, he said to them, "Receive back again your virgin whom you gave to me." On the authority of this remark, and the fact of their having had no children, it is said that the loss of Henry to Kunigunde was rather that of a brother to a sister, than that of a man to his wife; an opinion stated with certainty in the bull of the canonization by Pope Eugenius III, and in that of Kunigunde by Pope Innocent III two hundred years later. It is, however, probable that Henry only meant that he was childless, for, as has been observed, the word *virgo*, had that significance as well as the one usually attributed to it.

Conrad the Second, of Swabian origin, or (as others will have it) a Frenchman by birth, and through his mother descended from the first French kings, who came from Troy, was chosen by the electors in Germany after the death of the emperor Henry (Heinrico). He had been a chief among emperor Henry's knights. King Conrad spent three years in Italy. In the meantime the Italian princes and the people entered into an alliance to drive Conrad out of Italy by force of arms; but when news of this reached him he led a large army into Italy. Encountering resistance at Milan, he devastated the countryside and besieged the city, threatening not to withdraw until he had burned and leveled it to the ground. But when on holy Whitsuntide the archbishop of Cologne was performing the office of the holy mass in a church near the city, he appeared to Conrad as a spirit, and told him that Saint Ambrose, the patron there, had threatened the Germans with death or extermination if they would not withdraw. In consequence of this Conrad and his army struck camp and went to Rome where he was endowed by John (Ioanne) the Twentieth with the gold crown and the titles of the Empire while standing between Eudone, the English king, and Rudolph, king of Burgundy. Leaving Italy at peace, he marched against the Wends and Hungarians and defeated them. He finally died in Lower Utrecht in the 17th year of his reign. [Conrad II. Upon the death of Henry II in 1024, Duke Conrad of Franconia was chosen king of Germany as Conrad II. He was the first of the four Frankish kings who in succession occupied the throne of Germany from 1024 to 1125. He was descended from Conrad, who had married the daughter of Otto the Great, being thus related to the Saxon line that ended with his predecessor. His reign was marked by firmness and wisdom. He was a friend of the citizen class, and by favoring the cities he won the support of the citizens against the nobles. He was crowned King of Italy in 1026, and emperor in the following year. In 1026, Conrad became king of Burgundy, the crown having been bequeathed to him by Rudolph III, whose niece, Gisela, was Conrad's wife. Conrad's reign was marked by many wars. He crushed several rebellions in Bohemia, repulsed a Polish invasion, and conquered the Slavonic tribes on the Oder and lower Elbe. He founded the cathedral of Spire, where he and his successor were buried. He died in 1039 and was succeeded by his son Henry III].

A dreadful comet, flaming back and forth and scattering about, appeared in the third year of Henry's (reign), dispersing flames here and there. Likewise, in the seventh year of the (same) year of this (emperor) there was an eclipse of the sun, the moon appeared bloody, and a great earthquake occurred. A burning torch or shaft resembling a tower descended from the sky with a great roar. So also in Lorraine, a spring turned to blood, foretelling famine and death. And such a famine and pestilence occurred throughout the world that in Italy more people succumbed to death than remained alive.

ILLUSTRATION

Lineage of the Emperors (resumed from Folio CLXXXII *recto*):

Henry II and Kunigunde, in regal robes, mitred crowns and scepters. Between them they hold a model of the cathedral church at Bamberg founded by Henry, where he and his wife lie buried.

Folio CLXXXVI *verso*

ILLUSTRATION

Genealogy of Saint Henry The Emperor

An entire page is devoted to this subject, and the text in explanation of the woodcut follows on Folios CLXXXVII *recto* and *verso*. The scheme is that of a family tree, with the first ancestor at the root.

By a series of campaigns Charlemagne reduced the Saxons to such an extent that before his death Saxony had permanently passed under Frankish supremacy, and within a century it had come to form an outpost of German and Christian influence against the Slavs of the provinces south of the Baltic. The conversion of the Saxons to Christianity continued in the reign of Louis I, third son of Charlemagne, and bishoprics were established in various places. In 843, Saxony fell to Louis the German, third son of the emperor Louis I. Louis the German paid little attention to the northern part of his kingdom, which was harassed by the Normans and Slavs. About 850, however, he

appointed a Saxon noble named Liudolf as margrave to defend the Limes Saxoniae, a narrow strip of land on the eastern frontier. Liudolf, who is sometimes called duke of the East Saxons, carried out a vigorous war against the Slavs and extended his influence over other parts of Saxony. It is with him that this genealogy begins at its root.

1. Liudolf (*Leutolfus primus dux et rex Saxonie*), is portrayed as king, crowned, and holding a large sword. Beside him is his queen. He died in 866, and was succeeded by his son Bruno, and later by his second son, Otto the Illustrious.
2. Bruno (*Bruno dux perijt in aquis Danue*), eldest son of Liudolf, succeeded his father as duke of Saxony in 866, but was killed fighting the Normans in 880. He is portrayed as a young man, sword in hand, and without issue.
3. Otto the Illustrious (*Otto dux Saxonie*), Liudolf's second son, was recognized as duke of Saxony after the death of his brother Bruno, and is represented in the woodcut (lower right), in ducal cap and with sword in hand. He is accompanied by his spouse.

Note: The shield shown in connection with Liudolf and his sons Bruno and Otto is that of Saxony. Over a field of 9 horizontal bars, alternately black and gold, is imposed an oblique foliated green bar, its upper edge, only, ornamented with crown-like leaves; which green bar is called the *Rautenkrantz*.

Of this marriage two children were born, Henry the Fowler (here called the Humble) and a daughter named Baba.

4. Baba (*Baba comitissa Babenberge*), daughter of Otto the Illustrious, is shown just above him, with her spouse. It is to her that the chronicler attributes the origin of the name Babenberg. She was the mother of Count Albrecht and, according to the illustration, of Count Reinoldus.
5. Albrecht of Babenberg (*Albertus comes Babebergensis*), appears on the right just above his mother Baba. According to the Chronicle (*Folio CLXXIV recto*), this Albrecht, grandson of Otto the Illustrious, slew Conrad, the son of Louis III, for which offense Louis, then emperor, besieged Albrecht in the castle of Babenberg and finally caused him to be beheaded; and since Louis then died without issue, Conrad, the son of the slain Conrad, was placed in the sovereignty; but when he also died without issue, Henry the Fowler was crowned, as appears later on in this genealogy.
6. Reinhold (*Reinoldus Comes*), who appears besides Albrecht as another son of Baba, remains unaccounted for in the text, and apparently died without issue.

Note: The shield shown in connection with Baba, Albrecht, and Reinhold is that of the house of Babenberg—a black lion in a field of gold; the whole crossed by a bar of silver.

7. Henry the Fowler (*Henricus primus rex Germanie*). Henry I, called the “Fowler,” who appears in the lower center of the woodcut, crowned and with lance in hand, was the son of Otto the Illustrious (No. 3 above), and upon the latter's death in 912 became the duke of Saxony. In 918, the German king, Conrad I, advised the nobles to make the Saxon duke his successor, and in 919 the Franks and Saxons chose Henry as German king. His authority, save in Saxony, was merely nominal; but he secured a recognition of his sovereignty from the Bavarians and Swabians. He was married twice, the first time to Hatburg, a daughter of Irwin, count of Merseburg. She took the veil on the death of a former husband and the church declared her union with Henry illegal. Of this issue was born Thankmar, who was excluded from the succession as illegitimate. Henry's second marriage was to Matilda, daughter of the Saxon count Thiedrich; and of this marriage three children were born: Otto, afterwards called the Great; Henry, duke of Bavaria, and Bruno, bishop of Cologne.

Note: The shield of Henry the Fowler is quartered, the royal eagle appearing in the upper left and lower right, and the arms of the house of Saxony in the upper right and lower left.

8. Thankmar (*Danckmerus dux Saxonie*) appears to the left of his father, Henry the Fowler. He was not recognized in the succession for the reasons already stated (See No. 7 above.). Below him is the shield of Saxony.
9. Bruno (*Bruno episcopus Coloniensis*), the youngest son of Henry the Fowler by his second wife Matilda, appears on the same branch as Thankmar, Henry's son by his first wife. Bruno is portrayed in Episcopal vestments, crozier in one hand, and sword in the other. Below him is the coat of arms of his bishopric—a black cross in a silver field.
10. Henry I, Duke of Bavaria (*Heinricus dux Bavarie*), born about 920 (died November 1st, 955), was the second son of Henry the Fowler by his wife Matilda (Otto, mentioned later, being the first). He headed an insurrection against his brother Otto I, claiming a superior right to the throne, but was defeated in 939 and compelled to leave Germany. Later he attempted to assassinate Otto I, but the plot was discovered, and Henry finally pardoned. He is here portrayed with his spouse. The shield is that of Bavaria, wafered or checkered in silver and blue. The portrait is inscribed *Henricus dux Bavarie*.
11. Otto I, the Great (*Otto primus imperator*), born November 23rd, 912 (died 973), Roman emperor, was the eldest son of King Henry I, the Fowler, by his second wife Matilda. He was chosen German king in 936, and was crowned Roman emperor in 962. He is portrayed with his queen, Adelaide, the mother of Otto II, who succeeded his father to the throne. The shield is that of the German emperor, the double eagle in black on a field of gold.
12. Otto II (*Otto secundus imperator*), surnamed the Red, son of the emperor Otto the Great, was chosen German king in 961, and crowned joint emperor at Rome in 967. He is here portrayed with his queen Theophano, and is apparently passing the scepter to her. Theophano was the daughter of the eastern emperor Romanus II. Of this marriage Otto III was born. Below the emperor is the imperial shield—a double eagle in black on a field of gold.
13. Otto III (*Otto trius imperator*), son of Otto II, was born in July 980, and at the age of three was chosen successor to his father.

During his minority the government of Germany was in the hands of his mother, Theophano, and after her death in 991, passed to a council in which the chief influence was exercised by Adelaide, the widow of Otto the Great, and Willigis, archbishop of Mainz. Otto died in 1002 while conducting a campaign against the Romans. The shield is that of the German emperor, a double eagle in black on a field of gold. He was succeeded by Henry II, son of Henry II the Quarrelsome, Duke of Bavaria, who was a son of Henry I, Duke of Bavaria (No. 10 above).

14. Henry II, the Quarrelsome, Duke of Bavaria (*Henricus dux Bavarie*) is portrayed with his spouse (left center) and below him is the wafered or checkered shield of Bavaria. Of this marriage was born Henry II, Roman emperor, Bruno, who became bishop of Augsburg, and Gisela, who married Stephen, king of Hungary.
15. Henry II, Roman Emperor (*Sanctus Heinricus imperator*), son of Henry the Quarrelsome, and the subject of this genealogy, appears in the upper left-hand corner in crown and regal robes, sainted. He holds a model of the cathedral church of Bamberg which he founded, while at his left is his coat of arms as Roman emperor, the double eagle in black, on a field of gold. On the breast of the eagle is the checkered or wafered shield of Bavaria. Henry II was a great grandson of the German king, Henry I. He became duke of Bavaria on his father's death in 995, and in 1001 married Kunigunde, daughter of Siegfried, count of Luxemburg. When Otto III (No. 13 above) died childless in 1002, Henry was chosen German king. He was crowned emperor in 1014.
16. Gisela (*Geisila regina Ungarie*), daughter of Henry the Quarrelsome and sister of Henry II the emperor, is portrayed with her husband, King Stephen of Hungary. Both are crowned and sainted and each carries a scepter. Beside Gisela is a quartered shield. Upper left and lower right quarters are the Bavarian checkered or wafered fields of blue and gold; upper right and lower left fields bear the silver double cross on a red field. Beside King Stephan is his coat of arms as King of Hungary—a vertically divided field; left half eight horizontal bars, alternately red and silver; to the right, the silver double-cross of Hungary, in a red field.
17. Bruno, bishop of Augsburg (*Bruno episcopus Augustensis*), son of Henry the Quarrelsome, and brother of St. Henry the Emperor, and Gisela, the queen of Hungary, is portrayed in Episcopal vestments and holds a crozier. Before him is a quartered shield. Upper left and lower right quarters, the checkered or wafered arms of Bavaria in silver and blue; upper right and lower left quarters, a mounted cluster of grapes, superimposed on a vertically divided field of red and silver, the coat of arms of the city of Augsburg.
18. Emeric, or Imer (*S. Emericus dux Ongarie*), duke of Hungary, was born to St. Stephen and Gisela in 1004. His education was entrusted to monks. When his father had restored peace and had resolved to lay aside the chief cares of government, Emeric was twenty-four years of age. Plans were made for his coronation, but he died six days before the appointed time. He appears in the upper right hand corner of the illustration, accompanied by the same shield as that of his mother.

Folio CLXXXVII *recto*

This genealogical tree indicates the lineage of the most illustrious and most holy emperor Henry and his holy spouse and virgin Kunigunde, who outshone all other German kings and queens in piety and virtue, and were illustrious in many miracles occurring after their death. At the root of this tree is placed Liudolf (*Luitolfus*), the duke of Saxony, as father of the line, while its branches represent his sons and grandsons as far as Saint Henry the emperor. And beside it is indicated the descent of his spouse from Charles the Great.

In the time of the invincible emperor Charles the Great, who without cessation for many years warred against the idolatry of the Saxons, defeated them, and compelled them to accept the Christian faith, Liudolf (*Luitolfus*), the duke of Saxony, assumed the government of the country. He went to Rome and secured the remains of Saint Innocent from the pope. Bruno, his eldest son, conducted a war against the Danes and was drowned at sea; at which event the duchy of Saxony descended to the son of Duke Otto the Second. He had a son named Henry (*Heinricus*) the Humble, and a daughter named Baba, the mother of Count Albrecht of Babenberg; and from her Babenberg derived its name. Count Albrecht was beheaded by Emperor Louis (*Ludovicus*) because he had slain his brother Conrad, as previously stated. This same emperor Louis died without male issue, Conrad, the son of the slain Conrad, was placed in the sovereignty; but when he also died, without issue, Henry the Humble was crowned. Henry married Matilda, who bore to him Otto the Great and Henry,

Folio CLXXXVII *verso*

duke of Bavaria. To Otto the Great was born Otto the Red. To this same Otto the Second was born Otto the Third. To Henry, the Duke of Bavaria, was born Henry the Pious, and the former died (in the year) from the Incarnation of the Lord 995, and was buried in Saint Haimrand's (*Hemerammi*) Monastery at Regensburg. This same Duke Henry had two sons and a daughter. One son was Henry the Good, who afterwards became emperor; the second was Bruno, who became bishop of Augsburg. The daughter, named Gisela (*Geysila*), was espoused to King Stephen of Hungary, and through her that kingdom was converted to Christianity. But as Saint Henry, the emperor, loved his spouse as a sister, and never knew her, and consequently no issue was born by her, he converted earthly things to heavenly ones, founding a bishopric in honor of Saint Peter and Saint George, and performing many other good works. As this emperor Henry approached death, a great number of devils with much rustle and tumult appeared before the cell of a holy hermit. The hermit asked one of the devils where he was bound. And he answered, To the emperor's death, to see whether we can find anything against him. The hermit adjured the devil to return and report what happened. And the devil returned, saying they had accomplished nothing; for when the good and the evil were placed into the scales and we thought that the balance was in our favor, there came the burned Lawrence, who placed a golden pot on the side of the good, so that that side weighed more. At this action, in a rage, I broke an ear off the pot. Now this was a cup that the devil called a pot, and it was so large that it had two ears. The cup is shown at Merseburg to this day, for the emperor, to the honor of Saint Lawrence, brought it there. Afterwards it was discovered that Emperor Henry died at the same time, and that the ear was missing from the cup.

Charles (Carolus) the Great begot Louis (Ludovicum), and this Emperor Louis, surnamed the Pious, begot three sons: Charles, King of Gaul; Louis, King of France; and Siegfried, Count Palatine on the Rhine. Siegfried (Sigifridus), by his wife Matilda (Machtildis), begot: Theodoric, bishop of Metz; Adelbert, a canon there; Henry (Heinricum), Count Palatine on the Rhine and Duke of Bavaria; and this holy Kunigunde (Kunegundis). She was espoused to Emperor Henry. Although she lived with him in chastity and piety, yet through prompting of the devil, Henry suspected her with a knight, and to remove any scruples as to her innocence, she was compelled to walk on glowing ploughshares. And she said, O God, as you know me to be untouched by Emperor Henry and all others, so help me. And she walked on the glowing shares unharmed. After having lived for fifteen years in a cloister that she had founded in Hesse, she died, and was buried beside Emperor Henry at Bamberg. Because of her many miracles she was enlisted among the saints. [Kunigunde was the daughter of Siegfried, Count of Luxemburg, and spouse of Emperor Henry II, whom she bore no children. She was active in the founding of the bishopric of Bamberg in 1007. The story of Henry's suspicions of infidelity, and the consequent ordeal of the ploughshares, are probably fictions. The story is recorded a century later in unauthentic sources. After Henry's death in 1024 she took the veil in a cloister, which she founded at Kaufungen, near Cassel, and died there on March 3rd, 1031. She was buried in the cathedral at Bamberg beside her husband. She was sainted in the year 1200, and her day is March 3rd].

In the time of Emperor Henry, while a priest was conducting mass on holy Christmas in the church of Saint Magnus, in a village of the bishopric of Magdeburg, eighteen men and 15 women began to dance and sing in the churchyard there; and they confused the priest in his office, but would not desist. The priest cursed and condemned them to dance and sing for an entire year without cessation. During this time neither rain nor dew fell upon them; nor did they get hungry or tired; nor did their clothing or shoes wear out. After the expiration of a year the archbishop released them. Some of them soon died; some slept for three successive nights; while others trembled the rest of their lives. [See note on Illustration of Dance of Death, Folio CCLXI *recto*, below].

Willigis (Villegisus), archbishop of Mainz, was the son of a cartwright. In order that he might not forget his origin, his father wrote the following in his chamber in large letters: Willigis, think from where you have come. He also hung wheels on the wall. For this reason the church of Mainz has a wheel in its coat of arms. He consecrated Henry. [Willigis, archbishop of Mainz, was born at Schoeningen of free parents of humble origin, and educated for the clergy. In 975, Emperor Otto II elevated him to archbishop and to chancellor of Germany. Owing to his prudence and circumspection, the crown of Otto II devolved upon his minor son Otto III as against the pretender, Henry the Quarrelsome. He also supported the regency of Theophano, the mother of Otto III, during his minority. Willigis began the building of the Cathedral of Mainz, restored several monasteries, built a bridge, and supported the schools. He died in 1011. He is said to have adopted the wagon-wheel as his emblem, in virtue of the fact that his father was a cartwright].

Gisela (Geisia), a very noble virgin, was espoused to Stephen, King of Hungary. Through her zeal the king and the Hungarian people completely accepted the Christian faith.

ILLUSTRATIONS

1. The Dancers in the Graveyard. Four couples are promenading arm in arm in a graveyard, to bear out the text that once upon a time 18 men and 15 women were dancing and singing in a graveyard to the annoyance of a priest, who was saying mass, as told in the accompanying text. A fifer and a drummer, standing on a flat tombstone, furnish the music for the occasion.
2. Willigis (Willegisus ep(iscopus)), archbishop of Mainz, in Episcopal Vestments, holds a crozier in one hand, and a wagon wheel, symbolical of his origin as the son of a cartwright in his left.

Folio CLXXXVII *recto* and CLXXXVII *verso*

ILLUSTRATION

Genealogy of Kunigunde

The genealogy of Saint Kunigunde occupies almost an entire page, and is traced back to Charles the Great, who appears at the root of her family tree.

1. Charles the Great (Carolus Magnus Imperator), according to the Chronicle (Folio CLXVIII *recto*) had many beautiful children by many wives, particularly by his wife Hildegard, probably the spouse with whom he appears in dual portrait here. He is portrayed as crowned and sainted, and carries orb and sword. The scepter is in the hands of his spouse. His shield is quartered: Upper left and lower right quarters show the black imperial double eagle in a field of gold—his coat of arms as emperor. Upper right and lower left quarters show the three golden fleur-de-lis of France, in a field of blue. Charles the Great was succeeded by his son Louis I.
2. Louis I (Ludovicus imperator), surnamed the Pious or the Good (called by the French LeDebonnaire, and by the Germans Der Sanftmütige), succeeded his father Charlemagne as emperor. Louis married Irmengard, who bore him three sons: Charles, King of Gaul; Louis, King of France; and Siegfried, Count Palatine of the Rhine. By his second wife, Judith, he begot Charles the Bald. The shield is the same as that of Charlemagne.
3. Charles (Carolus Rex Gallie), one of the sons of Louis I, is shown in the left center of the woodcut. His shield is emblazoned with a cock. The origin of this symbol lies in the fact that Gallus, which in Latin means 'cock,' is also the root of Gallia or Gaul.

4. Siegfried (Siegfriedus Palatinus Rheni), another son of Louis I, is portrayed in the center of the woodcut in his electoral robes and cap, accompanied by his spouse. To Siegfried and his wife Matilda four children were born, Theodoric, Adelbert, Henry, and Kunigunde. Beside Siegfried appears his coat of arms—a golden crowned lion in a field of black.
5. Louis, King of France (Ludovicus Rex Francie), another son of Louis I, appears in right center, crowned, scepter and sword in hand. Below him are the arms of France,— three golden fleur-de-lis in a blue field.
6. Theodoric (Episcopus Metensis), archbishop of Metz, appears immediately above his father Siegfried. His shield is quartered. Upper left and lower right quarters show the golden lion of the Rhenish Palatinate in a black field. Upper right and lower left quarters are diagonally divided, probably silver and black, the arms of the bishopric of Metz.
7. Adelbert (Adelbertus Canonus Metensis), another son of Siegfried, appears to the right of his brother Theodoric, book in one hand, and in the other the shield of the Rhenish Palatinate (a golden lion in a black field.)
8. Henry, Rhenish Count Palatine and Duke of Bavaria (Heinricus Palatinus Rheni Dux Bavarie), appears in the upper right-hand corner of the woodcut. He wears the hat of the pilgrim, and carries a sword. His shield is quartered, the golden lion in a black field (Rhenish Palatinate) in the upper left and lower right quarters. In the upper right and lower left quarters, the wafered or checkered (blue and silver) arms of Bavaria.
9. Kunigunde (S. Kunegundis Imperatrix), queen of Emperor Henry II, and daughter of Siegfried, is portrayed as crowned and sainted, a scepter in her right hand and a model of the monastic church of Kaufungen in her left. The shield is quartered. The imperial black double eagle in a field of gold appears in the upper left and lower right quarters. The golden Rhenish lion in a field of black in the upper right and lower left.

Folio CLXXXVIII *recto*

Stephen (Stephanus), king of Hungary, was a son of Geisa (Geyche) by his wife Sarolta (Sarolth), who was a daughter of Gyula. During his youth he conducted a just war against the mighty and powerful Duke Cupan, and was victorious. After receiving the royal crown he made war against Gyula, his mother's brother; and him he defeated and sent to Hungary with his wife and children, assigning him a place in the forest. After Stephen had married Gisela (Geisila), sister of the aforementioned Henry (Heinrici), he was converted to the Christian faith with the assistance of Albertus, the bishop of Prague; and all of Stephen's people were also converted. Afterwards King Stephen conducted a war against the exceedingly wealthy duke of Bulgaria; and with the estates, possessions and treasures that he took, he caused a monastery to be built at Old Buda in Saint Peter's honor. Having subjugated all neighboring peoples, and having decided to give over the kingdom to Emeric, and to await his own end in contemplation and service of God, he became seriously ill, and he died in the 37th year of his reign, in the 1038th year from the Incarnation of the Lord. He was buried in the Albensis Basilica, which he had built in honor of the Mother of God. And there, together with his spouse, he was famous for their many miracles. [Stephen I (977-1038), a king of Hungary, was the son of Geza, duke of Hungary, and of Sarolta, one of the few Magyar Christian ladies. His tutors included the German priest Bruno, the Czech priest Radla, and an Italian knight Theodate of San Severino, who taught him arms and letters. In 996 he married Gisela, daughter of Duke Henry II of Bavaria. In the following year his father died and the young prince was confronted by a formidable pagan reaction. Stephen moved against the rebels, bearing before him the banner of St. Martin of Tours, whom he now chose to be his patron saint. He routed them in 998, and assumed the royal title immediately afterwards. The rest of Stephen's life was spent largely in a struggle against the pagan nobles, which engrossed his energies, and compelled him to adopt a pacific policy toward the emperors of the east and west. He died in 1038 and was canonized in 1083].

Emeric, a king of Hungary, was the son of the aforesaid Stephen (Stephani) and Gisela (Geisila). Stephen had other sons, but this one more so than his brothers was fortified by divine endowment against the inclinations of men, with righteousness, wisdom, mildness, mercy, kindness, humility and patience. He was loved by his God, and was acceptable to the people. His father had charged him with the care and rule of the kingdom. He was taken by death while still in a state of virginity and before he had known his wife, in order that his mind might not be corrupted. Because of his many miracles he was venerated by the people. [The young prince Emeric was dearly loved by his father and the people, and the clergy expected great things from his piety. Preparations were made for his coronation, which was to take place at Stuhlweissenburg in the stately church erected by his father, when messengers brought news of his death. He died six days before that appointed for his coronation].

Ladislaus, king of the Hungarians, having a heavenly crown, never placed the royal one on his head. Having received the sovereignty, he comforted the unhappy, lifted up the oppressed, and was a good father to the orphans. The inhabitants of the kingdom called him a good king. He took Dalmatia and Croatia, and secured remarkable victories over the Cumans. He conquered Poland and Bohemia, and after making peace, returned homeward. Finally he died full of piety and virtue in the 19th year of his reign, in the Year of the Lord 1045 on the third day of the Kalends of August. [Saint Ladislaus I (1040-1095), king of Hungary, son of Bela I, was born in Poland where his father had taken refuge. Returning to Hungary, Ladislaus and his brother Geza refused to contest the throne against their cousin Salamon, whom they served in his campaigns against the Cumans and Pechenegs. But later the brothers quarreled with Salomon, expelling him, and Geza taking his throne. In 1077, Ladislaus succeeded Geza. He defeated an alliance between Salomon and the Cumans, and after crushing a second Cuman invasion by alleged divine aid, extended Hungary's frontier in Transylvania. He supported the pope against Emperor Henry IV; married the daughter of Welf, duke of Bavaria, and is said to have refused the German crown for himself. By supporting the widow of Prince Stephen II of Croatia against his enemies, he secured Croatia for Hungary, introducing Catholicism into that country, and founding the bishopric of Agram (Zagreb). He extirpated non-Christian religious traditions in his dominions with great severity, and also introduced an elaborate legal code. He died suddenly in 1095 when about to take part in the First Crusade. The whole nation mourned for him for three years, and regarded him as a saint long before his canonization. A whole cycle of legends is associated with his name. His daughter Piriska married the Byzantine emperor John Comnenus].

Robert, king of France, led a good and stately life at this time, exceeding all Christian kings in piety, scriptural learning and wisdom. He was so devoted to the service of God, that while not occupied with matters of war, he made it his regular business to sing daily with the priests. And it was said of him that while besieging a city of the enemy, and engaged in daily prayers, the towers and walls fell, and he took the city. [Robert II, the Pious, son of Hugh Capet, was born in 971 and died in 1031. He succeeded his father on the throne in 996. In 1004 he was compelled to divorce his first wife on account of his kin relationship to her, for Bertha of Burgundy, whom he had married, was his cousin. Because of this marriage, the kingdom of France was placed under an interdict by the pope. His second wife, Constance of Arles, embittered his life by his life by her greed for power and rank].

Fulbert, a bishop, is said to have written many hymns of praise at this time, particularly to the Virgin Mary. For this reason during an illness he is said to have been cured by her milk.

Heribert, archbishop of Cologne, was illustrious in these times for his virtue and piety. [Heribert was born at Worms. His father was a gentleman of rank. His mother had been carried off into captivity by the Huns, and has been sold to an honest and good man, who restored her to her parents. She was granddaughter of Reginbald, count of Swabia. Heribert was educated in the abbey of Gorze, in Lorraine, in the diocese of Metz. His father having recalled him to Worms, the archbishop made him dean of his cathedral. Some years later, Otto III, who had not as yet received the imperial crown, made him his chancellor and obtained his ordination. His rule was a true blessing to the diocese because of his wise regulations for discipline among the clergy and the relief of the poor. He built and endowed the abbey of Deutz, on the opposite bank of the Rhine to Cologne. He also rebuilt the church of the Apostles at Cologne and the chapel of St. Stephen].

Gebhard a bishop of Pannonia, was during those times, tied upon a cart by the enemies of the Christian faith, and carried up a high mountain, from which he was thrown off; and thus he became a martyr.

Udo, archbishop of Magdeburg, at first an intractable and obscure-minded student, appealed to the queen of Heaven for guidance; and she promised him wisdom and the office of bishop. And he became learned and a bishop as well. However, he remained unconcerned about his own salvation, inclined to carnal pleasures, neglectful of church affairs, and stained by his illicit love of an abbess; for these reasons he was scorned by all. During the night Udo heard a voice to this effect: Udo, desist from this game you have played entirely too much. Yet he persisted in his wantonness. Finally Frederick, canon of the same church, saw a host of saints in Saint Maurice's choir, by whom Udo was condemned to death and beheaded, removed from the side of the abbess, and accused before the Virgin Mary. And to this attests the blood-stained marble—a warning and dread to other bishops. [Udo is apparently a purely fictitious character perhaps based partly on the real-life Udo, Bishop of Hildesheim (1079-1114). The story of Udo as related in the comes from the poem "Udo von Magdeburg," an anonymous Middle High German verse legend of some 800 lines written in the 14th century].

Heriger, abbot of Lobbes [Heriger was abbot of Lobbes between 990-1007, and is remembered for his writings as theologian and historian], and Abbo (Albo), abbot of the monastery at Fleury [Abbo of Fleury (c. 945-13th November, 1004) was a monk, and later abbot, of the Benedictine monastery of Fleury sur Loire (the modern Saint-Benoit-sur-Loire) near Orléans, France], were famous at this time. Also Saint Medericus, abbot of Edovensius [The only Saint Medericus known to me died in 700. Born in Autun, France, he entered St. Martin's monastery at thirteen and later was its abbot. I have been unable to discover the name of the modern town that is the equivalent of 'Edovensius.'], and Emotus, bishop of Liéges [Emotus is unknown], famous for his wisdom and holiness. Likewise, Roger (Rogerius), bishop of Beauvais [Roger of Blois (bishop of Beauvais from 1002-1022), and first Count of Beauvais], very famous for every virtue. [This paragraph is not in the German edition of the chronicle].

Folio CLXXXVIII *verso*

Silvester (Sylvester), the third pope of this name, a Roman whose father was Lawrence (Laurentio), was installed as pope in the place of the deposed Pope Benedict. But like the other popes just mentioned, he did not remain in the pontificate very long; for at this time the papacy had come to this, that those who attained to the pontifical office were not the pious, virtuous and highly learned, but the mighty, powerful, and such as had bribes and gifts to offer for it. Would to God that such a custom had not endured to our own time. [Silvester III. When Benedict IX was driven from Rome in 1044, John, bishop of Sabina, was elected in his stead, taking the name Silvester III. Within three months Benedict returned and expelled his rival. Nearly three months later the council of Sutri deprived him of his bishopric and priesthood. He was sent to a monastery where he is said to have died].

Year of the World 6233 | Year of Christ 1034

Pope Gregory (Gregorius) the Sixth received the pontificate from Benedict, as previously stated. When this became known to Henry (Heinricus) the Third he was displeased, and justly so. He went to Rome with a large army to quiet these spiritual controversies and to establish peace. A council was held, consisting of many fathers summoned there for the purpose. In this council Benedict the Ninth, Silvester the Third and Gregory were condemned; and so these three monsters were relieved of their authority while Suidger (Syndegerum), bishop of Bamberg, later called Clement the Second, was elected pope. However, Gilbert, the historian, states that Gregory had demeaned himself worthily toward the church of God, reviving the dignity of the papal office by his great intelligence, and by doing away with the robbers and murderers who preyed on those wishing to come to Rome for devotional purposes. For this reason evilly disposed persons called him a bloody slayer; and thus he was also spoken of by the cardinals. While suffering from an illness, of which he later died, he summoned the cardinals and reprimanded them because they had blamed him for what he had justly done. And

he said, When I am dead, lay my corpse before the church door, and securely lock the door. When this had been done as he desired, the door was suddenly opened by a strong wind, and the corpse was carried in as evidence of his great piety, to the astonishment of all the people. [Gregory VI, pope from 1045 to 1046, as John Gratianus, had earned a reputation for learning and probity. In 1045 he bought the pontificate from his godson Benedict IX. At the council of Sutri held by Henry III in 1046, he was accused of simony, and was deposed and banished to Germany].

Clement, the second of this name, who had been a bishop of Bamberg and had been called Suidger (Syndegerus), was elected pope in council through the instigation or management of Henry (Heinrico) the Third; while the same Henry was crowned emperor in the presence of the council. A great number write that Clement, to prevent such errors in the future, under obligation of an oath forbade the Romans to elect a pope, except when, at the command of the emperor himself they were authorized to do so. He died in the 9th year of his pontificate, as some say, by poison. [Clement II (Suidger) became pope in 1046. He belonged to a noble Saxon family, was bishop of Bamberg, and chancellor to Henry III, who elevated him to the papacy. He was the first pope placed on the throne through the power of the German emperors. His short pontificate was noted only by the convocation of a council that enacted decrees against simony. He died in 1047].

Damasus the Second, a native of Bavaria, previously called Stephen (Stephanus), succeeded to the pontificate after Clement. Some say Clement was poisoned at his instigation; and this they believe because soon after Clement's death Damasus undertook to secure the pontificate by force. But Damasus lived only 23 days after this event. Those practices had so gained the upper hand that every vainglorious person undertook to attack and seize Peter's chair. But God, the Avenger, opposed this Damasus and cut short his life as a fearful example and warning to others. [Damasus II, pope from July 17th to August 9th, 1048, succeeded Clement II. His original name was Poppo, and he was bishop of Brixen, when Henry III raised him to the papacy].

Leo the Ninth, a German (Alemannus), in the Year of the Lord 1049, came into the pontificate in this manner: While the chair rested the Romans went to Emperor Henry (Heinricum), in Saxony, asking him to provide them a pope. Henry recommended Bruno, a bishop, and an evil, simple-minded man. Now when this Bruno was proceeding to Rome in his papal vestments, and passing through Vesuncium, [Vesuncium, probably Vesunna, an ancient capital of Aquitania. Its position is Perigueux, where many old Roman ruins are still to be found], two monks prevailed upon him to take off his papal attire; and he proceeded to Rome in the dress of a pilgrim. And there, on the last day of the sixth month from the time the chair became vacant, he was regularly accepted, and called Leo the Ninth. He was a good, kind man, and so diligently devoted to the giving of alms that his house was always open to the poor. Once he found a leper before his door and invited him to lie down in his bed. When they searched for the man in the morning and he could not be found anywhere, it was believed that this had been Christ instead of a poor man. Leo died in the fifth year, 2nd month, and 6th day of his pontificate. [Leo IX, pope from 1049 to 1054, a native of Upper Alsace, was originally named Bruno. Through his father he was related to Emperor Conrad II. He was educated at Toul where he successively became canon and bishop. With concurrence of the emperor and the Roman delegation assembled at Worms, he was elected pope on the death of Damasus II in 1048. He stipulated, however, that he should first proceed to Rome for canonical election by the voice of the clergy and the people. On his way to Rome he met Abbot Hugo Cluny at Besancon, where he was joined by the young monk Hildebrand, afterwards Gregory VIII. He arrived in pilgrim's garb, and at his consecration assumed the name of Leo IX. He held a number of councils at various places. In 1053, he set out against the Normans in the south, with an army of Italian and German volunteers, but was defeated. He died in 1054 and was succeeded by Victor II].

Folio CLXXXIX *recto*

Henry (Heinricus), the third of this name, son of the aforesaid emperor Conrad, was elected successor to his father by the electors in the Year of the Lord 1040; and he reigned seventeen years. He resembled his father not only in virtue, but was also more distinguished. While his father still lived he took in marriage a beautiful daughter of the king of England. She was falsely accused of adultery. However, through a child which she brought with her from England she was protected against the accuser, who was a large strong man; and through this child she obtained a victory over this same man. Afterwards she was voluntarily divorced from her husband, and concluded her life in a cloister. After this Henry married Agnes (Agetem), sister of Duke William (Guilhelmi), of Poitiers, and he celebrated the marriage in royal manner at Inglesheim. He ordered all dangerous, frivolous and deceiving men driven out, and all he was accustomed to receive as a prince, by way of dress, horses, and money, he handed over to the poor. He was cheerful by nature, a joy to the people and unassuming; but he was feared by the enemy. He was good and kind to the poor. In the first year of his reign he proceeded against Ualrich (Oldericum), the Bohemian king, with a powerful force. But this time he returned to Germany without results. The following year he went to Bohemia with a stronger and better-equipped army, and defeated King Ualrich to such an extent that the Bohemians were obliged to pay tribute to a Roman prince for a number of years. During the same period the Hungarians were in civil revolt, some adhering to Peter, their king, the rest supporting another. Peter was driven out by force of arms, and another, called Alboin, was elevated to the kingship. Yet the discord between the nobles and the people did not abate. So at once Peter fled to Henry, appealing to him for help and support. Henry marched into Hungary with a strong force, drove out Alboin, reinstated Peter, and silenced the revolt. In the meantime dissensions, previously unheard of, occurred with regard to the papal chair. So Henry marched to Rome with a large army. Three popes were deposed, and a bishop of Bamberg (as aforesaid) was made pope. From him King Henry received the imperial crown. Finally Henry died and was buried at Spire. [Henry III (1017-1056), surnamed the 'Black,' Roman emperor, only son of the emperor Conrad II and Gisela, widow of Ernest I, duke of Swabia, was born October 28th, 1017, designated as his father's successor in 1026, and crowned German king in 1028. In 1032 he took part in a campaign in Burgundy; in 1033 he led an expedition against Ualrich, a prince of the Bohemians. In 1036 he married Gunhilda, afterwards called Kunigunde, daughter of Canute, king of Denmark and England. On his father's death Henry became sole ruler of the empire. In 1042 his attention was directed to the Hungarians, who had driven out their king Peter, and set up one Aba Samuel, or Ovo, who attacked eastern Bavaria. Henry restored Peter to the throne, and

brought Hungary completely under the German king. In 1038, Kunigunde died, and in 1043 Hungry married Agnes, daughter of William V, duke of Guienne. Then followed the deposition of the rival popes; and the king secured the election of Suidger, bishop of Bamberg, who crowned Henry as emperor in 1046. He was immediately recognized by the Romans as Patricius, an office which at this time carried with it the right to appoint the pope. Returning to Germany in 1047, Henry appointed two popes, Damasus II and Leo IX, in quick succession. On Leo's death Henry nominated Gebhard, bishop of Eichstädt, to the vacant chair. The emperor died at Bodfeld in 1056. He was a peace-loving prince, favored church reforms, and sought to suppress private warfare. He was a patron of learning, a founder of schools, and completed cathedrals at Spire, Worms and Mainz].

Several historians write of the miraculous origin of this Henry (Heinrici). Like emperor Conrad the Second, he spared no disturber of the peace. Count Leopold, having violated the peace, stood in danger of the emperor, and fled to a distant forest, called the Schwarzwald. There he lived with his wife in a small hut. Now it so happened that the emperor in the course of a chase, put up there for the night. In the same night the countess bore a boy. And the emperor heard a voice from heaven, thrice repeating, Emperor, this child will be your son-in-law and heir. In the morning the emperor commanded his attendants to slay the child; but they laid it on a tree, and brought forth to the emperor the heart of a rabbit in place of that of the child. Then the duke went forth and found the child and adopted it as his heir. Long afterwards the emperor saw the lad in the duke's house, suspecting him to be the one whom he had ordered slain. And he took him up as a horseman, requesting him to take a letter to the queen. In the letter he commanded the queen to slay him as soon as she had seen the letter. But on the way the lad rested at the house of a priest, and fell asleep. The priest opened the letter, and wrote another to the effect that as soon as the queen had read the letter, she should give the youth to her daughter, if she prized her life. As soon as the youth arrived there he was given the queen's daughter.

A large flaming beam or timber was seen in the heavens between east and south, above the sun, flying toward the west and falling to the earth.

While this noble Emperor Henry (Heinricus) commendably celebrated Pentecost at Mainz, in Germany, and the imperial vessels were being prepared shortly before the office of the holy mass, a tumult arose through devilish instigation between the arch-bishop and the servants of the abbot of Fulda as to which should sit next to the emperor. Various words led to blows, and the vestibule of the church flowed with blood. With the arrival of bishops and others, quiet was restored, the church cleansed, and the mass completed with much devotion. But when, among others, the verse, This day you have made celebrated, was sung in regular order, a devilish voice spoke from the air, This day I have made warlike. And immediately all the people succumbed to fear; and the emperor, noting the devil's hilarity, said: You, the inventor of all evil, have filled this day with sorrow. So, by the grace of God we will make it a gracious one for the poor and the needy. After completion of the office, he caused the poor and needy to be brought forth, and with his own hands gave them rich foods.

ILLUSTRATION

A fiery beam is depicted as proceeding through midair.

Folio CLXXXIX verso

A wicked sorceress, who lived in England, died; and while the priests were singing the Psalm, she was terribly pulled about by the Devil, who set her on a horrible horse and rode through the air with her; and for fully four miles a fearful and terrifying cry was heard.

In the time of Henry (Heinrici) the Third the Church of the Glorious Resurrection at Jerusalem, which had been destroyed by the Arabs, was rebuilt. For after the power of the Egyptians began to prevail over the Persians, the Egyptians, before the advent of the Turks, possessed all the territory from Egypt to Antioch, including the holy city of Jerusalem and the adjacent country. Afterwards Caliphas, the governor, a bad man hated by God and men, undertook among others of his misdeeds to level the said Church of the Resurrection to the ground. This occurred in the year 1018 after the Incarnation of the Lord, while Herestus, a good man, and brother of the said tyrant's mother, presided over the said church. From this point Christian customs, through bitter pains and according to many signs, turned to evil. After the death of this tyrant, his son, at the solicitation of the Constantinopolitans, began to show himself a good man, and he gave the faithful authority to rebuild the church. When the funds of the Christians at Jerusalem proved insufficient to rebuild the church, they appealed to the emperor at Constantinople for assistance. He personally advanced the money; and so the Christians with fiery zeal rebuilt the Church of the Holy Resurrection in the year 1098 after the Incarnation of the Lord. [The Church of the Holy (or Glorious) Resurrection is today best known as The Church of the Holy Sepulchre. It is a Christian church within the Old City of Jerusalem. The church is venerated by Christians as being built over Golgotha (the Hill of Calvary), where Jesus was crucified, and is said to also contain the place where Jesus was buried (the sepulchre)].

Campanus, a very distinguished teacher and a very great astronomer, who was held in high esteem at this time, wrote about various things with great courage, and particularly the things established by Ptolemy, the astronomer, interpreting them and adding his own observations and his reasons for that purpose. [Johannes Campanus (1220-1296) was an Italian astrologer, astronomer, and mathematician who served under both Pope Urban IV and Pope Boniface VIII. His travels to Arabia and Spain allowed him access to lost ancient Greek works in Arabic translation. In 1260 he published a Latin edition of Euclid's, in fifteen books based on an Arabic translation of the original Greek text, though he probably also had access to the Latin translation of Euclid's work executed around 1120 by Adelard of Bath.]

Guido, a very highly renowned master of song, and a native of the city of Arezzo, enjoyed high praise at this time; and, as the learned know, made beautiful and masterly observations and established rules in the art of music.

Guido of Arezzo (c. 990-1050), a musician who lived in the 11th century is also known as Guido Aretinus, Fra Guittone, and Guy of Arezzo. He has been called the father of modern music, the musicians of his time applying to him the somewhat comprehensive phrase *Beatus Guido inventor musicae* ('Blessed Guido, inventor of music'). At his first appearance in history, Guido was a monk in the Benedictine monastery of Pomposa, where he taught singing and invented his educational method, by means of which, according to his own statement, a pupil might learn in five months what formerly would have taken him ten years to acquire. Envy and jealousy, however, drove him from the monastery, and he went to live at Arezzo, where about 1030, he received an invitation to Rome from Pope John XIV. The pope himself became his first and apparently one of his most proficient pupils. There is no question about the importance of his musical reforms and innovations. He for the first time systematically used the lines of the staff, and the intervals or 'spatia' between them. There is also little doubt that the first six notes of the scale, ut, re, mi, fa, sol, la, still in use in France and Italy, were introduced by him. They were derived from the first syllables of six lines of a hymn addressed to John the Baptist, the initial notes of each line of which happened to form the scale, C, D, E, F, G, A.

In addition, Guido is generally credited with the introduction of the F clef and with writings on music which are amply sufficient to account for the high esteem in which he was held by his contemporaries. The term 'si' was not used till the 17th century, when LeMaire introduced it as a name for the 7th note of the scale.

Hugo, abbot of Cluny, renowned for his learning, noble birth, goodness, and piety, at this time wrote various praiseworthy and valiant things.

Lanfranc, native of Pavia, and a distinguished teacher, and master of Anselm, the distinguished teacher, was at this time highly renowned in Gaul and Paris. Through the influence of the Holy Spirit he left school, returned to his home, gave all his possessions to the poor, and served God with great humility throughout his life. Afterwards he became archbishop of Canterbury, and accomplished much good in the English churches. [Lanfranc (d. 1089), archbishop of Canterbury, was born in the 11th century at Paris, where his father Hanbold was a magistrate. Lanfranc studied law, and tradition linked him with Irnerius of Bologna as a pioneer in the renaissance of Roman law. After his father's death he crossed the Alps to found a school in France. About 1039 he became master of the cathedral school at Avranches, where he taught for three years. In 1042 he entered the newly founded house of Bec, and lived there in absolute seclusion until 1045, when he was persuaded to open his school in the monastery. His pupils were drawn from many parts of Europe and attained to high positions in the church. One of these, Anselm, of Badagio, became pope as Alexander II. Lanfranc's favorite subjects were logic and dogmatic theology. Against Berengar of Tours, he defended the doctrine of transubstantiation, although Berengar had been his personal friend. He also became a political force. He was nominated to the English primacy in 1070, and in the domestic affairs of England he sought to extricate the church from the fetters of the State and of secular interests. His influence shaped the famous ordinance separating the ecclesiastical from the clerical courts. On the death of William the Conqueror he secured the succession of William Rufus in spite of the discontent of the Anglo-Norman baronage. He died in 1089].

Theobald, also a noble Frenchman and spiritual man, was held in great veneration at this time on account of his learning and piety. He also wrote and compiled various things. [This may refer to Theobald (d. 1161), an archbishop of Canterbury, of Norman parentage, the date of whose birth is unknown. Early in life he entered the abbey of Bec, of which he became prior in 1127, and an abbot ten years later. In 1138 he became archbishop of Canterbury. Theobald died April 18th, 1161. In history Theobald lives chiefly as the patron of three eminent men: Becket, who began life as a clerk in his household; Master Vacarius, the Italian jurist, who was the first to teach Roman law in England; and John of Salisbury, the learned scholar. Theobald's household was a little university, and in it were trained many leading prelates of the next generation].

Hermann, the Lame, also a cleric, was a native of Germany (Alemannus), and a man of extraordinary intelligence and highly experienced in divine matters. He wrote many valiant songs of praise, and particularly the *Salve Regina*, in honor of the Virgin Mary. He also wrote many other excellent and artistic things. [Hermann of Reichenau, commonly distinguished as Hermannus Contractus, i.e., the Lame (1013-1054), German scholar and chronicler, became a monk of the famous abbey of Reichenau, exercising a great personal and intellectual influence on the scholars that gathered about him. Besides the ordinary monastic studies he devoted himself to mathematics, astronomy and music, and constructed watches and various instruments. He is sometimes credited with the composition of the Latin hymns , , and].

ILLUSTRATION

The Devil carrying off a Sorceress. Satan, in the nude, with two sets of horns – one of a bull, the other of a ram – growing from his forehead, a monster for knee and talons for feet, is carrying off a horse with flaming tail, a sorceress (also in the nude, except for a flowing drape) mounted behind him. The event occurred while the priests were singing a Psalm at the funeral of the woman.

Folio CXC recto

The body of the giant Pallas, the son of Evander, was found at this time, and with it a burning candle. In the center of the body was a wound, open to the extent of two and one-half feet. The candle could not be extinguished by water nor by blowing. However, a man of

subtle intelligence made a hole below the flame with a stylus, and when the air entered from below, the flame was extinguished. The body was so huge that when it leaned against a wall, it over-topped the parapet. A number of days later the body disintegrated like any other human corpse. [Evander is represented in a late legend as an Arcadian who settled very early on the Palatine at Rome, where he founded a town named Pallantion, after his native place. He had a son, Pallas, who was an ally of Aeneas, who was slain by the Rutulian Turnus].

Berengarius, a doctor, after flourishing for some time for his piety, scriptural wisdom and learning, fell into error through the prolixity of his art with regard to the holy sacrament; and he poisoned the minds of many people with his errors. Afterwards, however, he was so enlightened by divine grace that at the Council of Vercelli he publicly renounced his errors, and discontinued his subtle and adroit teaching. All he possessed he spent for the glory of God, sustaining himself the rest of his days by manual labor, and consuming his time in piety. [For Berengarius, see the following paragraph and note].

In later years Pope Leo called a council at Vercelli against the errors of the said Berengarius, and by said council said Berengarius was condemned as one who had erred. However, having become enlightened (as above stated), he well ended his days.

Berengarius, medieval theologian, born at Tours, was educated in the famous school of Fulbert of Chartres. Later as *director* of the cathedral school of his native city, he taught with such success as to attract pupils from all parts of France, and powerfully contributed to diffuse an interest in the study of logic and metaphysics, and to introduce the dialectic development of theology. The earliest of his writings of which we have any record is an Exhortatory Discourse to the hermits of his district, written at their own request for their spiritual edification. It shows a clear discernment of the dangers of the ascetic life. Sometime before 1040, Berengarius was made archdeacon of Angers. It was shortly after this that rumors began to spread of his heretical views regarding the sacrament of the Eucharist. Transubstantiation, he held, was contrary to reason, unwarranted by Scripture, and inconsistent with the teaching of men like Ambrose, Jerome, and Augustine. He did not conceal this conviction from his scholars and friends, and through them the report spread widely that he denied the common doctrine respecting the Eucharist. Berengarius was not affected by the exhortations of his friends nor by those of other officers of the Church; and hearing that Lanfranc, the most celebrated theologian of his day, strongly approved the doctrine of Paschasius and condemned that of Scotus Eriugena (really Ratramnus), he wrote him expressing his surprise and urging him to reconsider. Lanfranc, who was then in Rome (1050), brought the letter to the notice of Leo IX with the result that the Berengarius was excommunicated and ordered to appear before the Council of Vercelli which was to be held later in the year. Before it assembled, he was cast into prison, and only when it was too late were the bishop of Angers and other powerful friends able to procure his release. At the council of Tours (1054), he found a protector in the papal legate, the famous Hildebrand, who satisfied with the fact that Berengarius did not deny the real presence of Christ in the sacramental elements, succeeded in persuading the assembly to be content with a general confession that the bread and wine, after consecration, were truly the body and blood of the Lord, without requiring him to define how. At the council of Rome (1059), Berengarius signed a formula of faith defining the real presence in a very realistic manner; but on returning to France he continued to attack the doctrine of transubstantiation, apparently without objection from civil or ecclesiastical superiors. Finally, Hildebrand (now Pope Gregory VII) summoned him to Rome, and, in the council of 1078, tried once more to obtain a declaration of his orthodoxy in general terms; but in the council of the following year Berengarius was forced to acknowledge a change of the bread into the body of Christ, not merely by sign and virtue of the sacrament, but in the very nature and truth of substance. He was kindly dismissed by the pope, with a letter recommending him to the protection of the bishops of Tours and Angers, and another pronouncing anathema on all who should do him any injury or call him a heretic. Berengarius again recalled his confession, but at the council of Bordeaux (1080), made a final retraction. He passed the rest of his life in retirement and prayer on the island of St. Come, near Tours, where he died in 1088. He left behind him a number of followers.

The objections of Berengarius to transubstantiation were chiefly metaphysical. Accidents, he argued, cannot exist without their substance, and if the accidents of bread are present on the altar, their substance, and not that of the body of Christ, will be there. Besides, if Christ is present, and bread alone is seen, there is deception, for Christ, who is God, represents himself other than he actually is. Again, if Christ is in heaven, he cannot be on earth or on many altars, since nobody can be in different places at the same time. Moreover, the body of Christ after resurrection became incorruptible; therefore, it cannot be broken with the teeth or daily re-created. This reasoning Berengarius supports by the Bible and the Fathers. He seems, however, to have admitted the real presence in the Eucharist, for he allowed that, after the consecration the elements undergo a conversion, not losing the being that they have, but in a sense acquiring something else, that something being the real and invisible body of Christ which constitutes the *res sacramenti*. The position of Berengarius was not entirely new, for in the ninth century, Ratramnus, a monk of Corbie, had rejected the substantial change in the elements and Eriugena had regarded the Eucharist as merely a memorial. As far as the church was concerned, the debates with Berengarius led to a clearer exposition of the nature of the change in the sacrament, and an enrichment of the terminology applicable to Eucharistic dogma.

In these times, in the Year of the Lord 1040, flourished the Blessed John (Iohannes), originator and founder of the Order of Vallombrosa under the rule of the Blessed Benedict, with the addition of various other regulations and a prescribed gray habit. Of these there are many in Tuscany and Upper Lombardy. This holy man, a native of Florence (whose father Gualbert was a knight), according to legend and history came to enter upon a spiritual life in this manner: He was at enmity with his neighbor because the latter had slain his brother. Once upon a time John went from the country to Florence, having with him certain men at arms. And the murderer of his brother came toward him unexpectedly in the mountains not far from the monastery of San Miniato. John attacked him; but when the murderer saw that he was captured and had no hope of escape, he fell to the feet of this John, in the name of the crucified Christ begging him for mercy and forgiveness. And at this John was so moved that he forgot his rage for his brother's sake against the murderer, and forgave him all guilt. Then John arrived at the church of San Miniato (which was on the way) and stood before the crucifix, the head of the image

nodded to him in evidence of divine pleasure because of his absolution and forgiveness of the punishment merited by the murderer. Even today the same crucifix is shown and greatly venerated in the same church at Florence upon a mount, as a memorial to this miracle. By the admonition involved in this miracle, this holy man was so affected that he soon adjusted himself to a spiritual life, and as a hermit secluded himself in the region called Vallombrosa, in the Apennines, and by the piety of his life he attained to greater grace with God, and as a pious monk residing in the same region, he established the monastery of the Order, from which many other places originated and from which they derived their names. This Order was afterwards illustrious for its holy and highly learned men. And as this John was of a spiritual nature, he was accustomed to tame the flesh by fasting, by abstinence in food and drink, and by wakefulness. He avoided idleness and devoted himself to prayer and good works. Later he performed works of piety in the healing of the sick. Finally, in the Year of the Incarnation 1073, he died in blessedness; and because of his many miracles, Pope Gregory, the seventh pope of this name, before long enrolled him on the list of the saints. He was buried on the third day after his death in the church of the monastery of Pasignano. After his passing omnipotent God performed many miracles through him.

John Gualbert (985 or 995 - July 12, 1073) was born at Florence. His father, who was of high military rank, gave him a good education according to the ideas of the time: He excelled in all manly exercises and entered on the active career of a young Florentine noble. When he was still a young man, his only brother, Hugo, was murdered by a man with whom he had a quarrel. Gualbert, whose grief and fury were stimulated by the rage of his father, and the tears of his mother, set forth in pursuit of the assassin, vowing vengeance. It happened, that when returning from Florence to the country house of his father on the evening of Good Friday, he took his way over a narrow winding road that leads from the city gate to the church of San Miniato-del-Monte. About halfway up the hill, where the road turns to the right, he suddenly came upon his enemy, alone and unarmed. Gualbert drew his sword, and the other seeing no means of escape, fell upon his knees, entreating for mercy. He extended his arms in the form of a cross, and adjured Gualbert by the remembrance of Christ, who had suffered on that day, to spare his life. Gualbert, struck with sudden compunction, remembering that Christ when on the cross had prayed for his murderers, stayed his uplifted sword, and after a moment of terrible conflict in his own heart, he held out his hand, raised the suppliant, and embraced him in token of forgiveness. Thus they parted; and Gualbert proceeded on his weary way, thinking of the crime he had been on the point of committing, when he arrived at the church of San Miniato, entered, and kneeled before the crucifix over the altar. His rage had given way to tears and as he wept before the image of the Savior, and supplicated mercy because he had shown mercy, the figure bowed its head. This crucifix is preserved in the Church of the Trinity at Florence, which belongs to the Vallombrosan Order. From that moment, the world and all its vanities became hateful to Gualbert; he felt like one who had been saved upon the edge of a precipice. He entered the Benedictine Order, taking up his residence in the monastery of San Miniato. Here he dwelt for some time as a humble penitent. He left the convent and retired to a isolated place amid the Apennines about twenty miles from Florence, the Vallombrosa, renowned for its poetical and religious associations. Here he built a little hut in company with two other hermits. But others, attracted by his sanctity, collected around him, and he finally found it necessary to introduce some order into this community. He gave his disciples the rule of Benedict, renewing those strict observances which for three centuries had been almost discarded; adding also some new obligations – for example, that of silence.

The new institution received the confirmation of the pope, and the founder lived to see twelve houses of his Order spring up around him. Gualbert died in 1073. The Benedictine abbey and motherhouse of Vallombrosa, founded by Gualbert in 1038 near Florence is no longer in existence.

The last sentence of this paragraph is not in the German edition of the chronicle.

Folio CXC verso

Ulm (Ulma) is an ornament to Swabia, and an imperial city. Although some say that its origin and beginning are not known, yet its age and veneration are indicated by its name, which was derived from the natural condition of its moist, clayish soil, which is conducive to the growth of elms. After abandoning its rude state the city was given the Latin name of Ulma from these same elms. [Ulmus (Latin), 'the elm'; Ulme (German), 'the elm tree']. This is a free city subject to no one except the Roman king. Together with Bamberg, Schlettstadt, and Magenau, it makes up the four villages dedicated to the Holy Roman Empire. [See illustration, Folio CLXXV recto]. Not that Ulm is a village now, but it may have been destroyed through the ravages of war, and thus left without walls for some time. However, it was rebuilt later and became a strong fortified place. The navigable Danube, rich in good edible fish, flows along a portion of the wall. Through the upper part of the city runs also a notable river, the Iller. By means of these rivers large quantities of wood for building and for fuel are brought to this city and to places above and below the same. The river Blau also runs through the city. Ulm is protected by deep moats and high towers and is filled with picturesque houses—

Folio CXCI recto

among others, the beautiful parish church of Mary the Mother of God—a large structure, begun in the Year of the Lord 1377, and in course of completion as this book is being finished; and the church should and may be completed, with its tower, as here visualized, and embellished at such enormous, remarkable and incalculable expenditure of labor, skill and funds (now and in the future to be expended) that the like of it is scarcely to be found in all the world. The church is very tall, has many vaults, and is so large that many people, numbering thousands, may congregate therein on festival days. And there is hardly a single church that has so many clergymen. In it are 52 altars and 52 memorial chapels; also a carved shrine for the sacrament, and a choir carved in wood. In this church there is held, at considerable cost, in honor and praise of God the Almighty and his Mother, and for the edification of the people, a great, beautiful and remarkable uninterrupted and endowed divine service, performed early and late in a praiseworthy manner. Ulm also has learned

counsellors who administer the public welfare with prudence; because of the latter in a short time it grew from poverty to riches, and from a condition of servitude to one of mastery; so that Ulm now excels wealthier cities in revenue and funds. It has three counties purchased with its own money, and has enjoyed such a variety of trade that many have sustained themselves by it, some growing wealthy, and others poor. Many other things could be said in love and praise of this imperial city, but abbreviation of the material does not permit that.

Ulm, a city of Germany in the Republic of Württemberg, situated on the left bank of the Danube, at the foot of the Swabian Alps, 58 miles southeast of Stuttgart by rail, is mentioned as early as 854. It became a town in 1027 and was soon the principal place in the duchy of Swabia. Although burned down by Henry the Lion, it soon recovered from this disaster and became a free imperial town in 1155. Its trade and commerce prospered, and in the 15th century it attained the summit of its prosperity, ruling over a district of 300 square miles, and having a population of about 60,000. In 1803 it lost its freedom and passed to Bavaria. It was ceded to Württemberg in 1809. Ulm is remarkable in the history of German literature as the spot where the Meistersingers lingered longest, preserving without text and without notes the traditional lore of their craft.

Ulm still preserves the appearance of a free imperial town, and contains many medieval buildings of historic and of artistic interest. The magnificent early Gothic cathedral, begun in 1377, and carried on at intervals till the 16th century, was long left unfinished; but in 1844 the work of restoration and completion was begun, being completed in 1890. It has double aisles and a pentagonal apsidal choir, but no transepts. Its length (outside measurement) is 464 feet, its breadth 159 feet; and the aisles are covered with rich net-vaulting. The tower in the center of the west façade was completed in 1890, and is the tallest ecclesiastical erection in the world (528 feet). The cathedral contains some fine stained glass, and a number of interesting old paintings and carvings. It belongs to the Protestant Church.

The Danube, joined by the Iller just above the town, and by the Blau just below, here becomes navigable, so that Ulm occupies the important commercial position of a terminal river-port. Ulm has been famous as a fortress, and is a garrison town. It is encircled by walls, moats, and towers, the circuit of which can hardly be completed in a five-hour walk. The nucleus of the defenses is the citadel, the Wilhelmsburg.

The German edition of the Chronicle contains a prose adaptation (translated here) of a poem about Ulm by an anonymous author in the Latin edition.

Folio CXC *verso* and CXCI *recto*

ILLUSTRATION

City of Ulm (Ulma)

A special double-page woodcut is devoted to the city of Ulm. It is depicted as the typical fortified medieval city, the Danube flowing along its walls. In the background is rugged and elevated country, for the city lies at the foot of the Swabian Alps. Behind the walls the great cathedral of Ulm is seen in process of construction. Hoisting apparatus, indicating that the tower is not yet completed, may be noted at the top of the structure. The church was begun in 1377, one hundred and sixteen years before the Chronicle was written, and was not finally completed until the year 1890. Although the city was already a flourishing one in 1493, due to the navigability of the Danube as far as Ulm, very little shipping is indicated. At one point a swan is swimming down the river; at another place we see two rafts; to this we add a gondola and two rowboats, and we have the extent of Ulm's shipping as seen by the woodcutter. A few houses and other structures are indicated behind the walls, but there is little evidence of human activity. Here and there shrubbery and trees may be noted—possibly elms—introduced to bear out the derivation of the city's name from the elm. A single bridge crosses the river connecting the city with its counterpart, New Ulm, on the opposite side of the river. The bridge enters the old city through a tall tower elaborately decorated with murals. The Blau and the Iller, branches of the Danube, which flow through the city, are not indicated.

Folio CXCI *verso*

Pope Victor the Second, formerly called Gebhard, a Bavarian by birth, and seventeenth bishop of Eichstadt, secured the papal office after Leo; but rather by the grace of Henry (Heinrici) than a free election; for the Roman clergy and people feared the might of Henry. Now after this Victor was confirmed in the papal see by common consent of the people, he held a great council at Florence, and there he deposed many bishops from their bishoprics for simony and wantonness, admonishing the clergy what was becoming to them, and reminding them of the pains and penalties prescribed by ecclesiastical law for such violations. This Victor died in the second year, third month, and fourteenth day of his pontificate. The seat was then vacant for 11 days. [Victor II, successor to Leo IX, was the son of a Swabian baron, and his baptismal name was Gebhard. While still a young man, he was appointed to the see of Eichstädt, and he soon became the chief advisor of Emperor Henry III. Henry nominated him to the papacy at the instance of a Roman deputation headed by Hildebrand. In 1035, Victor met the emperor at Florence, and held a council, which condemned once again clerical marriages, simony, and the alienation of the estates of the church. In 1056, Emperor Henry died, and Victor, having become guardian of his infant son, and adviser of the empress Agnes, now wielded enormous power which he used for the maintenance of peace, the strengthening of the papacy, and the checking the aggressions of the barons. He died in 1057 and was succeeded by Stephen IX].

Pope Stephen (Stephanus) the Ninth, formerly called Frederick, a native of Lorraine, was regularly elected pope after the death of Victor. As soon as he had entered upon his pontificate he diligently directed his attention to securing recognition of the supremacy of the

Roman church on the part of the church of Milan, which for nearly two hundred years had remained severed from it. When this pope learned that practically all Italy and Burgundy were tainted with simony, he sent Hildebrand, the arch-deacon, there to cleanse them of that evil. He planned to hold a council at Florence, but died in the eighth month and eighth day (of his pontificate), and was buried in the cathedral church at Florence. [Stephen IX, pope from August 1057 to March 1058, succeeded Victor II. His baptismal name was Frederick, and he was a younger brother of Godfrey, duke of Upper Lorraine. Frederick, who had been raised to cardinal by Leo IX, acted for some time as papal legate at Constantinople, and was with Leo in his unlucky expedition against the Normans. He shared his brother's fortunes, and at one time had to take refuge from Henry III in Monte Cassino. Five days after the death of Victor II he was chosen to succeed him. He died in 1058].

Benedict the Tenth, a native of Campania who was first called Mincius (Nuncius), was named pope by the powerful Roman nobles contrary to the wishes of the cardinals and entire clergy of Rome. Now when this Nuncius, a bishop of Velletri, had been forced into the pontificate as Benedict the Tenth, and no orderly election could be held at Rome, Hildebrand, the cardinals, bishops, and other members of the clergy proceeded to Siena and elected Gerard, while Benedict was driven out in the ninth month and tenth day of his pontificate. [Benedict X (Johannes 'Mincius,' that is, the 'lout' or 'dolt,' bishop of Velletri) was pope from 1058 to 1059, having been elected to succeed Stephen IX through the influence of the Roman barons, who, however, had pledged themselves to take no action without Hildebrand, who was then absent from Rome. Hildebrand put forward an opposition pope in the person of Gerard, bishop of Florence (pope as Nicholas II) whom he supported against the Roman aristocracy, with the help of the Normans Hildebrand seized the castle of Galeria, where Benedict had taken refuge, and degraded him to the rank of a simple priest].

Pope Nicholas the Second, a native of Burgundy (Allobrogus), formerly a bishop of Florence, and called Gerard, was elected pope at Siena because of his virtue and extraordinary intelligence, after the deposition of the irregularly elected Benedict. This highly wise and prudent pope, in the same council, prescribed the form and manner in which the popes should be elected by the cardinals, which ordinance was then incorporated into the ecclesiastical laws. A council was held at Sutrium in the Year of the Lord one thousand fifty-nine, at which the bishops and nobility were present. Some write that in this council Berengarius was recalled from his errors. Some say that Henry (Heinricum) the Fourth received his imperial crown from this Nicholas the Second. Nicholas died in the third year, 6th month and 26th day of his pontificate. The seat then was vacant for 12 days. [Nicholas II, pope from 1058 to 1061, was a Burgundian named Gerard, who at the time of his election was bishop of Florence. He was opposed in the candidacy by Benedict X, the nominee of the Roman nobles, and was crowned after the latter's expulsion in 1059. He entered into relation with the Normans, now firmly established in southern Italy. He continued the reforms of Hildebrand, sharpening the discipline of the clergy and regulating future elections to the Holy See. The emperor's traditional rights in the matter of papal elections were completely ignored. Stephen, cardinal priest of St. Chrysogonus, was sent to the German court to attempt to allay the consequent ill feeling, but was not received. Pope Nicholas, moreover, had offended the German bishops by what they regarded as arbitrary interference with their rights; and they retaliated in a synod held in 1061, by declaring the new electoral law annulled, and the pope himself deposed. But party strife in Germany enabled the pope to ignore these proceedings. He died in July 1061].

Alexander the Second, previously called Anselm (Anshelmus), a native of Milan, and a bishop of Lucca, was in his absence, and because of his graciousness, goodness, mildness and learning, elected pope after the death of Nicholas; and as such he came to Rome in pontifical vestments. However, the bishops on this side of the mountains, considered it fitting that one of their own country, and among their own number should be elected. Through Gibertus of Parma, they secured from Emperor Henry (Heinrico), contrary to the wishes of his mother Agnes (Agnete), authority to elect another as pope. For this reason the devilish bishops proceeded to Lombardy, and elected Cadalus of Parma as antipope. Cadalus proceeded to Rome, became involved in a battle in the field of Nero, and was driven from Rome. He was subservient to those beyond the mountains. Afterwards, through the son of Cincius, the governor at Rome, he was taken to the Castle Angelo. But when Emperor Henry realized his mistake, he reinstated Alexander, who died in the 11th year and 6th month of his pontificate, and was buried in the Lateran Basilica. [Alexander II (Anselmo Baggio), pope from 1061 to 1073, was a native of Milan. As bishop of Lucca, he seconded the efforts of Hildebrand (afterwards Gregory VII) for the suppression of simony and enforcement of the celibacy of the clergy. By Hildebrand's influence he was elected pope, but the German court nominated Cadalus, bishop of Parma, who was proclaimed at the council of Basel as Honorius II, and marched to Rome. Alexander's ultimate victory over his rival was due to Hildebrand].

Folio CXCH *recto*

Henry (Heinricus) the Fourth, son of the aforesaid Henry the Third, while still a boy, was elected future king and emperor by the electors upon the death of his father in the Year of the Lord 1057; and he reigned for 48 years or, as others have it, fifty (years). After his father's death he was under the guardianship of his mother, Empress Agnes (Agnētis), who for some time ruled the empire wisely and in peace. Later, through the misguidance of his people, Henry ignored his mother and became estranged from her, and this was the reason and the seed of great dissensions. The queen, a woman devoted to the service of God, did not want to become involved in secular affairs, and she chose a spiritual life in a cloister. For devotional reasons she later went to Rome, and there performed many good and virtuous works until her holy end. She was buried in the Church of the Blessed Peter beside the altar of Blessed Petronella. This victorious Emperor Henry, who was crowned at Rome, returned homeward with his army, passing through Apuleia. For a long time he was worthy of renown, just, sharp-witted, generous in the giving of alms, and a very fortunate prince in military affairs. Toward the end of his sovereignty, however, he suffered opposition in his dealings on the part of the princes and at the hands of his own son. To enjoy the freedom of his youth he went to Saxony to live; but after he decided to oppress nobility, and became more addicted to the chase and sports than to the cares of government, the Saxons began to disrespect him; and they reported many things against him to the pope. Then Henry left Saxony, undertaking to rule other regions of the empire. He also considered how he might reduce the power of the pontiff; for

this reason he made Cadalus, bishop of Parma, pope. Out of this arose much mischief and bloodshed. While these matters arose in Italy, Henry made war on the Saxons, defeating them; but not without suffering on his side; for he lost five thousand of his men at arms. Because of this victory he became so proud that he undertook many unseemly things against the pope. First, he attempted to withdraw from obedience to the pope; and he ordered Siegfried, archbishop of Mainz, to convene a council at Worms. At this council the bishops and abbots of the empire were admonished not to regard Gregory as pope. For this reason Gregory deposed these bishops from their churches, forbade Henry the exercise of his sovereignty, title and office, and, by virtue of his papal authority, absolved all princes and the people from the allegiance which they were accustomed to extend to the said Henry. Then many prelates, princes, and people, and a large part of the Germans, became estranged from said Henry. The Saxons were the first to make war against him, and thus Henry was compelled humbly to ask pardon of the pope. And the pope restored him to the peace of Mother Church. After vowing to keep the peace, Henry went to Pavia. But he soon violated it, making fresh attempts to depose Gregory. He called a council, made Gibertus, archbishop of Ravenna, pope, under the name of Clement. In a spirit of enmity he took Clement to Rome, and besieged Gregory in the Castle Angelo. Then Guiscard, duke of Apuleia, came to the aid of Gregory; and Henry, with his pope Clement, returned to Germany, and besieged the city of Augsburg. Later, in the year 1099 at Aix-la-Chapelle he made his young son king as Henry the Fifth. In the sixth year this son quarreled with his father, and defeated him at Liege. It is said that prior to this Henry no emperor was excommunicated by the pope. After his death Henry the Fourth was buried, first at Liege, but was later taken to Spire. There he remained unburied for five years, but was finally given honorable interment.

Henry IV (1050-1106), Roman emperor, son of the emperor Henry III, and Agnes, daughter of William V, duke of Guienne, was born in 1050, chosen German king in 1053, crowned in 1054, appointed duke of Bavaria on his father's death in 1055, and in 1056 inherited the kingdoms of Germany, Italy, and Burgundy. They were governed in his name by his mother, who in 1062 was compelled to hand over control to the bishops of Cologne and Bremen. In March 1065 Henry was declared of age, and in the following year married Bertha, daughter of Otto, count of Savoy.

Henry led expeditions into Saxony and quarreled with the dukes of Swabia and Carinthia. He aroused the hostility of the Thuringians by supporting Siegfried, archbishop of Mainz in his efforts to exact tithes from them. In 1073 they joined the Saxons, and the struggle for fifteen years which followed, exercised an important influence on Henry's misfortune elsewhere. He was compelled by the Saxon rebellion to come to amicable terms with the pope, with whom he was also at enmity, and who had excommunicated him and absolved his subjects from allegiance. The excommunication produced a profound impression both in Germany and in Italy, and there was a general revulsion of sentiment in favor of Gregory. The princes of the empire met at Tribur, and Henry was saved from the loss of his scepter only by their failure to agree on a successor. They settled that, if, on the anniversary of his excommunication, Henry still lay under the ban, the throne should be considered vacant. Henry wisely went to Italy in person and did penance before Gregory at Canossa; and although reconciliation was effected after prolonged negotiations, the great questions, notably that of investiture, still remained unsettled.

Henry left Italy to find that in his absence Rudolph, duke of Swabia, had been chosen German king; and although Hildebrand (Gregory VII) had taken no part in this election, Henry sought to prevent the pope's journey to Germany, and tried to recover his former position. Though supported by most of the German bishops and by the Lombards, and recognized in Burgundy, Bavaria, and Franconia, Henry suffered defeat in 1078 and again in 1080. Gregory's attitude remained neutral, in spite of appeals from both sides, until March 1080, when he again excommunicated Henry. At Henry's initiative, Gregory was deposed on three occasions, and an anti-pope was elected in the person of Wibert, archbishop of Ravenna, who took the name of Clement III.

The duke Rudolf, rival German king, died in October 1080, and this left Henry at liberty to go to Italy early in 1081. Attempts at reconciliation with the pope failed, and, in March 1084, Gregory was declared deposed and Clement was recognized by the Romans. In the same month Henry was crowned by Clement, and received the patrician authority. His next step was to attack the fortresses still in the hands of the pope, but the advance of Robert Guiscard, duke of Apuleia, compelled him to return to Germany.

Meanwhile, the German rebels had chosen a fresh anti-king, Hermann, count of Luxemburg. In 1086 Henry was defeated near Würzburg, but Hermann abandoned the struggle, and the emperor was generally recognized in Saxony. Although Henry's power was in the ascendant, a few powerful nobles adhered to the cause of the new pope, Urban II. Among them was Welf, son of the deposed duke of Bavaria, whose marriage with Matilda of Tuscany rendered him formidable. The emperor therefore returned to Italy in 1090, where Mantua and Milan were taken, and Pope Clement was restored to Rome.

Henry's first wife died in 1087 and he remarried in 1089. The conduct of his second wife aroused suspicion, which was also directed against his eldest son Conrad, who had been crowned German king in 1087. The papal party induced Conrad to desert his father, and to be crowned king of Italy in 1093. After five years of inactivity Henry returned to Germany, where his position was stronger than ever. A diet assembled at Mainz in 1098 deposed Conrad and chose the emperor's second son Henry (afterwards Emperor Henry V) as German king. But the younger Henry, encouraged by the adherents of the pope, decided he owed no allegiance to an excommunicated father, and in 1105 the emperor became a prisoner in the hands of his son. A diet at Mainz compelled him to abdicate. He escaped to Cologne, and entered into negotiations with England, France and Denmark. He was engaged in collecting an army when he died at Liege on August 7th, 1106.

After a licentious youth, Henry displayed much diplomatic ability. His abasement at Canossa may be regarded as a move of policy to weaken the pope's position at the cost of a personal humiliation to himself. He was a friend of the lower orders, capable of generosity, and possessed military skill.

Rudolph, duke of Saxony, was elevated to the kingship in consequence of the aforesaid Henry's (Heinricus) breach of the peace and reverses at Pforzheim; and he was anointed as king in mid-lent by Siegfried, archbishop of Mainz. Henry desired first of all that the pope drive Rudolf from the empire by excommunication; but as he could not induce the pope to do this, both sides resorted to arms, and fought three severe battles. And although the pope sent his special messengers to Germany for the purpose of settling the controversy, Henry would not consent unless Rudolf was excommunicated by papal authority. Therefore Henry, with force of arms, proceeded into Saxony against Rudolf. Rudolf engaged him with three wagon-fortresses, and they fought one another for the fourth time. Rudolf was accidentally wounded by his own men. Henry was lost in flight, and was not found until seven days later. Rudolf, having died from his wounds, was buried at Merseburg.

Folio CXCII verso

The Order Of Grandmont had its origin under Father Stephen (Stephano) in the Year of the Lord 1076. This same Stephen, son of a nobleman of Auvergne, was taken to Benevento during his childhood by his father; and there for 12 years he was brought up in learning and a good virtuous life by Saint Milo, the archbishop. Afterwards he wandered forth through many wildernesses and hermitages, acquainting himself with the life and manners of many spiritual people. Finally, through divine guidance, he came to a wooded mountain in Aquitaine. There he found a spring, sharp crags, wastes, and a perilous terrain. But Stephen was happy, and promised God to serve him there for all time. At the age of thirty he began life as a hermit, constantly fasting, watching, and praying in the service of God. His food was bread and water, and at times a crumb of wheat bran. When the number of his disciples increased, he showed himself the least among them. During his last illness he addressed his brethren thus: I leave you only God the Creator of all things. If you will always remain devoted to poverty, he will, through the prudence with which he rules all things, provide you with all that you shall need. He died in blessedness in his 80th year. And the brethren elected Peter of Limoges as prior. Now, the Augustinian monks thought that the region where Stephen's brethren had resided belonged to them. Therefore the brethren decided to leave the region and prayed God to indicate to them a convenient place for their future residence, when the Agnus Dei had been sung three times, a voice was heard from heaven, thrice repeating, In Grandmont. This was heard by the prior and some of the brethren. On conclusion of the mass they came upon the location thus revealed, not far from their former residence. There they built a church and houses; and they carried the holy remains from there and buried them before the altar. This very few people knew. There a man afflicted with the gout was healed, a blind man's sight restored, and many other miracles occurred. But the prior ordered these to be kept secret, so that no commotion or concourse of the people would take place.

Stephen of Grandmont was born in 1046, in the castle of Thiers, in Auvergne, belonging to his father, the Viscount de Thiers. At the early age of 12 his father took him on a pilgrimage to Italy. On his return the lad fell ill at Benevento, and the father was obliged to leave him under the charge of Milo, archbishop of that city. This prelate reared young Stephen with great care in all holy lore, and he afterwards became deacon. When the bishop died, Stephen, now 24, went to Rome and remained there four years. He resolved to live in great holiness, like the monks of Calabria. In 1076, he retired to a mountain near Limoges, where, among the rocks and trees he built a small cabin and took a vow to serve God in this hermitage. There he passed 46 years in prayer, and the practice of such austerities as almost surpassed the strength of a human body. He lived at first on wild herbs and roots. In the second summer certain shepherds discovered him and brought him a little coarse bread; which some country people from then on continued to do as long as he lived. He also wore next to his skin a hair-cloth with iron plates and hoops studded with sharp spikes, over which his only garment, made of the coarsest stuff, was the same both in summer and winter. When overcome by sleep he took a short rest on rough boards, laid in the form of a coffin. By degrees, disciples gathered about him, and placed themselves under his rule. He would not suffer them to call him abbot or master, but only *corrector*. To them he was ever compassionate, urging them not to discipline their bodies by excessive fasting; but with himself he was never lenient.

When his end drew near he called his disciples about him saying, "My sons, I leave you only God, to whom all things belong, and for whom you have renounced all things, and your own selves. If you love poverty, and cling to God constantly, He will give you all things that you shall need." Five days after he was carried into the chapel, where, having heard mass and received extreme unction and the Holy Viaticum, he died on Friday, February 8th, 1124, at the age of almost 80 years.

Peter Damiani, a doctor and cardinal, highly informed in the Holy Scriptures, was, at this time, on account of these things, held in great esteem; and he wrote many excellent, praise-worthy and valiant things, particularly a book against the Jews; and also giving instances of things that occurred in his time. He was renowned for his piety, humility and wisdom. In order that he might be more free to serve God in humbleness he renounced his career as a bishop. As Dominicus(?) states, he wore iron armor against his bare body, and two iron belts about the same; also two iron bands about his arms. [Peter Damiani was born about the year 988, in Ravenna, of a good family, the Onesti, that was considerably reduced in circumstances. He was the youngest of many children, losing father and mother at an early age. He was left in the hands of a married brother, in whose house he was treated more as a slave than a relative; and when grown up, he was sent to keep swine. He had another brother called Damian, who was an arch-priest of Ravenna, and afterwards he made such progress that he was soon able to teach others. To arm himself against pleasure and the artifices of the devil, he began to wear a rough hair-shirt under his clothes, and to inure himself to fasting, watching, and prayer. He was generous to the poor, taking pleasure in serving them with his own hands. At a distance from his own country he embraced the monastic life, at a hermitage of the Benedictines, belonging to Font-Avellano, a desert at the foot of the Apennines in Umbria. He gave a considerable time to the sacred studies and became well versed in the Scriptures. His abbot, with the unanimous consent of the hermitage, commanded him to take over the government of the desert after his death; and this he did in 1041. He founded five other hermitages, in which he placed priors subject to his jurisdiction. He wrote much against the practices prevailing in the church and upon the decay of primitive discipline. At Font-Avellano he lived in a cell, fasted, and allowed himself no other subsistence than coarse bread, bran, herbs, and water. He tortured his body with iron girdles and

with frequent disciplines to render it more obedient to the spirit. A mat spread on the floor was his bed. He was frequently called from his refuge by the pope to settle controversies in the church, and between the church and others. He died at the age of 83 on February 22nd, 1072, and is honored as patron at Faenza and Font-Avellano on the 23rd of the same month].

John (Ioannes) the physician, surnamed Serapion, was renowned at this time for his skill and medical knowledge. He made a number of experiments, and compiled them in a book. [Serapion is the name of two Syriac-Arabian physicians of the Middle Ages (about the 10th or 11th century), whose works were published in Latin].

Isaac Benimiram, a highly renowned physician, son of Salomon, the physician, wrote many things in the field of medicine in these times. [I have not been able to find any information on Isaac Benimiram].

Seno, bishop of Trier, was taken prisoner by Theodoric, the count of Trier, thrown from a cliff three times, and finally slain with the sword.

Arnulf (Arnulphus) was illustrious for his miracles and virtues, principally in Saint Medard's monastery. He became abbot there, and was finally elevated by the pope to bishop of Lyons.

ILLUSTRATION

Monastery of Grandmont is depicted as a walled institution. There are a number of buildings in the enclosure, chiefly a small Gothic church. The background shows a hilly country, with but little vegetation.

Folio CXCIII recto

The Order of the Regular Canons [Until the 16th century the word 'regular' (from the Latin regula, a rule) was applied exclusively to the discipline and customs of religious orders bound by a rule, and to their members, who constituted the "regular," as opposed to the "secular" clergy. Thus, as a substantive, "regular" means a monk or prior; while there were bodies of canons regular and canons secular], again began to flourish in the church of the Blessed Quentin (Quintini) at Beauvais in the Year of the Lord one thousand eighty, in the time of Pope Gregory the Seventh and Emperor Henry (Heinrici). This Order was first wisely established, with regulations, by the apostles, and later by the Blessed Augustine, bishop and distinguished teacher, under Master Yvo (Yvone), the worthy provost of the church. [The Regular Canons were under the Rule composed by Yvo (Ivo) de Chartres from the writings of Augustine]. Of this Order Hugh (Hugo) of Saint Victor, Richard of St. Victor, and Hugh of Saint Folieto were illustrious. [The church or monastery referred to had just been founded by Guy, bishop of Beauvais, in the city of that name, in honor of St. Quentin].

Yvo, the highly renowned teacher of ecclesiastical law and bishop of Chartres [Yvo is more generally called bishop of Chartres, one of the principal towns of the Carnutes. The Romans called it 'Autricum,' from the river Autura (Eure), and afterwards 'civitas Carnutum.' It was burnt by the Normans in 858, and unsuccessfully besieged by them in 911. It was in English hands from 1417 to 1432. It was taken in 1591 by Henry IV, who was crowned there three years afterwards. During the Middle Ages it gave its name to a countship held by the counts of Blois and Champaign, and afterwards by the house of Chatillon, a member of which sold it to the crown in 1286. The modern city of Chartres is the capital of the department of Eure-et-Loir, 55 miles southwest of Paris], was at this time held in great honor and esteem in Gaul. Among other works and accomplishments of skill, virtue and wisdom (according to Isidore, the Hispalian [Hispalis, Roman name for Seville]. bishop), he made various compilations and extracts from ecclesiastical law and reduced them to book form. He also collected various other worthy things and wrote poems. [Ivo (Yvo, Yves) of Chartres (c. 1040-1116), bishop of Chartres, was born of a noble family near Beauvais, and was educated in Paris and at Bec under Lanfranc. About 1080, he became prior of the canons of St. Quentin in Beauvais, and ten years later bishop of Chartres in the place of Geoffrey who had been deposed for simony. His importance as a canonist is apparent from his and his , both composed before 1096. His 288 letters throw much light on the political, religious, and liturgical questions of his day. He wrote a commentary on the Psalms and a collection of canons,].

Rasi (Rasis), a very distinguished physician, and a Phoenician or African, flourished and was renowned at this time. Some say that his real name was Bachilo. But Avicenna calls him Meantheus. He was reared in the city of Almonsonia, and was there instructed in the Arabic tongue. He edited various celebrated books in Arabia, embracing all the medical learning that existed before his time. He also wrote two books on alchemy and astrology, and many other things. [Rasi, Razi, Latin Rases, Rasis; also Abubater, Albubeter, Bubikir (full name Abu Bekr Mohammed er-Rasi), was the most learned and celebrated of Muslim physicians. He was born in 850 in the Persian city of Rai (from whence his name), and died between 911 and 932. After becoming 30 years of age he went to Baghdad. Until this time he had been known only as a singer and zither-player; but now he turned to medicine. He not only concerned himself with the views of the Greek and Syrian physicians, which he collected, but also enlarged his knowledge through experience with the sick, particularly where new diseases appeared. One of his principal works, , has been esteemed by modern physicians. His reputation during the Middle Ages is due chiefly to his , published in incomplete condition by his students after his death. It is a giant compendium on practical medicine and is rich in material concerning the history of the science. Later writers, like Avicenna, have freely drawn on this work, and have received credit which justly belonged to Rasi].

Matilda (Mathildis), a very noble countess, and an honorable and illustrious woman, conducted herself well toward the church in these times; and because of her virtue and distinguished conduct she was esteemed and became renowned. Boniface, a very noble and

magnanimous man, and Beatrice, Henry's (Heinrici) daughter, were her parents; and being their only daughter, upon their death she inherited the cities of Lucca, Parma, Reggio, Ferrara, Mantua, etc. For this reason she was of high renown throughout Italy. She married a mighty prince, called Godfried (Gotifredum); and being a brilliant woman, she not only resisted the forces of the dukes of Apuleia and Calabria, but also those of Henry, which were employed against the Roman pope. She compelled them to return to the Church what they had wrested from it. But when Henry, son of Emperor Henry, was sent into Italy by his father, and defeated Matilda and her husband in the city of Parma, and killed Godfried, she married Azzo d'Este, her husband's friend, who, unbeknown to her, was related to him in the fourth degree. After having lived with him for some months she learned of this relationship, and sought the advice of Pope Gregory as to what might be done about it. The pope commanded her to entirely withhold and withdraw herself from communion with her husband, and afterwards they were divorced. She remained zealously attached to the church by prayers and watchfulness, and died at the age of sixty-nine years, full of good works. Before her death she made a will by which she freed all her servants and maids, and then sent all her golden vessels, silverware, and costly raiment to the church. She also endowed many churches and cloisters with innumerable estates, and gave her entire inheritance to St. Peter's. With devotion and honor she finally received the Sacrament of Christ, commending her soul to God. Her body was honorably buried in a casket that may still be seen. [Matilda (1046-1115), countess or margravine of Tuscany, popularly known as the Great Countess, descended from a noble Lombard family. Her great-grandfather, Athone of Canossa, had been made count of Modena and Reggio by the emperor Otto I, and her grandfather had, in addition, acquired Mantua, Ferrara, and Brescia. Her own father, Boniface II, the Pious, secured Tuscany, the duchy of Spoleto, the county of Parma, and probably that of Cremona; and was loyal to the emperor until Henry plotted against him. Through the murder of Count Boniface in 1052, and the death of her older brother and sister three years later, Matilda was left, at the age of nine, sole heiress to the richest estate in Italy. She received an excellent education under the care of her mother Beatrice, daughter of Frederick of Lorraine, and aunt of Henry II, who, after a brief detention in Germany by the emperor, married Godfrey IV of Lorraine, brother of Stephen IX, he pope. Matilda cast her lot against the emperor in the great struggle over investiture, maintaining the cause of successive popes for over thirty years. She attended the synod at which Guibert was condemned and deprived of the archbishopric of Ravenna. Her hereditary fief of Canossa, on January 28th, 1077, was the scene of the celebrated penance of Henry IV before Gregory VII. The donation of her estates to the Holy See, originally made in 1077 and renewed in 1102, though never fully consummated on account of temporal dominion of the papacy. Matilda was twice married, first to Godfrey V of Lorraine, surnamed the Hunchback, and secondly to the 17-year old Welf V of Bavaria, from whom she separated in 1095. Matilda was an eager student, spoke Italian, French and German, wrote Latin, collected a considerable library, and supervised an edition of the of Justinian. She died in 1115, was buried in the Benedictine church at Polirone, from where her remains were taken to St. Peter's at Rome in 1635].

Guibert (Gibertus), who was elected pope against Gregory by Emperor Henry (Heinrico), and as previously stated, was called Clement, proceeded to Rome with Emperor Henry and his son and their army, and soon captured the Leonine City. Finally, after many deeds, he died a sudden death, a fitting penalty for his misdeeds. [Guibert (also Wibert; in Latin Gibertus), anti-pope as Clement III; see text and note on Henry IV, Folio CXCII *recto*, above].

Folio CXCIII verso

Year of the World 6273 | Year of Christ 1074

Gregory (Gregorius), the seventh pope of this name, a Tuscan (Hetruscus) from Soana whose father was Bonicio(?), was formerly called Hildebrand (Yldebrandus) the monk. He was acclaimed pope by the multitude while the clergy and the people were attending the funeral of the deceased pope. He said he was chosen to the office by the Blessed Peter. Pursuant to popular clamor the cardinals met in council and regularly elected said Hildebrand, and named him Gregory the Seventh. This was the eighteenth year of the reign of Emperor Henry (Heinrici) the Fourth, at which time this same emperor was heavily encumbered by war with the Saxons. This pope was acceptable to God and man, intelligent, prudent, righteous, kind, a father to widows and orphans, and an earnest and strong warder and protector of the Roman church. He was opposed to heresy and impiety, and resisted the power of the evil princes who attacked the estates of the church. This pope warned Emperor Henry that in the future he should not confer a bishopric or benefice upon anyone through simony, avarice, gift or bribe. This pope later deprived bishop Hermann of Bamberg and the bishop of Constance of their offices on account of simony. The following Lent Gregory held a council at Rome, at which were present Guibert (Guibercus) the bishop of Ravenna and a great number of the Lombardian bishops. Influenced by Guibert, Henry would not obey the warning of Gregory; and Guibert, being a combative man, incited the son of the governor of Rome against Gregory; and when Gregory was holding mass on Christmas Eve, the son of the governor took him prisoner; but the Romans released him and destroyed the house of the governor's son. He fled to Henry, and the pope placed him and all his accomplices under the ban; then the council made Guibert pope, as has already been stated in the history of Henry. Afterwards Gregory died, holy and piously, in the twelfth year, first month, and third day of his pontificate.

Gregory VII (Hildebrand), pope from 1073 to 1085, was born of humble parents in Tuscany, educated in a convent, and became a Benedictine. As chaplain to the exiled Gregory VI, he lived for a year at Cologne, acquiring an intimate knowledge of political and ecclesiastical conditions in Germany. He returned to Rome with Bishop Bruno of Toul, who became Pope Leo IX. Under him Hildebrand became a cardinal and held other church offices. On the death of Leo IX he acted as envoy of the Romans to the German court, to conduct the negotiations with regard to a successor. The emperor pronounced in favor of Bishop Gebhard of Eichstädt, who as Victor II employed Hildebrand as his legate to France. Stephen IX succeeded Victor II and was followed by Nicholas II, both through the influence of Hildebrand. It was during the latter's pontificate that the papal election was transferred to the College of Cardinals. At the same time Hildebrand became the soul of the Curial policy, and sagaciously utilized the general political conditions, especially in Germany, during the succeeding pontificate of Alexander II.

On Alexander's death, Hildebrand became Pope Gregory VII. Although the circumstances of his election invited assault, no attempt was made to set up a rival pontiff at first. When, however, the opposition against him developed a pretender his long and undisputed possession tended to prove the original legality of his papacy. He finally received sacerdotal ordination and Episcopal consecration. The story of his conflict with Emperor Henry IV has already been told (see Henry IV, Folio CXCII *recto*, and note).

The pontificate of Gregory VII came to a melancholy close, for he died an exile in Salerno on May 25th, 1085. Too much the politician, too rough in his methods, too exclusively the representative of the Roman see, he had made more enemies than friends. He took the first step towards the codification of the ecclesiastical law, and educated the clergy and the lay world to obey Rome. It was due to his efforts that the celibacy of the clergy became customary in Catholic Christianity.

Pope Victor the Third, previously called Desiderius, and formerly abbot of Monte Cassino, as soon as he secured the pontificate, undertook to protect those who had favored Gregory, his predecessor; and for this reason he made an enemy of Emperor Henry (Heinricum). In the first year and fourth month of his pontificate, through Henry's cunning (as Martinus the historian states) this pope, while holding mass, was assassinated by means of poison placed into the chalice.

Victor II, pope from 1086 to 1087, succeeded Gregory VII. After studying in various monasteries he became provost of St. Benedict at Capua. In 1055 he entered the cloister of Monte Cassino. In 1057 he became abbot, and his rule marks the golden age of the celebrated monastery. He promoted literary activity and established an important school of music. As papal vicar in southern Italy he conducted frequent negotiations between the Normans and the pope. On the death of Gregory VII he declined the papal tiara, and the year 1085 passed without an election. In 1086 the cardinals proclaimed him pope against his will, but he was driven from Rome by the imperialists before his consecration was complete. Laying aside the papal insignia at Terracina, he retired to his monastery. As vicar of the Holy See he convened a synod at Capua in 1087, resumed the papal insignia two weeks later, and received tardy consecration at Rome on May 9th, 1087.

Owing to the presence of the anti-pope, Clement III, who had powerful partisans, his stay at Rome was brief. He sent an army to Tunis, which defeated the Saracens and compelled the Sultan to pay tribute to the Papal See. In 1087 he held a synod at Benevento which renewed the ex-communication of the anti-pope; banned archbishop Hugh of Lyons, and abbot Richard of Marseilles, as schismatics; and confirmed the prohibition of lay investiture. Falling ill at the synod, Victor returned to Monte Cassino, where he died on September 16th, 1087. He was succeeded by Urban II.

Victors' original name was Dauferius Epifani. He was the son of Landolfo V, prince of Benevento. When he entered Monte Cassino he changed his name to Desiderius.

Year of the World 6283 | Year of Christ 1084

Urban, the second of this name, previously called Otto or Oddo, first a monk, and later a cardinal, was elected pope five months after the death of Victor. He was worthy of the papal dignity in view of his Scriptural learning and pious life. He wrote many excellent letters to the Countess Matilda (Mathildim). Having but small faith in Roman dealings, as a measure of precaution he decided to hold a council at Melphi. But when he observed that he could not hold a council in peace in any city of Italy, he called one at Placentia [Now Piacenza, about 42 miles southeast of Milan, and formerly in Cisalpine Gaul].; and there he marvelously silenced the undertakings of some of the clergy. Afterwards he proceeded into Gaul and there held a council in which he admonished the Gallic princes to rescue the city of Jerusalem which was being withheld by the Saracens. One reads that in the Year of Christian Salvation one thousand ninety-four he made an elegant and daring speech before the same council, at which were present those summoned from all Christendom, and that he incited three hundred thousand people to rescue Jerusalem and the Promised Land. After this he returned to Rome to arouse the Italians to join the crusade as soon as matters were settled in Italy. But he was pursued with such enmity by one John (Ioanne), an evil pagan, that for two years he remained in seclusion in the house of a mighty citizen. But when this tyrant died Urban undertook to settle the affairs of the church. Finally, after suffering many persecutions, and burdened with care and labor, he died in the twelfth year, fourth month, and nineteenth day of his pontificate. [Urban II (also called Oddo or Otho), pope from 1088 to 1099, was born near Reims, became archdeacon of Auxerre, and later joined the congregation of Cluny, when he became sub-prior. He was created cardinal-bishop of Ostia in 1078 by Gregory VII, to whom he was so loyal, especially as a papal legate in Germany, that he was imprisoned for a time by Henry IV. He was elected pope by an assembly of cardinals and others at Terracina in 1088, and throughout the major part of his pontificate he had to reckon with the presence of the powerful antipope, Clement III. He maintained an alliance with the Norman Duke Roger, Robert Guiscard's son and successor, and united the German with the Italian opposition to the emperor by promoting the marriage of the Countess Matilda with young Welf of Bavaria. He aided Prince Conrad in his rebellion against his father and crowned him king of the Romans at Milan in 1093. Invited to Tuscany by the Countess Matilda, he convoked a council at Piacenza in March 1095, attended by so vast a number of prelates and laymen that its sessions were held in open air, and addressed by ambassadors of Alexius, the Byzantine emperor, who sought aid against the Muslims. Urban crossed the Alps in the summer, and remained over a year in France and Burgundy. He held a largely attended council at Clermont in 1095, where he preached the First Crusade. Crusaders on their way through Italy in the year 1097 finally drove the antipope from Rome, and firmly established Urban in the papal see. With a view to facilitating the crusade, a council was held at Bari, in 1098, at which religious differences were debated. Urban died suddenly at Rome in 1099, fourteen days after the capture of Jerusalem, but before tidings of that event had reached Italy. His successor was Paschal II].

The Order of the Carthusians had its origin in the Year of the Lord 1086, in Gaul, in the bishopric of Grenoble, through Bruno, the most holy teacher of the divine Scriptures. After it was founded, and established by the help of Christ, it prospered in the number of its cloisters and members. It was preserved and confirmed and granted various privileges by Alexander the Third and the Fourth, and other popes. By reason of the strictness of its Rule it has always had precedence over other spiritual orders, and has been regarded as a well established pillar of the church. The order had its origin through the following terrifying incident: Although the university at Paris greatly flourished, and many excellent and very wise teachers and students from various places attended there, and were found proficient in all the arts, yet there was among them one who excelled the rest in his knowledge of the arts, in the piety of his life, and in high reputation. He died; and while the vigil was being sung in the presence of a great number of doctors, magistrates, and others, the corpse rose on the bier, and with a loud voice cried out, I am condemned by the just judgment of God. And immediately all those present became frightened, and decided to leave the corpse unburied. In the morning the dead body cried out as before. On the third day the whole city came to hear the miracle. And the deceased arose and cried, I am condemned by the just judgment of God. There was present a master, named Bruno, who said to his disciples, See how miserable and pitiful is the departed, who by many has been esteemed as holy. And so they left the world and went into a hermitage in the wilderness. [See succeeding note on Bruno].

Bruno, the holy man, a highly renowned philosopher and theologian, and a native Germany (Theutonicus) from the city of Cologne, and a canon of the church of Reims, and a teacher at Paris, at this time forsook the world and its pomp, and with seven highly learned men retired to the hermitage of the Carthusians. There he built a monastery, and set up a strict rule for a solitary life, which rule has been highly observed by his successors for the past four hundred years through long fasts, partaking only of bread and water on Fridays, and totally abstaining from meat, no matter how ill they might be. They wear hair-cloth next to their skin. With the exception of the prior, they never go out, but remain in their cells, in strict silence, being awake for long periods. This Rule was initiated by Hugo, bishop of Grenoble, who received the habit of the order from said Bruno. Some say that among other disciples of Bruno was Pope Urban.

Bruno was a native of Cologne, born of noble parents, and of extraordinary gravity and religious earnestness from childhood. He studied at Laon or Bec, and was later sent to Paris to complete his education in the university. He rose to distinction, taught philosophy, and applied himself to theology. He became a canon of Reims, where he taught philosophy and was advanced to the chancellorship of the archdiocese. Unable to endure the irreligious conduct of his bishop, Bruno left Reims in 1076 and went to Paris; and there, it is said, a very striking incident occurred in his life, leading to his conversion: There was a certain canon of great renown for his learning and blameless life. When he died, all the members of the university attended his funeral. While the body lay on the bier, between flaming candles, the clergy chanted, and the officiating priest recited the proper lesson from Job: Hear diligently my speech, and my declaration with your ears. Behold now, I have ordered my cause; I know that I shall be justified. Who is he that will plead with me? For now, if I hold my tongue, I shall give up the ghost. Only do not do two things to me: then I will not hide myself from You. Withdraw your hand far from me: and let not your dread make me afraid. Then call and I will answer: or let me speak, and answer me. At that moment the corpse opened its eyes, rose slowly on the bier, and said in a low voice, I am accused at the just judgment-seat of God. A horror fell on all present, they fled from the church, and the corpse, which had sunk back on the bier, was left alone. The next day the funeral ceremony was recommenced, and when the same passage of Job had been repeated, the corpse rose again, saying, I am judged at the just tribunal of God. Then it fell back motionless as before. The same panic occurred and the service was not completed that day. On the third day a wondering crowd of people assembled, and at the same stage of the religious rites the corpse rose for a third time, shrieking, I am condemned by the just judgment of God. Bruno, who was present, was so overcome by the scene that he resolved forever to quit the world and its vanities, and live with the just judgment of God ever before his eyes. Although he had returned to Cologne, worldly affairs sickened him, as did also the irreligious character of some of the prelates. He resigned his benefices, and in company with six friends, searched for a place where they might live in peace. On a midsummer day in 1086, Hugh, bishop of Grenoble, was approached by seven men who sought his guidance to such a place. There was a desolate spot in Hugh's diocese that he had visited some time before. It had struck his fancy, and he dreamed of it, imagining that he saw a convent rise there, illuminated from above by seven stars. The dream came back to him and he conducted the seven men up the rocky path to the valley of Chartreuse; and there Bruno founded his Order. He built an oratory and small cells, planned for a society of hermits united under a common rule, which was singularly austere. Each man was obliged to work at some handicraft. They had no refectory, but ate in solitude in their cells. Their dress was of the meanest, and they wore hair-shirts next to their skin. They fasted almost perpetually, ate only bran bread, never touched meat, even when ill; never ate fish except when given them as alms; ate eggs and cheese on Sundays and Thursdays; boiled pulse and herbs on Tuesdays and Saturdays; bread and water on Mondays, Wednesdays, and Fridays. They had only one meal a day except during holidays. Their constant occupation was praying, reading, and transcribing books. They met together at vespers and matins, and said mass only on Sundays and festivals. Once a week the gates were opened and all the monks went forth in pairs for a walk among the mountains, through the forests, and over the meadows.

These monks regarded Bruno as their superior, and Hugh of Grenoble, who had guided them to this retreat, chose Bruno as his spiritual adviser. After six years Urban II, formerly one of Bruno's pupils, called him to Rome, offering him the archbishopric of Reggio; but he refused and withdrew to a desert in Calabria, where he established two other monasteries. He died in 1101.

During the French Revolution the Carthusian monks were driven from the Grande Chartreuse, their property was confiscated, and on their restoration they recovered only the barren desert in which the monastery stood, and for it they had to pay rent. They lived in great poverty for some years; then the famous liquor, Chartreuse, was invented as a means of revenue. It produced a large annual income and enabled the institution to continue its work. The monks who were driven from the Grande Chartreuse during the Revolution returned in 1816, but were again ejected under the Association Laws of 1901, and the community of the Grande Chartreuse is now settled in an old

Certosa, or abandoned monastery, near Lucca.

Hugo, bishop of Grenoble, had a testimonial from his mother to the effect that while she was pregnant with him, she received a beautiful child in a dream, and the saints and Saint Peter took the child to heaven into the presence of God. So after he was born, and was still a child, he was assigned to the study of the Scriptures in order to be of special service to God and to benefit by his grace; and by the grace of God he developed many virtues. While in a Carthusian hermitage this Hugo, in a dream, saw God build for him an acceptable dwelling place, and seven stars which lighted his way. Through his renown for piety, there came to him seven men, fired by devotion, who were seeking a place in which to lead a secluded life. First among them was Master Bruno (as above stated); also four scholars and two laymen. On the advice of Hugo they built a Carthusian hermitage. This Hugo wished to lay aside the burdens of his bishopric, and to await the repose of his soul in peace; but he could not secure the consent of the popes, for Hugo was a pious man, and endowed with many virtues, and by his very life an example of piety to those who lived about him—a mirror of virtue to the people, to whom none other could be more useful or salutary as an example. After his death he was enrolled among the catalogue of saints.

Folio CXCIII *verso*

An Expedition for the Relief of Jerusalem Made in the time of Pope Urban the Second in the Year 1094.

In the time of Pope Urban, after the Council of Clermont was held, the Christian princes in Gaul were so impressed by the eloquent sermon of said pope, admonishing them to recover the city of Jerusalem which had been held by the Saracens for a long time, that all cried out, as with a single voice, God wills it! God wills it! While the pope with his bishops and prelates was considering the choice of a leader for the army, thousands of persons caused themselves to be marked with the cross, and took up arms. In a few months three hundred thousand persons had joined the crusade, and were on their way to Constantinople. The first leader of the host was Peter, called the Hermit.

Peter the Hermit, a priest of Amiens, is said to have been present at Urban's famous sermon at Clermont in 1095. He was one of the preachers of the crusade in France after that sermon, and his own experience may have helped to fire his eloquence. He was an emotional revivalist preacher, and thousands of peasants took up the cross at his bidding. The crusade of the paupers, which forms the first act of the First Crusade, was his work; and he himself led one of the five sections of the paupers to Constantinople, starting from Cologne in April and arriving at Constantinople by the end of July 1096. Here he joined the only other section which had succeeded in reaching Constantinople – that of Walter the Penniless; and he crossed the Asiatic shore in the beginning of August. In spite of his warnings, the paupers began hostilities against the church; and Peter returned to Constantinople.

In Peter's absence, the army was cut to pieces by the Turks, and he was left in Constantinople without any followers during the winter of 1096-1097, waiting for the coming of the princes. He joined their ranks in May 1097, and marched with them through Asia Minor to Jerusalem. But he played a very subordinate part in the history of the First Crusade. He appears, in the beginning of 1098, as attempting to escape from the privations of the siege of Antioch – showing himself a "fallen star." In the middle of the year he was sent by the princes to invite Kerbogha to settle all differences by a duel. In 1099 he appears as treasurer of the Alms at the siege of Acra, and as leader of the supplicatory processions in Jerusalem which preceded the battle of Ascalon. At the end of the year he went to Laodicea, and sailed west. It is said that he died in 1151, as prior of a church of the Holy Sepulchre that he founded in France.

With many people he proceeded through Germany and Hungary. He was joined by three mighty counts, namely, Godfrey (Gothefridus)

Godfrey of Bouillon (c. 1060-1100) was a leader in the First Crusade. He was the second son of Eustace II, count of Lower Lorraine. Lorraine had been penetrated by Cluniac influences, and Godfrey would seem to have been a man of noble piety. Accordingly, though he had himself served as an imperialist, and though the Germans in general had little sympathy with the crusaders, Godfrey, nevertheless, when the call came to follow Christ, almost literally sold all that he had and followed it.

Along with his brothers Eustace and Baldwin (the future Baldwin of Jerusalem), Godfrey led a German contingent some 40,000 strong through Hungary to Constantinople, arriving there in November 1095, the first of the crusading princes to get there. On him, therefore, fell the duty of deciding what the relations of the princes to the eastern emperor Alexius were to be. Eventually he did homage to Alexius in January 1097, and his example was followed by the other princes. From this time until the beginning of 1099, Godfrey appears as one of the minor princes, while men like Bohemund, Raymond, Baldwin and Tancred were determining the course of events.

In 1099 Godfrey came to the front once more. The majority of the crusaders were weary of the political factions which divided some of their leaders, and Godfrey became the natural representative of this feeling. He was thus able to force the reluctant Raymond to march southward to Jerusalem; and he took a prominent part in the siege, his division being the first to enter when the city was captured. It was natural that Godfrey should be elected ruler of Jerusalem (July 22nd, 1099); but the new dignity proved more onerous than honorable, and during his short reign of a year he had to combat the Arabs of Egypt, and the opposition of Raymond, and the patriarch Dagobert. He repelled the Egyptian attack at Ascalon but failed to acquire the town after the battle. Godfrey died in July 1100. Because he had been the first ruler in Jerusalem he was idolized in later saga. He was depicted as the leader of the crusades, the king of Jerusalem, the legislator who laid down the assizes of Jerusalem; but he was none of these things. Bohemund was the most energetic leader of the crusades; Baldwin was the first king; the assizes developed gradually. In reality he would seem to have been a quiet, pious, hard-fighting knight who was chosen to rule in Jerusalem because he had no dangerous qualities and no obvious defects.

, Eustace (Eustachius) [Eustace was the name of four counts of Boulogne, France. The one here referred to was probably Eustace III, who went on crusade in 1096, and died about 1125], and Baldwin (Baldvinus)

Baldwin I (1058-1118), first king of Jerusalem (1100-18), was the brother of Godfrey of Bouillon. He was originally a clerk in the orders and held several prebends; but in 1096 he joined the First Crusade, accompanying his brother Godfrey as far as Heraclea in Asia Minor. When Tancred, nephew of Bohemund, who had also taken up the Cross in 1096, left the main body of the crusaders at Heraclea, and marched into Cilicia, Baldwin followed, partly in jealousy, partly from the same political motives which animated Tancred. Incidentally it must be noted that Tancred had refused to take an oath to Alexius, the emperor at Constantinople, and had escaped across the Bosphorus in the disguise of a peasant; but after the capture of Nicaea, he followed the example of the other princes, and became the man of Alexius; and so at Heraclea in the center of Asia Minor, he left the main body of the crusaders, and struck into Cilicia, closely followed by Baldwin of Lorraine, as stated. Tancred had made himself master of Tarsus, but Baldwin wrested it from his grip in 1097. After rejoining the main army at Marash, Baldwin received an invitation from an Armenian named Pakrad, and moved eastward toward the Euphrates, where he occupied Tell-bashir. He proceeded to Edessa, succeeded its ruler, who had been assassinated, and governed it for two years (1098-1100). He married an Armenian wife and became the intermediary between the crusaders and the Armenians. At the end of 1099, he visited Jerusalem to succeed his brother and became the first king of Jerusalem, being crowned by the patriarch himself on Christmas Day 1100.

As Baldwin had secured the supremacy in Jerusalem, so he extended into a compact kingdom the straggling territories to which he had succeeded. Arsuf and Caesarea were captured in 1101; Acre in 1104; Beirut and Sidon in 1110, while in the meantime Baldwin repelled in successive years the attacks of the Egyptians, and in the latter years of his reign, pushed southward at the expense of Egypt, penetrating as far as the Red Sea. In the north he had to compose the dissensions of the Christian princes in Tripoli, Antioch, and Edessa, and to help them maintain their ground against the Muslim princes of northwest Syria. In this way Baldwin was able to make himself the practical suzerain of the three Christian principalities of the north, though the suzerainty was always somewhat nominal. Baldwin died in 1118, after an expedition to Egypt, during which he captured Farama, and, as old Fuller says, caught many fish, and his death in eating them.

Baldwin was one of the adventurers of the First Crusade, and as such he stands alongside Bohemund, Tancred, and Raymond. On the whole he was the most successful of his class. By his defense of the lay power against a nascent theocracy, and by his alliance with the Italian towns, he was the real founder of the Latin kingdom of Jerusalem.

, and they marched with the same host. But the mighty princes and the nobility, the bishop of Padua as chief of the crusade; also Hugh (Hugo) the Great, the brother of the French King Philip, and counts Raymond (Raymundus), Robert and Stephen (Stephanus), together with many other distinguished counts and nobles, marched through Italy in three divisions. And there was also on the way an army of twelve thousand select young Italian warriors under Bohemund (Boemundus) [Bohemund is the name of a series of princes of Antioch, afterwards counts of Tripoli. Bohemund I (c. 1058-1111) prince of Otranto, and afterwards of Antioch, was the eldest son of Robert Guiscard, and served under his father in the great attack on the Eastern Roman empire (1080-85), and commanded the Normans during Guiscard's absence, penetrating into Thessaly, but being repulsed by Alexius Comnenus. This early hostility to Alexius had a great influence upon his future career, and helped to determine the history of the First Crusade. When in 1096 the crusaders began to pass through Italy to Constantinople, Bohemund joined them. He gathered a Norman army and penetrated to Constantinople, where he did homage to the emperor. From Constantinople to Antioch he was the real leader of the First Crusade. He took a great part in the siege of Antioch (1097-98), beating off the Muslim attempts at relief from the east, and connecting the besiegers on the west with the port of St. Simeon and the Italian ships which lay there. The capture of Antioch was due to his connection with Firuz, one of the commanders in the city; but he would not bring matters to an issue until the possession of the city was assured him, under the terror of the approach of Kerbogha with a great army of relief, and with a reservation in favor of Alexius, if Alexius should fulfill his promise to aid the Crusaders. But Bohemund was not secure in his possession of Antioch, even after its surrender and the defeat of Kerbogha; he had to make good his claims against Raymond of Toulouse, whom he had alienated, and who was now the ally of Alexius. He obtained full possession in 1099. It might seem in 1100 that Bohemund was destined to found a great principality in Antioch, for he had a fine territory, a good strategic position and a strong Roman empire, which claimed his territories and was supported in its claim by Raymond of Toulouse, and the strong Muslim principalities in Syria; and between these two forces he failed. In 1100 he was captured by Danishmend of Sivas, and he languished in prison till 1103. His nephew Tancred took his place; meanwhile Raymond established himself with the aid of Alexius in Tripoli, and was able to check the expansion of Antioch to the south. Bohemund was ransomed in 1103 by the generosity of an Armenian prince, but again suffered defeat. Despairing of his own resources he returned to Europe for reinforcement. He married Constance, daughter of Philip I of France, and collected a large army; but instead of defending Antioch, he attacked Alexius, who, aided by the Venetians, defeated him and compelled him to submit to a humiliating peace by which he became the vassal of Alexius. He was buried at Canossa in Apulia, in 1111]. When said Peter arrived at Constantinople with his people, and had encamped in the environs, he was unable to restrain his men from attacking Constantinople, or from stealing sacred objects. On that account Alexius, the emperor of Constantinople, was moved to compel Peter and his people to promptly retire from there. So Peter proceeded first to Nicomedia, and there besieged the well protected city of Nicaea

Nicaea, or Nicea (modern Isnik), one of the most celebrated cities of Asia Minor, in Bithynia, on Lake Ascania, was built by Antigonos about 316 BCE on an old deserted site. Soon afterward Lysimachus changed its name from Antigonias to Nicaea, calling it after his wife. Under the Roman Empire Nicaea and Nicomedia disputed the title of Metropolis of Bithynia. Strabo describes the ancient Nicaea as regularly built, in the form of a square, with a gate in the middle of each side. From the monument in the center of the city all the four gates were visible at the extremities of great cross streets. After Constantinople became the capital of the empire, Nicaea grew in

importance, and after the conquest of Constantinople by the crusaders, it became the temporary seat of the Byzantine emperor; the double line of walls with the Roman gates is still well preserved. The possession of the city was long disputed between the Greeks and the Turks. It remained an important city for some time after its final incorporation into the Ottoman Empire; but subsequently became an insignificant village.

Nicaea is very famous in ecclesiastical history as the seat of the great Ecumenical Council, which Constantine convoked in 325 CE, chiefly for the decision of the Arian controversy, and which drew up the Nicene Creed; that is to say, the first part of the well known creed, so called, the latter part of which was added by the Council of Constantinople, in the year 381. The Council of Nicaea also settled the time of keeping Easter, and a second Council held here in 787 decided in favor of the worship of images. In the very year of the great Council, Nicaea was severely damaged by an earthquake; but it was restored by the emperor Valens in 368. Under the later emperors of the East, Nicaea long served as the bulwark of Constantinople against the Arabs and the Turks. It was taken by the Seljuks in 1078, and became the capital of the Sultan Suleiman. It was retaken by the First Crusaders in 1097. After the taking of Constantinople by the Venetians and the Franks, and the foundation of the Latin empire there in 1204, the Greeks made Nicaea the capital of a separate kingdom. In 1330 the city was finally taken by Orchan, son of the founder of the Ottoman empire, Othman.

, which the Turks, in anticipation of the Christians, had fortified and provided with a large number of men and with every necessity to withstand a siege. But since the besiegers failed to secure accretions to their forces, and the knights fell away one by one, and the Christians were disappointed in their expectations, they were compelled to give up the siege; and in their retreat they suffered such a defeat that Reinald (Raynaldus), the German leader, denied the Christian faith, and together with his warriors, surrendered to the infidels, while Peter returned to Constantinople. But Bohemund, through threats and promises, prevailed upon Emperor Alexius to permit him to proceed through the empire; and so the Christians again came to the city of Nicaea; but it was difficult to capture, for access was

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constantly open to it by sea. However, when many small ships were sent from Constantinople to intercept ingress, the citizens, through illness and lack of all things, were compelled to give up everything, and to surrender themselves twelve days after the siege began. After the city was occupied it became necessary for the army to proceed from there through waste regions, and the army divided itself into two files. Now, when Bohemund arrived at a running brook and rich meadows, and was about to graze his horses and cattle, the Saracens came upon him; and he would have suffered defeat if counts Hugh and Godfrey, with forty thousand soldiers on the march, had not come to his assistance and rescue. And there both sides fought valiantly. In this same battle, in which Medes, Turks, Chaldeans, Saracens and Arabs took part, forty thousand men are said to have been slain; but Suleiman (Solimanus), the sultan, escaped in the retreat. Thus the Christians availed themselves of their timely harvest and the fruits of victory, and without further mischief reached Iconium [Iconium, capital of Lycaonia, in Asia Minor, was a flourishing city in the time of the apostle Paul, with a mixed population of Jews and Greeks. Under the later emperors it was a colony, but during the Middle Ages one of the greatest cities of Asia Minor, and important in the history of the crusades], the capital of Lycaonia; and they captured it, together with the city of Heraclea and the city of Tarsus. In consequence, Baldwin, a man of excellent mind and ingenuity, became the first ruler of Asia, with Tarsus as his seat. Afterwards the great army proceeded to Cilicia [Cilicia is a district in the southeastern part of Asia Minor bordering on Syria to the east, on Cappadocia and Lycaonia on the north, and on Pisidia and Pamphylia on the northwest and north. The first inhabitants are supposed to have been of the Syrian race. According to myth a certain Cilix, son of Agenor, set out with his brothers Cadmus and Phoenix in search of their missing sister, Europa (who had sailed away from the coast of Phoenicia on the back of Zeus in the disguise of a bull), but stopped short on the coast of Asia Minor, and peopled the plain of Cilicia with his followers], called Little Armenia; and after capturing the city of Caesaria, they came into the land of Cappadocia, [Cappadocia was a rough and generally sterile mountain region in Asia Minor to which different boundaries were assigned at various times. Under the Persian Empire it included the whole country inhabited by a people of Syrian origin called White Syrians]. which lies beyond high mountains, and encamped before Antioch at a distance of about one thousand paces from the city, along a river, which could not be forded without peril. And the captains viewed the city, and they questioned the prisoners as to how it was constituted. They answered, saying, that the king of this city was Cassianus; and, as the Hebrew scriptures indicates the city was first called Reblata, and it was later named Antioch by the ruler of the East, after himself. It is surrounded by a double wall. The inner wall was built of tiles, the outer of square stones; and it is provided with four hundred sixty towers. Within the city are four hills, on one of which, lying to the east, is located such a naturally fortified citadel, that it is invulnerable to all weapons, military engines, and storming. The inhabitants call this region Coelesyria. [In the time immediately succeeding the Macedonian conquest, Syria was considered as divided into two parts. The north, including the whole country down to the Lebanon range, was one half of the division; and the south, consisting of Coelesyria, was the other. The latter is sometimes called Cassiotis]. The region is moistened by rivers and springs, giving it a fertile soil, and rich in grassy meadows. The sea in the vicinity abounds in good fish. The city is located 12 thousand paces from the sea. The aforesaid river has a gate where it flows by Antioch. From the time the first church was built there, this city was greatly beautified. There Peter, prince of the apostles, set up and maintained the first patriarchal see. Theophilus, its seventh prelate after Peter, in order to extinguish the name of the ruthless king, Antiochus, named the city Theophilia, after himself. It so flourished under its Christian name that it had fifty-three bishops, one hundred suffragan bishops [A 'suffragan bishop' is a diocesan bishop who is subject to an archbishop as the metropolitan of the province], and three hundred sixty churches. Now when the Christians considered it necessary to besiege this well fortified city for some time, the captains debated various measures, and in the Year of Our Salvation one thousand ninety-seven the city was besieged with many contrivances. After a heavy siege it was captured by the highly renowned Bohemund, son of the Norman duke, Robert of Apulieia. He secured access to it through Firouz (Pyrrho), a mighty citizen there, who, marveling at the power of Bohemund, volunteered to betray the city to the Christians if they would permit the said Bohemund to become its ruler. When the Christians entered the city they spared all the people. Yaghi-Siyan (Cassianus) [Yaghi-Siyan (died June 2, 1098) was the Muslim governor of Antioch during the siege by the crusaders in 1098. The crusaders recorded

Yaghi-Siyan's name in various forms in Latin, including Acxianus, Gratianus, and, as in the , Cassianus], the king, fled into the mountains, and was slain by the Armenians. But now came Kerbogha (Corbane), chief of the Persian knights, together with Sensadolo, the son of Yaghi-Siyan; and when the city was suffering for lack of all the necessities of life, Bohemund decided to give battle.

And now the affairs of the Christians in Antioch were in such a bad state that they would have succumbed to apostasy and desperation if God had not evidenced his inclination toward our salvation and protection by a miracle. The spear that had pierced the side of Jesus Christ on the cross was, through revelation to a churchman, found in Saint Andrew's church. The Christian captains then became inspired with so much hope that they determined to fight with the enemy. Therefore this holy spear was carried forth as a banner; and through Bohemund the enemy was defeated and about one hundred thousand were slain. About fifteen thousand camels were captured. And thus the Christians were so enriched that from a state of utter want they came into one of highest abundance—all through the miracle of this spear.

Antioch, situated on the left bank of the Orontes, about 20 miles from the sea in a fertile plain which separates the Lebanon ranges from the spurs of the Taurus, was the capital of the Greek kingdom of Syria, and long the chief city of the region. Antigonus was the first to recognize the strategic importance of the site. He began to build a city, Antigonía, but on his defeat and death at the hands of his rival Seleucus Nicator, in 301, the latter founded Antioch and made use of Antigonía as a quarry for his building. The city was laid out in four quarters, thus giving rise to the name Tetrapolis—four cities. Antioch flourished and developed into a mighty center of trade. By the fourth century CE it had a population of nearly a quarter of a million. Four miles to the west was Daphne, a pleasure resort of shady groves in which rose a great temple to Apollo founded by Seleucus I. The precincts of Daphne were endowed with the right of asylum, and it became the haunt of society's outcasts. Under Antiochus I, the city became the capital of the western section of the Seleucid Empire, and soon after the residence also of the Seleucid emperors.

Antioch was one of the earliest strongholds of the Christian faith—the first place where the Christian name was used (Acts 11:26), and a center of missionary efforts in the Apostolic age. In a sense, its church became the mother of the Gentile churches, and after the fall of Jerusalem it became a real metropolis of Christianity. Peter visited Antioch and, basing its claim on a tradition that he remained there for a time as head of its church, Antioch was accorded by the Council of Nicaea the place of honor after Alexandria and Rome. It was destroyed by the Persian king Chosroës in 540 CE, but was later rebuilt by Justinian, who gave it the new name of Theupolis. The ancient wells which still surround the insignificant modern town are probably those built by Justinian.

The Arabs took Antioch when they overran Syria in 638. It passed into the possession of the crusaders in 1098 after a bitter siege of nine months, the end of which was hastened by an earthquake and betrayal. Assigned to Bohemund, prince of Tarentum, it remained the capital of a Latin principality for nearly two centuries.

Hilbert, a bishop, and a man of great ingenuity and skill, was renowned at this time for his wisdom and art in metrical verse. Because of his Christian faith he suffered many temptations as well as imprisonment and bondage at Rome. There he wrote many excellent, elegant and extraordinary letters and a number of courageous poems upon his exile; a very beautiful book about the tediousness of this life, and his own lament; a beautiful prayer to the Holy Trinity, and many other matters. [Hilbert of Lavardin (c. 1055-1133), archbishop of Tours was born at Lavardin near Vendôme. He was probably a pupil of Berengarius of Tours, and became master of the school at LeMans. While he was absent in Rome in 1111, Henry of Lausanne spread heretical doctrines and denounced the bishop. In 1125 he was transferred unwillingly to the archbishopric of Tours, and there came into conflict with the French king over ecclesiastical patronage and with the bishop of Dol about the authority of his see in Brittany. He presided over the synod of Nantes in 1127, and died in 1133. His writings include letters, poems, a few sermons, and lives of Hugo, abbot of Cluny, and of Radegunda].

Saint Maurillus, bishop of Rouen, renowned for virtue and piety, also lived at this time.

ILLUSTRATION

The spear with which the side of Christ was pierced; a small woodcut.

Folio CXC *verso*

The Cistercian Order had its origin in the Year of the Lord one thousand ninety-eight through Robert, the cleric and worthy abbot of Molesme in the so called Cistercian hermitage in Burgundy. The order was confirmed by Pope Urban under the Rule of Saint Benedict the Abbot, with many additional regulations. Through the gift of numerous privileges the order prospered and increased throughout the world. The celebrated monastery of Molesme was founded in the bishopric of Lingones (Limonis) [The reference is really to the diocese of Langres, the ancient Andematunum, which was the capital of the Lingones. Under Roman rule it was at first to some extent autonomous, but was reduced to the rank of colony after the revolt of the chief Sabinus in 71 CE. Langres is still a town of eastern France, capital of an arrondissement in the department of Haute-Marne], and was afterwards endowed with various estates. It prospered and produced a number of illustrious men. But when this old society, with its numerous members, began to decline in virtue, twenty-one monks, together with Robert, the father—lovers of heavenly things and scorners of earthly ones—left the monastery and went to a desert region called Cîteaux (Cystercium), a place appointed for them by God; and there they founded a new community and spiritual order, called the Cistercians. Later, on the advice of Odo (Oddonis), duke of Burgundy, and Hugh (Hugonis), bishop of Lyons and papal legate, and Walter, the Cabilonian [Cabillonum, an important town of the Aedui, identified with Chalon-sur-Saône, now an industrial town of

east-central France, 81 miles north of Lyons. In the sixth century it was the capital of Gontram, king of Burgundy. In feudal times Chalon was the capital of a countship. Hugh IV, duke of Burgundy, gave the citizens a communal charter in 1256. The church of St. Vincent, once the cathedral, dates mainly from the 12th to the 15th centuries, and has a choir in the 13th century Burgundian style. The old bishop's palace dates from the 15th century]. bishop, they built the hermitage into an abbey; and in a short time it prospered marvelously.

The Cistercian Order (otherwise Gray or White Monks, from the color of the habit, over which is worn a black scapular or apron), was founded by St. Robert in 1098. He was born of a noble family in Champagne, and was at first a Benedictine monk and later became abbot of certain hermits settled at Molesme near Chatillon. Dissatisfied with the manner of life and observance there, he migrated with twenty of the monks to a swampy place called Cisteaux or Citeaux, in the diocese of Chalons, not far from Dijon. Here Count Odo of Burgundy built them a monastery, and they began to live a life of strict observance according to Benedict's rule. In the following year Robert was compelled by papal authority to return to Molesme, and Alberic succeeded him as abbot of Cisteaux and held the office till his death in 1109. Then the Englishman, Stephen Harding, became abbot and remained so until 1134. In 1112, however, Bernard and thirty others offered themselves to the monastery, and a rapid development at once set in.

The most striking feature of the Cistercian rule was the return to manual labor, and especially to fieldwork, which became a characteristic of Cistercian life. The Cistercians exercised their chief influence on the progress of civilization in the later Middle Ages; they were the great farmers of the twelfth century and depended wholly on the land for income. They developed an organized system for selling their farm produce, cattle, and horses, and notably contributed to the commercial progress of Western Europe. But farming operations on so extensive a scale could not be carried out by the monks alone, whose choir and religious duties took up a considerable portion of their time; and so lay brothers were recruited from the peasantry to do the field work and ply the useful trades. They lived alongside the choir monks, but separate from them, not taking part in the canonical office, but having their own fixed round of prayer and religious exercises. A lay brother was never ordained, and never held any office of superiority. For a hundred years the Cistercians, supplanting Cluny, were the most powerful order in western Europe. The French Revolution, and the revolutions of the 19th century almost wholly destroyed the Cistercians; but some survived, and since the beginning of the last half of the 19th century, there has been a considerable recovery.

Robert, a holy man, native of Champagne, and abbot of Molesme, at first entered the monastery of the Blessed Stephen in the Parish of Trajectum (Utrecht). Afterwards he left that monastery, and with the monks Alberta, Odo (Odone), John (Iohanne), Stephen (Stephano), Letaldus and Peter, went into the wilderness of Cisteaux. There he built a monastery with the assistance of the aforesaid bishop and duke. But when he was later ordered to return to the monastery of Molesme, Alberic, a very devout man, succeeded him. Through his zeal and courage the order increased in piety and esteem, receiving privileges and elevations through Pope Paschal. [Robert of Molesme, founder of the Cistercian Order, was born in Champagne in 1018. He embraced the Benedictine rule and became prior of the abbey of Moutier-la-Celle near Troyes. He was later sent to be superior to the hermits of Colan, in the forest of Molesme, in the diocese of Langres. Dissatisfaction with relaxed discipline there brought him to Cisteaux where he founded the Cistercian Order].

Stephen (Stephanus), the Cistercian abbot, a lover of the clergy, and the poor, and of regular discipline, in the year 1107, in the time of Henry (Heinrici) the Fifth, attained the charter of esteem and affection, attested with the authority of the papal seal. He became discouraged because so few entered the order, fearing the strictness of the rule that had to be observed. At night in a dream he saw a great concourse of people going to the monastery; and on the next day Bernard, with his brethren and traveling companions, entered the order, greatly augmenting and adorning it, as will be shown below. [Stephen Harding: Little is known of the early years of this individual. He first appears as a boy brought up in the monastery of Sherborne, in Dorsetshire. From there he traveled to Scotland, and from Scotland to Paris and Rome. He then returned to France, entering the monastery of Molesme, of which Robert was then abbot and Alberic the prior. The three in concert resolved to form the Order of St. Benedict, and they built the monastery of Cisteaux. Stephen became abbot in 1109, and in 1113 Bernard, followed by thirty monks, came to Stephen, placing themselves under his rule. Stephen died in 1134].

The Recovery of Jerusalem and the Inception of that Kingdom among the Christians.

The leaders of the Christian expedition assembled at Antioch on the first day of October, and Bohemund (Boemundus) was declared ruler of the city.

The enthusiasm for the Crusade was so great throughout Christian Europe that many became impatient with the slow preparations of the princes; and accordingly, in 1096, numerous bands of thousands of the lowest classes of society, set out for the Holy Land without order or discipline. They were led by Peter the Hermit and a French knight called Walter the Penniless. They proceeded through Germany and Hungary toward Constantinople; but very few ever reached Asia. Having attempted to obtain the necessities of life by force in the countries of their passage, and having carried robbery and desolation through Bulgaria, the inhabitants rose against them and destroyed nearly the entire band; and Peter the Hermit and Walter the Penniless had few followers when they reached Constantinople, where they waited to join the great army of the First Crusade under Godfrey of Bouillon. Similar undisciplined bands followed, plundering, persecuting and murdering the Jews and others who rejected Christ; but they were totally destroyed before they reached Constantinople.

Nearly 300,000 of the Crusaders had perished when Godfrey led a powerful and disciplined army to the Holy Land. Next to Godfrey the principal leaders were Count Hugh of Vermandois, brother of King Philip I of France; Duke Robert the Devil, of Normandy, son of

William the Conqueror of England; Count Stephen of Blois, father of King Stephen of England; the chivalrous Raymond of Toulouse; Earl Robert of Flanders; and Bohemund, brother of Robert Guiscard, Norman prince of Southern Italy. They set out in six divisions, taking different routes to Constantinople, where all, numbering about 600,000 men were united before passing over into Asia.

The Crusaders captured Nicaea in Asia Minor, in 1097, defeated the Turks at Dorylaeum, and then besieged Antioch. The city was finally taken by the strategy of Bohemund and the treachery of one of the Turks, who left a gate open to the besiegers. The greatest cruelties were perpetrated upon the unfortunate inhabitants by the Christians. But within a few days an army of 300,000 Turks and Persians appeared before Antioch. The finding of a "holy lance" in the church of St. Peter raised the courage of the Christians, who sallied out of the city and forced the Moslems to flight.

Hugh (Hugone) the Great died in the meantime, so the other captains—except Raymond (Raymundo) who besieged the city of Caesarea with an army—decided to proceed against Jerusalem. They met at Lycia, preparatory to storming the city of Tortosa [Tortosa, town in Syria on the east coast of the Mediterranean, about 75 miles south of Antioch].; but after three months of inaction they proceeded against the city of Tripoli; however, at the request of its petty king they left it unmolested. They then proceeded by a shorter route (probably across the craggy mountains) to Jerusalem. In three divisions they marched to three different points. After several encampments they passed a number of cities, one of which the Turks had deserted through fear. Soon they arrived within six

Folio CXCVI *recto*

paces of Jerusalem, and the city became visible before the dawn. Then a great miracle occurred; for there was a great shout in heaven, accompanied by joy, jubilation and exaltation; and when this ceased tears flowed down the cheeks (of the Crusaders), and they knelt down in devotion and humility. Thus the Christians greeted the Holy City of Jerusalem, and the revered Holy Sepulchre. This city is situated in the Palestinian region of Syria on a high elevation, and is surrounded by hills. It has neither a river nor a spring within or near it, except the creek of Siloah, which contains water in the rainy season, but is dry in summer. It has its source in Mount Zion, and passes through the middle of the valley of Jehosaphat. But within and without are numberless cisterns for the collection of rainwater. The region belongs to many peoples, enemies of the Christian name. To the east are the Arabs, Moabites, and Amonites; to the south the Sedumei (Edomites?), Egyptians and Philistines; to the west the maritime cities of Ptolemais [Ptolemais, also called Acco; now the port of Akka, called in the West since the Crusades, Acre or St. Jean d'Acre. Acre is a harbor town or city of Palestine. From the third century BC it was known as Ptolemais, perpetuating perhaps the name of Ptolemy II (Philadelphus). The name of St. Jean d'Acre dates from the time when it was the headquarters of the Knights Hospitallers], Tyre, and Tripoli [Tripoli, an important maritime town of Phoenicia. As its name signifies, it was the metropolis of three confederate towns, Tyre, Sidon, and Aradus].; and to the north Tiberias [Tiberias, principal town of Galilee on the sea of Tiberias or Gennesareth. The modern name is Tabarieh], Caesarea [Caesarea, a seaport in Palestine, taken in 1101 by Baldwin I, on which occasion the "Holy Grail" was discovered], Decapolis [Decapolis, originally a league of ten Greek cities for mutual defense against the Semitic tribes. The region of Decapolis is the territory in which these cities were situated—the country southeast of the Sea of Galilee], and Damascus, reaching into the confines of Jerusalem. When the Christians arrived before the walls and gates of the city, they were eager to surround it. They stormed it from four points, finally taking it by force. In the capture of this city Godfrey (Gothifredi) secured special honor, for at the point allotted to him and his brothers for assault he was the first to scale the wall, and with the help of his brother Baldwin (Balduino) he descended into the city and opened the gates to the Christians. As they crowded their way into the city, there occurred such a slaughter, particularly in the temple, that the blood of the slain ran ankle-deep. If night had not intervened they would have taken the temple. On the following day they proceeded to capture the temple, and when all preparations had been made to take its upper reaches, the citizens cried out, begging for mercy; and they were promised their lives. In this manner the city of Jerusalem was won by the Christians on the Ides of July in the Year of Salvation one thousand ninety-nine, after having been in the possession of the Saracens during the reign of the emperor Heraclius. Then the captains removed their armor, and after ordering the Saracens to cleanse the temple, they humbly went forth to the Holy Sepulchre; and so did all the rest of the Christians. [From the victory of Antioch the Crusaders proceeded to Jerusalem; and when they came in sight of the city, they fell down on their knees and offered thanks to God. It is said they wept and shouted with joy; but their joy was succeeded by rage at beholding the Holy City in the possession of the Muslims. They besieged it and finally took it by storm in July 1099 after a siege of nearly six months. Thousands of Jews and Muslims were sacrificed to the fanaticism of the Crusaders. After this atrocity, the Crusaders proceeded with hymns of praise to the Hill of Calvary, and kissed the stone that reputedly covered the body of Jesus, offering thanks to God for the success of their undertaking. Then they established the Christian Kingdom of Jerusalem which endured for nearly a century. Godfrey was made ruler, but was too pious to assume the title of "King," calling himself "Defender of the Sepulchre." It is said that he wore a crown of thorns instead of one of gold. He gained a victory over the sultan of Egypt at Ascalon in 1099, and died in the following year. He was succeeded by his brother, Baldwin].

Having thus celebrated, and performed their devotions for eight days, they gave consideration to the appointment of a king for the city; and Godfrey (Gotfredum) was acclaimed king by the leaders and all the people. The leaders carried him on their shoulders to the Holy Sepulchre of the Lord, and after performance of the office of the holy mass, he was named king of Jerusalem. Although he assumed the burdens and cares of government, he declined the title of king and the crown of the kingdom, saying that it was not fitting that an insignificant little sinner should place a crown of gold upon his head in a city in which the Savior of the World, and Eternal King, wore a crown of thorns drenched in his most holy blood [See Godfrey of Bouillon, note to Folios CXCIII *verso* and CXCIV *recto*, above]. Afterwards Arnulf the priest was elected patriarch there. But in human affairs nothing pertaining to blessedness endures for long, and one year after the capture of the city of Jerusalem this Godfrey, the ruler there, was afflicted with a fever and died. [After the recovery of Jerusalem, its future government raised the eternal problem of the relations of Church and State. The pope had made a churchman, Bishop Adehemar, the leader of the holy war, and it might seem natural that he should be appointed to govern the Holy City. But Adehemar had died in August 1098, and there were left no churchmen of sufficient dignity for such a position. When the crusaders met

on July 22nd, a few voices were raised in support of a “spiritual vicar,” to be chosen in the place of the late patriarch of Jerusalem (who had just died in Cyprus), before the election of any lay ruler was taken in hand. But the princes ignored the suggestion. Raymond of Provence refused the nomination on pious grounds, though one may suspect that his first ambition was the establishment of a principality in Tripoli, on the eastern coast of the Mediterranean. His refusal meant the choice of Godfrey. A few days later Arnulf, chaplain of Robert of Normandy, and one of the skeptics in the matter of the Holy Lance, became “vicar” of the vacant patriarchate. At the end of the same year Bohemund and Godfrey together became Dagobert’s vassals, and in the spring Godfrey even seems to have entered into an agreement with the patriarch to cede Jerusalem into his hands in the event of his dying without direct heirs. When Godfrey died in 1100, it might seem as if a theocracy was, after all, to be established in Jerusalem].

Baldwin (Baldvinus) was elected king of Jerusalem upon the death of his brother Godfrey (Gotfredus), by the consent of all the Christians residing in the Holy Land, not merely as a governor, like his brother, but as a real king. This happened in that Year of Christian Salvation one thousand and one, the year in which Urban the Second (who started the movement for the recovery of the Holy Sepulchre) died. Baldwin reigned 18 years. The Saracens collected a great army in order to recover the city of Jerusalem from the Christians. But Baldwin enlisted the aid of the Genoese and Venetians, captured the city of Ptolemais, defeated the Saracens, and in another battle defeated the Egyptians and slew the caliph, their king. [The theocracy contemplated by Godfrey and the patriarch Dagobert did not materialize, for the former’s brother succeeded him and became the first King of Jerusalem in fact and in name, as Baldwin I. See Baldwin I, note to Folios CXCIV *verso* and CXCV *recto*].

In this year an unusual star was seen toward the south and west at vespers on Friday of the first week of Lent. It shone for 25 days, always at the same hour; and a great beam was seen coming from the east. Afterwards, on Maundy Thursday, the day of the Lord’s Supper, two moons appeared in the morning, one in the east, the other in the west. Before long a comet with long flaming streamers appeared; and to it a monk said, Have you come as the mother of lamentations? I have seen you for some time; but now I look upon you as one who threatens the destruction of this fatherland.

Folio CXCVI *verso*

Year of the World 6293 [The wrongly prints the date here as 9293]. | Year of Christ 1094

Paschal (Pascalis), the second pope of this name, an Italian monk from the province of Flaminia whose father was Crescentius and whose mother was Alsacia, was called Ranieri (Raynerius), and was elected pope against his will by the Roman clergy; for he said his shoulders were not ample to carry such a burden. Nevertheless, pursuant to the prayers of the people, his election by the clergy, and to please the cardinals, he accepted the papal office; for he was proclaimed three times. Saint Peter elected Ranieri, a very good man, as pope. Then he was anointed according to custom, and crowned with the papal tiara. Afterwards he determined to help and to guide the churches out of their fallen state, and to elevate them. He sent his people against the antipope, Cibertus. And although he died suddenly, yet the church of God did not secure peace very soon, for Richard, a count of Champagne, established one Albertus as pope; but he was obliged to give up the idea and was exiled. Some others elected one Theodoric as pope; but they rued this, and ejected him from the see on the one hundred and fifth day. Finally, when the Roman Church secured peace and accord, Pope Paschal again received into his power the cities of Castellum and Beneventum, of which he had been deprived by the enemy. He consecrated 15 churches at Rome, and finally died in the 18th year, 6th month, and 7th day of his pontificate on the fifteenth day of the Kalends of February, and was buried in the Basilica of Constantine.

Paschal II (Ranieri) pope from August 16th, 1099 to January 21st 1118, a native of Beda, near Viterbo, was a Cluniac monk. He was created cardinal-priest of St. Clemente by Gregory VII about 1076, and was consecrated pope as successor to Urban II, on August 14th, 1099. In the long struggle with the emperor over investiture, he zealously adhered to the policy of Hildebrand, but with only partial success. In 1104 he instigated the emperor’s second son to rebel against his father, but soon found Henry V even more persistent in maintaining his right of investiture than Henry IV had been. The imperial Diet at Mainz invited Paschal to visit Germany and settle the trouble, but the pope in the Council of Guastalla simply renewed the prohibition of investiture. In the same year he ended the investiture struggle in England, and at the close of the same year sought in vain the mediation of King Philip and Prince Louis in the imperial struggle; but his negotiations bore no fruit.

When Henry V advanced with an army into Italy in order to be crowned, the pope agreed to a compromise, but the Romans revolted against the compact, and Henry retired, taking with him pope and curia. After 61 days of harsh imprisonment Paschal yielded and guaranteed investiture of to the emperor. Henry was then crowned in St. Peter’s and retired across the Alps. The Hildebrandine party was aroused to action, however, and a Lateran Council of March 1112 declared null and void the concessions extorted by violence from the pope. A council held at Vienne in October actually excommunicated the emperor; and Paschal sanctioned the proceeding. Toward the end of the pontificate trouble began anew in England. On the death of the Countess Matilda, who had bequeathed all her territories to the Church (1115) the emperor at once laid claim to them as the imperial fiefs and forced the pope to flee from Rome. Paschal returned after the emperor’s withdrawal in 1118, but died within a few days. His successor was Gelasius II.

Gelasius II, of Gaeta, previously called John (Ioannes), was born of a noble family. He was nobly reared, and was educated from youth, firstly at Mount Cassino, under Abbot Odrisius, a holy man, devoted to spiritual matters. He was summoned to Rome by Pope Urban the Second, for he was a pious man, worthy of every praise. He lived so piously and with such steadfastness in a time of great turmoil, human temptation, uproar, and distress, that he was elected pope by unanimous consent of all the people. But after Cencius Frangipani

(Cincius Fregepanis) had proposed to the Roman clergy one of his cardinals, who, however, failed of election, he became so enraged that he attacked by force of arms the monastery of Palladius, breaking open the door, slaying every man in his course, throwing the pope to the ground, treading upon him, and binding and imprisoning him. He tore the cardinals from their mules and horses, neglecting no mode of humiliation. But the pope was soon released by the Roman people, taken to the Lateran, and crowned according to custom. Being afterwards persecuted by Emperor Henry (Heinrico), he fled to Gaul. There he was honorably and graciously received by the abbot of Cluny. But when, at this monastery he undertook to consider with the kings and princes many things for the good and protection of the church, he was seized with illness in his side, and died in the first year and fifth day of his pontificate. His body was buried within the walls of the monastery of Cluny. [Gelasius II (Giovanni Coniulo), pope from January 24th, 1118 to January 29th, 1119, was born at Gaeta of an illustrious family. He became a monk at Monte Cassino, was taken to Rome by Urban II, and made chancellor and cardinal-deacon of Sta. Maria in Cosmedin. Shortly after his unanimous election to succeed Paschal II, he was seized by Cencius Frangipane, a partisan of the emperor Henry V, but freed by a general uprising of the Romans in his behalf. The emperor drove Gelasius from Rome in March, pronounced his election null and void, and set up Burdinus, archbishop of Braga, as antipope under the name of Gregory VIII. Gelasius fled to Gaeta where he was ordained priest on March 9th, and on the following day received Episcopal consecration. He at once excommunicated Henry and the antipope and, under Norman protection, was able to return to Rome in July; but the disturbances of the imperialist party, especially of Frangipane, who attacked the pope while celebrating mass, compelled Gelasius to go into exile again. He set out for France, consecrating the cathedral of Pisa on the way, and arrived at Marseilles in October. He was received with great enthusiasm at Avignon, Montpellier, and other cities, held a synod at Vienne in January 1119, and was planning to hold a general council to settle the investiture contest when he died at Cluny. He was succeeded by Calixtus II].

Year of the World 6313 | Year of Christ 1114

Calixtus (Calistus) the Second, formerly called Guido, a Burgundian, and bishop of Vienne, was of royal French, English, and German ancestry. As others state, he was a brother of a Burgundian count. He was elected pope by the cardinals who were then at Cluny, but would not accept the office before he was confirmed by the other cardinals who were at Rome and in Italy. When this occurred he proceeded to Rome, where the people came forth with joy to meet him. And as Roman affairs were now at peace, he went to Beneventum, where the princes came to him, promising, under oath, to submit to the authority of the pope at all times. He then returned to Rome and sent his legates to Emperor Henry (Heinricum). They settled all matters of controversy, and brought back to Rome the treaty of peace that was posted in the Lateran Basilica, to the great joy of the people. This Calixtus held a council of nine hundred fathers at Rome, and in that council he settled many controversies, restoring peace and unity. He admonished Duke Michael of Venice to go to the aid of the Christians at Jerusalem. Finally, well respected by God and by men, he died in the Lord in the fifth year, tenth month, and sixth day of his pontificate. [Calixtus II (d. 1124), pope from 1119 to 1124, was formerly named Guido, a member of a noble Burgundian family, who became archbishop of Vienne about 1088, and belonged to the party which favored reform in the Church. In February 1119, he was chosen pope at Cluny, succeeding Gelasius II, and in opposition to the antipope Gregory VIII, who was in Rome. Soon after his consecration he opened negotiations with the emperor with a view to settling the dispute over investiture. Terms of peace were arranged, but at the last moment difficulties arose and the treaty was abandoned; and in October 1119 both emperor and antipope were excommunicated at a synod held at Reims. The journey of Calixtus to Rome early in 1120 was a triumphal march. He was received with great enthusiasm in the city, while Gregory, having fled to Sutri, was delivered into his hands and treated with great ignominy. Through the efforts of some German princes, negotiations between pope and emperor were renewed, and the important Concordat of Worms made in September 1122 was the result. He died in Rome on December 13th or 14th, 1124].

Folio CXCVII *recto*

Henry (Heinricus), the fifth of this name, son of the aforementioned Henry the Fourth, was elected by the Electors in the Year after the Incarnation of the Lord 1107, while his father still lived; and he reigned 20 years. He pursued his father with war, chiefly at Liege and Cologne. The son proceeded from Aix-la-Chapelle to Liege with an army against his father. And when his men, as a precaution, had taken possession of the bridges over the Mosa, his father's men came and drove them from the bridges before the son himself arrived there. Then the son turned against those of Cologne, who remained true and obedient to his father. After he had besieged that city for a short time, he captured it with the aid and good will of the archbishop there. Afterwards he installed Bishop Rothardus at Wurzburg, took sureties from the citizens there, and allowed the Saxons to return home. With the Bavarians he appeared before Nuremberg, and after taking the city, he proceeded to Regensburg with his army. His father soon pursued him, and reinstated Bishop Rubertus at Wurzburg, and with the assistance of those at Regensburg he drove his son from there. Then the son once again proceeded to Liege, determined to besiege it until he had captured it. He remained there for four months. In the meantime his father died because of the constraints of mind from which he suffered, and the empire fell into the hands of his son. During the first five years after his father's death he zealously devoted himself to securing confirmation from the papal see; but Paschal, the pope, was antagonistic toward him because he had undertaken to invest and appoint bishops and other clerical persons in the name of the pope. For when the pope had denied him this authority, he decided to manage these matters with craftiness; and in the sixth year of his reign he proceeded to Etruria with his army, sending his emissaries to the pope in advance to inform him that if the king was admitted to coronation he would take an oath to forego all investitures and clerical appointments, so that all the churches in his realm should exercise their own rights and avail themselves of the immunities of the Blessed Peter, as they had done during the reigns of a number of his predecessors who had been Roman emperors. And so the pope then sent his legates to the king. They received his oath in the form prescribed at Rome. Then King Henry went to Rome; and the Roman people went forth with banners and olive branches to honorably receive him. When the king came to the pope he knelt down to kiss his feet. The pope caused him to be raised up to kiss his mouth. And before he was installed Henry took the imperial oath and obligation, as is the custom, and was named emperor by the pope. Afterwards the pope asked the emperor to give up his claim to investiture; but Henry rose up and made prisoners of Pope Paschal and all the prelates of the church, and distributed

all their estates. On the following day the Roman people took to arms and drove the Germans out of Rome. But the emperor burned all the suburbs of Rome, and demanded that the Romans admit him. However, they refused unless he liberate the pope and the clergy. At last matters were peacefully settled, the emperor was confirmed and crowned, and he returned in peace to Germany. He married Matilda (Mathildem), the daughter of the King of England, at Mainz. In the tenth year of his reign he returned to Italy, and received the crown from Maurice (Mauricius), the archbishop; for until then he had not been properly crowned. Finally he surrendered the rights of the churches to Pope Calixtus and the ban was lifted. Later, while roving about the lowlands along the Rhine he contracted an illness and died at Utrecht, in Friesland. He was carried through Cologne to Spire and buried with his ancestors.

Henry V (1081-1125), Roman emperor, son of the emperor Henry IV, was born on January 8th, 1081, and after the deposition of his elder brother, the German king Conrad (d. 1101), was chosen as his successor in 1098. In spite of his oath to take no part in the business of the empire during his father's lifetime, Henry was induced by his father's enemies to revolt in 1104, and some of the princes did homage to him at Mainz in January 1106. In August of the same year, the elder Henry died, when his son became sole ruler. In 1107, a campaign to restore Boriwoj II to the dukedom of Bohemia was partially successful, and in the year following the king led his forces into Hungary where he failed to take Pressburg. In 1109, he was unable to compel the Poles to renew their accustomed tribute, but in 1110, he succeeded in securing the dukedom of Bohemia for Ladislaus I.

The main interest of Henry's reign centers in the controversy over lay investiture which had been thrice prohibited by Paschal II. In 1110, Henry went to Italy with a large army, and at Sutri concluded an arrangement with Paschal by which he renounced the right of investiture in return for a promise of coronation, and the restoration to the empire of all lands given by kings, or emperors, to the German church since the time of Charlemagne. The king presented himself at St. Peter's on February 12th, 1111, for his coronation and the ratification of the treaty. The words commanding the clergy to restore the fiefs of the Crown to Henry were read amid a tumult of indignation, for which reason the pope refused to crown the king, who in return declined to renounce the right of investiture. Henry left the city carrying the pope with him; and Paschal's failure to obtain assistance drew from him a confirmation of the king's right of investiture and a promise to crown him emperor.

In 1112, Lothair, duke of Saxony, rose against Henry, but was easily quelled. In 1113, however, a quarrel over the succession to the counties of Weimar and Orlamünde gave occasion for a fresh outbreak on the part of Lothair, whose troops were defeated at Warnstädt. Having been married in 1114 to Matilda, or Maud, daughter of Henry I of England, the emperor was confronted with a further rising, initiated by the citizens of Cologne, who were soon joined by the Saxons and others. Henry's forces were defeated at Welfesholz in 1115, and complications in Italy compelled him to leave Germany to the care of Frederick II of Hohenstaufen, duke of Swabia, and his brother Conrad. After the departure of Henry from Rome in 1111, a council declared the privilege of lay investiture, which had been extorted from Paschal, to be invalid and Guido, archbishop of Vienne, excommunicated the emperor, but the pope refused to ratify this sentence. The quarrel entered upon a new stage in 1115, when Matilda, daughter and heiress of Boniface, margrave of Tuscany, died leaving her vast estates to the papacy. Crossing the Alps in 1116, Henry took possession of Matilda's lands. By this time Paschal had withdrawn his consent to lay investiture and the excommunication had been published. The pope was compelled to fly and the emperor was crowned a second time by Burdinas, archbishop of Braga. Paschal was succeeded by Gelasius II in January 1118, but Henry secured the election of an antipope who took the name of Gregory VIII. Finally, in the concordant of Worms (September 1122), Henry renounced the right of investiture with ring and crozier, recognized the freedom of election of the clergy, and promised to restore all church property. The new pope, Calixtus II, agreed to allow elections to take place in the presence of the imperial envoys, and the investiture with the scepter to be granted by the emperor as a symbol that the estates of the church were held under the Crown. Henry was received again into the communion of the church, after he had abandoned his nominee, Gregory, to defeat. The emperor's concluding years were occupied with a campaign in Holland, and with a quarrel over the succession to the margravate of Meissen. In 1124, he led an expedition against King Louis VI of France, and turned his arms against the citizens of Worms. He died at Utrecht on May 23rd, 1125.

Anselm (Anshelmus), a bishop of Lucca, a man distinguished for his learning and piety, flourished at this time. He zealously devoted himself to the building of the large monastery of Saint Benedict, outside of Mantua, with funds provided by Matilda (Mathildis).

Anselm (Anshelmum), another of that name, is said to have lived at this time. He was a very learned man, and so highly esteemed among the English that he soon became an abbot, and later archbishop of Canterbury. He wrote many commendable books on various subjects.

Anselm (1033-1109), was born at Aosta in Piedmont and has been called the greatest thinker that ever occupied the throne of Canterbury. At an early age he crossed the Alps, and finally settled in the famous abbey of Bec, where in 1056 he was elected prior, and in 1078, abbot. Under his rule Bec became the first seat of learning in Europe. Anselm several times visited England, where his convent had great estates, and had so won the love of the people that they expected him to succeed Lanfranc in the see of Canterbury. But when Lanfranc died in 1089, William Rufus seized possession and revenues of the see, without making a new appointment. Four years later William fell ill, and in a fit of remorse, forced Anselm to accept the vacant see. Religious controversies between king and archbishop arose, and in 1097, Anselm went to Rome to consult the pope; but the pope would not embroil himself with the king of England, and Anselm withdrew from Rome to the village of Schiavi, where he finished his treatise on the atonement, *Cur Deus Homo* ('Why God (Became) Man' or 'Why God-Man?'), and then retired to Lyons.

In 1100 William was killed and Henry, his successor, at once recalled Anselm. But Henry demanded that he should again receive from him in person investiture in his office of archbishop; but the papal rule forbade all homage and lay investiture. The long struggle which

followed continued until 1107, when the king resigned his formal rights. The two years following were spent by Anselm in performing the duties of his bishopric. He died in 1109 and was canonized in 1494 by Alexander VI.

Sigibert, a monk, an ingenious man in all the literary arts, is said to have died at this time.

Folio CXC VII *verso*

The Order of the Templars had its origin under Pope Gelasius, and endured for fully two hundred years. After Godfrey (Gothifredo), the illustrious duke of Lorraine, attained supremacy over the kingdom of Jerusalem, and several pious and chivalrous men noted that the pilgrims, who through devotion and contemplation visited the holy place, were subjected to robbery and murder, they vowed to the Lord to practice knighthood. At first their number was small, and they voluntarily lived in poverty. Their master was the guardian of the Temple, from which their Order derived its name. They lived not far from the Holy Sepulchre; and no matter from where the pilgrims came to visit it, the templars zealously protected them, and guided them from one holy place to another, in order to ward off the annoyance of infidels. They led such Christian and virtuous lives that they were praised in a wondrous manner by the pilgrims, and were kindly remembered with many alms. The members of the Order wore a white cloak with a red cross. The Blessed Bernard (Bernhardus) made a rule for them; and while they lived in poverty and observed the rule, they flourished in piety and virtue; but when they attained to riches and abundance, they began to indulge in pleasures and avarice, adulterous and clandestine conduct. In consequence they fell from virtue into wantonness, resulting in their suppression.

The Knights Templars, or Poor Knights of Christ and of the Temple of Solomon (paupers commilitones Christi templique Salomonici), founded in the 12th century, formed one of the three great military orders. Unlike the Hospitallers and the Teutonic Knights, it was a military order from its very origin. Its founders were a Burgundian knight named Hugues de Payns and Godeffroi de St. Omer, a knight from northern France, who in 1119 undertook the pious task of protecting the pilgrims who, after the First Crusade, flocked to Jerusalem and to the other sacred spots in the Holy Land. They were quickly joined by six other knights and soon organized themselves as a religious community, taking an oath to the patriarch of Jerusalem to guard the public roads, to forsake worldly chivalry, and, living in chastity, obedience and poverty, according to the rule of Benedict, "to fight with a pure mind for the supreme and true King."

To this nascent order of warrior monks Baldwin I, king of Jerusalem, handed over a part of his royal palace lying next to the former mosque of al-Aksa, the so called "Temple of Solomon," from which they took their name. They had at first no distinctive habit, wearing any old clothes given them. Nor was their community exclusive. Their primitive rule seems to have enjoined them especially to seek out excommunicated knights, and to admit them, after absolution by the bishop, to their order, and they thus served a useful purpose in at once disciplining and converting the unruly rabble which streamed to the Holy Land in hope of plunder and salvation. It was this rule that led later to the most important privilege of the order, the immunity from the sentences of excommunication pronounced by the bishops and the parish priests. The rule of the order was sanctioned in 1128 by the Council of Troyes. The Rule of the Temple, in its final form as we now possess it, contains the rules for the constitution and administration of the order; the duties and privileges of the various classes of its personnel; the monastic rules, regulations as to costume and religious services; for the holding of chapters, and a summary of offences and their punishment; the procedure for the election of a grand master; a definition of the relations of the order to the pope, and to other religious orders.

At the head of the order was the master of the Temple at Jerusalem (in Cyprus after the fall of the Latin Kingdom), known as the grand master. His authority was very great, but he was not absolute; for in matters of special importance he had to consult the chapter, and was bound by the vote of the majority.

Of peculiar importance were the chaplains (fratres capellani). They did not originally form part of the order, which was served by priests from outside. The bull *Omne datum optimum* of 1163 imposed on clerics attaching themselves to the order an oath of life-long obedience to the grand master. By the middle of the 13th century the chaplains took the same oath as the other brothers and were distinguished from them only by their orders and the privileges these implied, namely, they were spared more humiliating punishments, shaved the face, and had a separate cup out of which to drink. The order thus had its own clergy, exempt from the jurisdiction of diocesan bishops and parish priests, owing obedience to the grand master and the pope alone.

The brethren were admitted either for life or for a term of years. Married men were also received, but on condition of bequeathing one half of their property to the order.

Long before Bernard's death (1153), the new order was established in almost every kingdom of Latin Christendom, and every establishment was the recipient of rich endowments. Spiritual privileges were granted them by the pope as lavishly as temporal possessions by the princes and the people. They had their own churches and churchyards, and as defenders of the Church were exempted from tithes. So long as the attention of the papacy and of Christendom was fixed on the problem of recovering and safeguarding the Holy Land, the position of the Templars was unassailable, and all efforts to curb the growth of their power were in vain. The Paris Temple was at the center of the world's money market, and in it popes and kings deposited their revenues, which were not hoarded but issued as loans on adequate security. The Templars were the bankers of the age.

Never had the order of the Temple been more powerful than immediately before its ruin. Difficulties had arisen between the Order on the one hand and the French crown on the other, and with the pope; but these had been disposed of. Yet for several years the French king

continued to plot a treacherous attack on the order. His motives are clear: He had used every expedient to raise money, had robbed and expelled the Jews and the Lombard bankers, and had debased the coinage. The suppression of the Templars would at once rescue him from their unwelcome tutelage and replenish his coffers. He also sought the amalgamation of all of them under the control of the French crown. He contemplated one order, of which the grand master should always be a prince of the royal house of France. The excuse was found in the denunciation of the Order for heresy and unspeakable immoralities by a venal informer; the opportunity was the election of a pope, Clement V, wholly devoted to the interest of the king of France. Strange stories circulated as to the secret midnight rites of the Order, which probably had their origin in the extreme precautions taken by the Templars for military reasons, which excited popular curiosity and suspicion. Philip of France introduced twelve spies into the order, and also sought to win over the pope to his views against it. The pope hesitated, but Philip determined to force his hand. All France was at that time under the jurisdiction of the Inquisition, and the grand inquisitor was the king's confessor and creature, and on October 13th, 1307, the Inquisition caused the arrest of Jacques de Molay, the grand master, and 60 of his brethren in Paris. The Templars were caught in the toils. To force them to confess, they were first tortured by the royal officials, and then handed over to the inquisitors to be tortured again, if need be. At Paris 36 died under the process. Of 138 examined in Paris between October 19th and November 24th, some of them old men, 123 confessed to spitting on the crucifix at their reception. Many of the prisoners confessed to all the charges, however grotesque. Even the grand master was forced to a similar confession. On November 22nd, the pope issued a bull for the arrest of the Templars everywhere, and the fate of the order was sealed by its condemnation by the pope at the council of Vienne in October 1311. The order was abolished, not at a general council, however, but in a private consistory on March 22nd, 1312. By a bull published on May 2nd, 1312, the goods of the society were transferred to the Knights of St. John.

The final act of the tragedy came in 1314. Molay, the grand master, had not yet risen to the height of his great position. Fear of torture made him confess, and this confession had been used to extract avowals from his brethren, subject as they were to unspeakable sufferings and accustomed to yield to the military chief. Before the papal commission Molay flamed into anger, protested, equivocated, only to repeat his confession in the end. But Molay recovered his courage at last. When he appeared on the scaffold in front of Notre Dame on March 14th 1314, in the presence of the papal legates and of the people, to repeat his confession and to receive his sentence of perpetual imprisonment, he seized the opportunity to withdraw his confession and to protest to the assembled thousands the innocence of the Order. King Philip the Fair did not wait to consult the church as to what he should do. Molay was burned at the stake.

The destruction of the Templars had three consequences fateful for Christian civilization: (1) It facilitated the conquest of the Turks by preventing the Templars from playing in Cyprus the part which the Knights of St. John played in Malta; (2) it partly set a precedent for, partly confirmed, the cruel criminal procedure of France, which lasted to the Revolution; and (3) it set the seal of the highest authority on the popular belief in witchcraft and personal intercourse with the devil, sanctioned the expedient of wringing confessions from the accused by unspeakable tortures, and so made possible the hideous witch-persecutions which darkened the later middle ages.

The Order Of The Knights Templars, called the Order of Saint John of Jerusalem, had (as Vincent writes) its beginning in the Year of the Lord 1020 after the Incarnation. They lived under the Rule of the Blessed Augustine, and wore black lay garments, and a white cross on their breasts, and were under obligation to render corporeal service against the infidels. Their principal place of abode was the island of Rhodes, where they, together with all their churches and houses, were under the jurisdiction of a grand master. Of these churches and houses there are many of wealth throughout the empire and the world. Although few of them are clerics, or consecrated, they enjoy the personal privileges of the consecrated, and occupy their days in saying the Paternoster [The Christian prayer, "Our Father..." in Latin begins with the words Pater ('Father') noster ('our')]. Of this, mention is made later.

Knights of the Order of the Hospital of St. John of Jerusalem, known also as the Knights of Rhodes, and the Knights of Malta, were briefly called "Hospitallers" because they built at Jerusalem a hospital or hospice for the entertainment of pilgrims. Ever since Jerusalem became a center of Christian pilgrimage, a hospital or hospice for pilgrims had existed there; and early in the 11th century one of these was restored, and was later dedicated to John the Baptist. When, in 1087, the Crusaders surrounded the city, the head of the hospital was a certain Gerard, who earned their gratitude by assisting them in some way during the siege. After the capture of the city, he used his popularity to enlarge the hospital, and adopted for his order the Augustinian Rule. Donations and privileges were afterwards showered on the new establishment. In 1113, the pope took the Order and its possessions under his immediate protection. Gerard was officially looked upon as the institutor, if not the founder, of the order. During his lifetime it was purely eleemosynary. The armed defense of pilgrims may have been part of its functions, but its organization was an aggressive military force as a result of the renewed activity of the Saracens. This organization was the work of Raymond du Puy, who succeeded Gerard as grand master in 1120. From 1137, the Order took a regular part in the wars of the Cross. During the Second Crusade, Raymond was present at the council of the leaders held at Acre in 1148, which resulted in the ill-fated expedition against Damascus. This was repaired five years later by the capture of Ascalon in which the grand master and his knights had a conspicuous share.

The Hospitallers grew in wealth and power as did the companion order of the Temple. The rule of the Hospital, as formulated by Raymond, was based upon that of the Augustinian Canons. Their dress is black with a white cross of eight points. The statutes of the order were analogous to those of the Templars, but the two orders differed in that the Templars were a purely military organization, while the Hospitallers were primarily a nursing brotherhood. The Hospitallers, Templars and like military orders, who alone offered organized resistance to the victorious advance of Saladin, sultan of Egypt, who in 1186 began the systematic conquest of the kingdom. The Hospitallers and Templars who fell into the sultan's hands were massacred in cold blood. In October 1187, Jerusalem fell. This aroused the crusading spirit in Europe. Acre was recovered, and in this the Hospitallers played a prominent part, resulting in a steady restoration in the property and privileges of the order. But in 1291, the Moslems recaptured Acre, the last hope of the Christians in the Holy Land. The headquarters of the Hospital were moved to Cyprus, the order reorganized, and enhanced by immense additions of

property and privileges in Europe from the pope and many queens and princes.

Certain changes took place in the order, probably through fear of the designs of Philip IV of France and his successors to which point had been given by the fate of the Templars, and the consequent desire to destroy the preponderance of the French element. Hitherto the order had been a federation of national societies, united only for the purpose of war and commerce, with headquarters in the strategic island of Rhodes. Rhodes became the chief distributing point in the lively commerce which in spite of papal thunders, Christian traders maintained with the Mohammedan states. Thus the Hospitallers became divided in their duty as sovereign, which was to watch over the interests of their subjects, and their duty as Christian warriors, which was to combat the infidel. But the crusading spirit was everywhere declining, although their galleys policed the narrow seas, their consuls in Egypt and Jerusalem watched over the pilgrims, and their hospitals were still maintained. The attitude of the knights toward the infidels was necessarily influenced by the fact that their supplies were mainly drawn from the Muslim mainland, and, by the 15th century, the crusading spirit became so weak that a commercial treaty was attempted by the Ottoman sultan.

The history of the Hospitallers at Rhodes is one of intermittent naval encounters with the infidels. In 1453, the Turks captured Constantinople. In 1522, Suleiman the Magnificent besieged Rhodes, and the following year the knights capitulated, withdrawing to Candia (Crete). They received no assistance from Emperor Charles V, although a number of years later he handed over to the Hospitallers the island of Malta. Their settlement of Malta was contemporaneous with the Reformation, and the knights later restored their prestige by victories over the Turks.

The French Revolution was fatal to the order. Emanuel, Prince de Rohan, who became grand master in 1775, made no secret of his sympathy with the losing cause in France, and Malta became a refuge for émigrés. In 1792, the vast possessions of the order in France were confiscated, and six years later the *Directory* resolved on forcible seizure of Malta itself. With this the history of the order of St. John practically ends.

In India the patriarch is called Prester John. These patriarchs were first appointed by the Apostle Matthew, and afterwards by the eunuch of Candix, the queen of Ethiopia. The Blessed Apostle Thomas converted India to the Christian faith. Now this Prester John is regarded not only as a bishop, but also as an emperor. It is said that seventy-two kings are subject to him, and obligated to him for annual tribute. In the same kingdom are one 127 archbishoprics, the archiepiscopal and imperial seat being in the great and mighty city called Bibrith. In the Year of the Lord 1120 John, the patriarch, one of the greatest men in India who came to Rome, openly told Pope Calixtus, the cardinals, and other prelates, that Saint Thomas the Apostle there gives to the people the Holy Sacrament every year, in the city of Hulna, in India, with his own hand conferring it on the worthy, and withholding it from the undeserving.

Prester John is a fabulous medieval Christian monarch of Asia. Before he appears upon the scene, we find the way prepared for his appearance by a kindred fable, which entwined itself with the legends about him. This is the story of the appearance at Rome (1122), in the pontificate of Calixtus II, of a certain Oriental ecclesiastic, styled "John, the patriarch of the Indians," or "an archbishop of India." This ecclesiastic related wonderful stories of the shrine of St. Thomas in India, and of the miracles wrought there by the body of the apostle, including the distribution of the sacramental wafer by his own hand.

Nearly a quarter of a century later Prester John appears upon the scene in the character of a Christian conqueror and potentate who combined the characters of priest and king, and ruled over vast dominions in the Far East. This idea was universal in Europe from about the middle of the 12th to the end of the 13th, or from the beginning of the 14th century. The Asiatic story then died away, but the name remained, and the royal presbyter was now assigned a place in Ethiopia. It is not improbable that from an early date the title was assigned to the Abyssinian king. Confusion of Ethiopia with India is as old as Virgil.

The first mention of Prester John occurs in the chronicle of Otto, bishop of Freisingen. This writer states that when at the papal court in 1145 he met with the bishop of Gabala (Jibal in Syria), who related how, "not many years before one John, king and priest, who dwelt in the extreme Orient beyond Persia and Armenia, and was, with his people, a Christian, but a Nestorian, had made war against the brother kings of the Persians and Medes, who were called Samiards (or Sanjards), and captured Ecbatana their capital. After this victory, Presbyter John – for so he was wont to be styled – advanced to fight for the church at Jerusalem; but when he arrived at the Tigris and found no means of transport, he turned northward where the river might be frozen over in wintertime. After halting on its banks for some years in expectation of a frost, he was obliged to return home."

About 1165, a letter was circulated purporting to be addressed by Prester John to the emperor Manuel, in which the writer claimed to be the greatest monarch under heaven, as well as a devout Christian. The letter dealt at length with the wonders of his empire. It was his desire to visit the Holy Sepulchre with a great host, and to subdue the enemies of the cross. Seventy-two kings, reigning over as many kingdoms, were his tributaries. His empire extended over the three Indies, including that farther India, where the body of St. Thomas lay. In war thirteen great crosses made of gold and jewels were carried in wagons before him as his standards, and each was followed by 10,000 knights and 100,000 footmen. There were no poor in his dominions, no thief or robber, no flatterer or miser, no dissensions, no lies, and no vices. Before his palace was a marvelous mirror on a high pedestal; and in this he could discern everything that went on throughout his dominion. He was waited on by 7 kings at a time, by 60 dukes and 365 counts; 12 archbishops sat on his right hand and 20 bishops on his left, besides the patriarch, protopope and archprotopope.

European travelers in Asia looked for a prince to whom the legend of Prester John could be attached. Carpini (1248) makes him the king

of the Christians of India the Greater; Rubruquis (1253) gives the title of “King John” to Kushluk, king of the Naimans, and makes him a brother of Ung Khan, ally of Genghis. In Marco Polo’s narrative “Unc Kahn,” alias Prester John is the lord of the Tartars up to the advent of Genghis Khan. This story is repeated by other writers. But Marco Polo and Friar John of Montecorvino speak of the descendants of Prester John as holding territory about 300 miles northwest of Peking. Friar Odoric gave a circumstantial account of this kingdom, and with this Prester John disappeared from Asia to figure in African legend.

From the 14th century onward, Prester John had found his seat in Abyssinia. It is there that Fra Mauro’s great map (1459) presents a fine city with the Rubic “Qui il Preste Janni fa residential principal.” When, toward the end of the century King John II of Portugal was prosecuting inquiries regarding access to India, he opened communication with “Prester John of the Indies,” who was understood to be a Christian potentate in Africa. Vasco da Gama heard of Prester John; and more than twenty years later, when the first book on Abyssinia was composed – that of Alvarez – the title designating the king of Abyssinia as “Prester John,” or simply “the Preste.”

Burдинus, antipope, a native of Spain, confirmed by Henry (Heinricus the Fifth), together with his adhering tyrants, created such turmoil and indulged in such murderous conduct in a number of streets, that no one was at liberty to pass through them to attend the Council which Calixtus had summoned to Rome. Afterwards Pope Calixtus besieged the city of Sutri, in which Burдинus was staying. But the citizens promptly gave him up. He was placed backwards on a camel, his face turned toward the tail; and thus he was not only ridiculed at Rome, but by all the people on the way. Yet Calixtus refrained from spilling the blood of this evil man, but forced him into a monastery. [Burдинus (Maurice Bourdon), a Spanish archbishop, was elected antipope as Gregory VIII by the Roman people, who were incited to this action by Emperor Henry V, as an attempt on their part to recover their original right of election. He was elected in opposition to John of Gaeta (Gelasius II), whom the cardinals had elected to succeed Paschal II, who died in exile. The emperor confirmed Gregory VIII, and compelled Gelasius to seek refuge in France; and there he died. The cardinals in his train immediately elected Guido, archbishop of Vienne, as Calixtus II, in opposition to Gregory VIII. Calixtus was favorably received by the Romans, while Gregory fled to Sutri, but was delivered up to Calixtus and treated with great ignominy. The controversies which ensued between Henry V and the new pope were settled by the Concordat of Worms (1122), which was ratified by a General Council in the Lateran Palace, in 1123. Calixtus died in 1124].

ILLUSTRATION

Thomas is represented in a small woodcut, in the act of administering the sacramental wafer to the worth who kneel before him. The scene takes place before the altar in a medieval church.

Folio CXCVIII *recto*

Bernard, abbot of Clairvaux, a Burgundian, born of noble parents, in Castellione, the citadel of the Burgundians. His father was a sturdy and devout knight of the city of Fontaine, near Dijon. His mother was of the castle called Montibari. She had five other sons and a daughter, who later went into a cloister. She reared her children on coarse and common food, that they might be freer to serve God in the cloisters. While the mother was pregnant with this son, she saw a little white dog, slightly red on its back, and barking, as a prophecy of the future crying and baying of her son against the slanderers and disparagers of the church. At the age of twenty-two Bernard entered the Cistercian monastery together with thirty of his colleagues. There he so prospered that in a short time he was elected abbot of Clairvaux because of his piety, scriptural wisdom and teaching. He governed this monastery with great renown and honor for 36 years. During his lifetime he built 160 monasteries for his order, and made the Christian churches illustrious by the piety of his life, the sweetness of his teachings, and by the glory and renown of his miracles. Beside living a holy and venerable life, he left behind as the fruits of his intelligence and skill many pious, contemplative, devotional, sweet, and honeyed writings, books and teachings. When the city of Edessa was taken from the Christians by the Orientals, he aroused the princes, prelates, and people of Gaul, and also Conrad, the Roman king, to undertake a general crusade against the infidels. After performing many miracles he fell asleep in the Lord at the age of 63.

Bernard of Clairvaux was born in 1090 in the little village of Fontaine, near Dijon. After pursuing his studies at the university of Paris he entered the reformed Benedictine monastery of Citeaux at the age of twenty. At twenty-five, when the abbey became overcrowded, the abbot sent him on a mission with a number of his brethren to found a new monastery. He led his followers to the wilderness called the Valley of Wormwood, and there, in 1114, they built the abbey of Clairvaux. In a few years Bernard’s name became famous throughout the Christian world. He was called in to arbitrate differences between feudal lords, as well as between ecclesiastics. He drew up the statutes of the Templars. Louis VI appointed him arbiter between the rival popes, Anacletus and Innocent II; and when he decided in favor of the latter, the church received his decision with perfect submission. He was commissioned by the pope to preach a second crusade, and he succeeded all too well. He declined an invitation to assume command of the multitude he had incited to take up arms, and remained at home studying theology in his cell. But few of those who went forth on this crusade ever returned, and the people raged against Bernard as a false prophet. He defended himself on the ground that the armies of the crusaders were composed of such a vile, insubordinate, irreligious crew, that they did not deserve divine protection. He told the people to go home and repent – and they did so.

Worn out by fatigues, missions, and anxieties, by long and frequent journeys, by rigorous fasts and penances, his health gave way prematurely. Retiring to his cell, he languished for a few years, and died at the age of 63. His writings are numerous, centering on the allegorical understanding of the Bible. It is said of him that when writing his famous homilies on “The Song of Songs, which is Solomon’s,” the Virgin appeared to him and moistened his lips with the milk of her bosom; so that ever after his eloquence, in speech or

in writing, was persuasive and irresistible. The finest example of this incident in later art is a painting by Murillo in the Prado that depicts the great abbot of Clairvaux seated amongst his books with jars of lilies on the table (an emblem of devotion to Mary), surprised by a visit from that personage. As the white-robed saint kneels before her in profound adoration, she bears her beautiful bosom, and causes a stream of milk to fall from it upon the lips of her votary, which were for that time forth endowed with a sweet persuasive eloquence that no rival could gainsay, no audience resist.

Pedro (Petrus) Alphonso, a Jew formerly called Moses, around the Year of the Lord 1100 was famous, for he abandoned the errors of Judaism, and devoutly received the sacrament of baptism. He wrote a book containing excellent disputations against the Jews and the Saracens. He was baptized on the day of the Apostles Peter and Paul. Alphonso, king of Spain, was his godfather, and in his memory, and in honor of Peter, he was called Pedro Alphonso.

At this time, being the Year of the Lord 1128, a number of people in the West were so consumed by holy fire that their limbs became as black as coals. But when they ran into the Church of the Blessed Mary there, and prayed to God, their health returned through the intercession of the Blessed Mary.

On the Ides of June in this year it rained blood in various parts of Italy.

A sow in the parish of Ligones (Langres), according to the testimony of Vincent of Gaul, bore a little pig with a human face. And in the same year a four-footed chicken was hatched.

Fiery rays appeared in the heavens and spread throughout the sky. Stars fell to the earth, and when water was poured on them they gave a loud sound.

It was a very harsh winter, followed by a great famine; and many people and much cattle died; and the birds strangled themselves.

In Italy occurred an earthquake, which lasted forty days, and overthrew the villages all around.

The moon was darkened at night, and it appeared as red as blood.

A woman bore a monster, double-bodied, having a human face in front, and the face of a dog in back.

John (Iohannes), who lived at this time, was Charles (Caroli) the Great's chief armorer; and he lived 361 years, and died.

ILLUSTRATIONS

1.
Bernard of Clairvaux, represented by a new woodcut—full figure, in the habit of a monk, but wearing a bishop's miter, and carrying a crozier. At his feet, a shield.
2.
Fiery rays in the sky, depicted by rays and darts shooting from the clouds; new woodcut.
3.
Earthquake, depicted by a burst of darts and raindrops from a mass of darkened clouds. New woodcut.
4.
A monster, half human, half dog, in the form of Siamese twins; new woodcut.

Folio CXCVIII verso

Year of the World 6323 | Year of Christ 1124

Honorius the Second, formerly called Lambert and born at Fagnano near rural Imola, was bishop of Ostia, and was elected pope at the time of Baldwin (Baldvinus), who had been ransomed from the enemy and brought Antioch into the kingdom of Jerusalem. Although this Honorius was of low and obscure birth, he was esteemed for his scriptural wisdom and good manners, and considered worthy of the honor. Yet his entry was not entirely satisfactory, for, to some extent, he is said to have attained to the papacy through avarice; and the people zealously desired a Saxon cardinal for pope. Leo Fragipani (Fregepanis), a Roman citizen, also indicated that he favored a cardinal for pope. But when some of the cardinals noted this, they did not favor his choice, and allowed the Saxon to rest and elected as pope another cardinal called Theobald; and they called him Celestine. Then Leo delayed no longer, and proposed the aforesaid Lambert for pope. This pleased the clergy, and by common consent he was recognized as pope. He made cardinals of a number of distinguished men, and afterwards employed the same care in great matters. Finally he died in the fifth year and second month of his pontificate mourned by all, and was buried in the Lateran Basilica with extraordinary honor. [Honorius II (Lamberto Scannabecchi), pope from 1124 to 1130, a native of Fagnano near Imola, was a man of considerable learning and great religious zeal. He held a number of important ecclesiastical offices under Urban II and Paschal II, shared the exile of Gelasius II in France, and helped Calixtus II to conclude the Concordat of Worms (1122), which settled the investiture contest. He was consecrated in 1124, and by means of a close

alliance with the Frangipani, he maintained peace at Rome. He recognized the Saxon Lothair III as king of the Romans, and later as emperor, and excommunicated his rival, Conrad of Hohenstaufen. He sanctioned the Praemonstratensian order and that of the Knights Templars. He excommunicated Count William of Normandy for marriage in prohibited degree. He laid claim as feudal overlord to the Norman possessions in southern Italy (1127) and excommunicated the claimant Duke Roger of Sicily, but was unable to prevent the foundation of the Neapolitan monarchy, for Duke Roger defeated the papal army and forced recognition in August 1128. He is not to be confused with Honorius II, the name taken by Peter Cadalus as antipope].

Innocent the Second, a Roman, was so aroused against Roger, the son of the duke of Sicily, that through anger, rather than by power and skill pertaining to such undertaking, he collected an army in tumultuous haste, and speedily appeared before the city of Saint Germain. In some unforeseen manner he was repulsed, but finally captured the city. However, William, (Guilhelmus) duke of Calabria, son of said Roger, came with a military force, and a battle ensued in which the pope and the cardinals were taken prisoners. Nevertheless, Roger employed prudence, and released the pope and his party, and secured from the pope (with the exception of the title of king), all that he asked for. When Innocent returned to Rome he found that an antipope called Peter had been installed in his place. In Innocent's absence he robbed the principal Roman churches of their gold and silver ornaments, made these into coins, and with them bribed many people to his will. Then Innocent, leaving behind as governor of Rome a cardinal named Conrad, proceeded with his cardinals to the court of King Philip [The Latin edition of the is here incorrect. Philip II was king of France from 1179 – 1223. Innocent II, however, was already dead in 1143. The German edition corrects this error by replacing Philip with Louis (VI), who was king of France from 1108-1137]. in France, and there held a council in which he condemned Peter, the antipope, and his adherents. After this he returned to Italy with Emperor Lothair. He died in the 14th year, 7th month, and 8th day of his pontificate. At that time there was a great famine in Italy. [Innocent II (Gregorio Papareschi dei Guidoni), pope from 1130 to 1143, was originally a Benedictine monk, whose ability, pure life, and political connections raised him rapidly to power. He became cardinal deacon, and was employed on various diplomatic missions. He participated in the Concordat of Worms as the pope's ambassador, and became papa legate in France. When Honorius II died, a minority of the Sacred College elected him pope as Innocent II. After a hasty consecration he took refuge with a friendly noble from the supporter's of his enemy Cardinal Peter Pierleoni, who was elected pope under the name of Anacletus II by a majority of the cardinals. Innocent refused to recognize the choice, and was obliged to flee to France. Here his title was recognized by a synod called by Bernard of Clairvaux. He induced the German king Lothair to invade Italy against Anacletus, and Lothair occupied all of Rome except St. Peter's church and the castle of St. Angelo. Lothair was crowned emperor at the Lateran in 1133, and Innocent gave him the territories of the Countess Matilda as a fief, but refused to surrender the right of investiture. Left to himself, Innocent again had to flee, this time to Pisa, where he called a council which condemned Anacletus. A second expedition of Lothair expelled Roger of Sicily (whom Anacletus had given the title of king in return for his support), but a quarrel with Innocent prevented the emperor from attacking Rome. Anacletus died in 1138. A faction elected Victor IV, but he resigned after two months. The Lateran council of 1139 restored peace to the church and excommunicated Roger, whom Innocent had proceeded against without success. The remaining years of Innocent's life were taken up by a quarrel with the Roman commune that had set up an independent senate, and one with Louis VII of France. Innocent died in 1143 and was succeeded by Celestine II].

Celestine the Second, previously called Guido, a priest of Saint Mark's and a cardinal, was from Tuscany. He was unanimously elected pope after the death of Innocent, and encountered no opposition during his pontificate, due, probably, to the famine which raged at that time, and of which he himself died in the fifth month of his pontificate. He was buried in the Lateran. [Celestine II, pope from 1143 to 1144, whose real name was Guido Castello, was born of a noble Tuscan family. He was able and learned, studied under Abelard, and became a cardinal priest. He removed the interdict that Innocent II had employed against Louis VII of France].

Otto, bishop of Bamberg, born in Swabia of noble parents, was sent to Poland to teach. Afterwards, through the assistance of the duchess of Poland, he was accepted at the court of Emperor Henry (Henrici). Through the good will of the emperor he was appointed to succeed Bishop Rupert, and after this spent four years traveling in Pomerania, converting the people from idolatry to the Christian faith by his lovely teachings and miracles. He also built various monasteries in many regions of the country; also the monastery of Heilbronn, with the assistance and endowments of the Countess of Bamberg. And so this holy man, adorned with many virtues, died in the year 1139, famous for his miracles. He was buried at Monastery Hill at Bamberg. Because of his piety and miracles the pope enrolled him among the number of the saintly confessors.

Otto, Bishop of Bamberg, was the son of noble but somewhat obscure parents, in Swabia. He was early left to provide for himself, and after some schooling, went to Poland, opened a school for boys, acquired a reputation in the duchy for his learning, and a knowledge of the Polish language. After some years spent in Poland, Judith, wife of Wladislas, duke of Poland, died, and the duke sent Otto to Emperor Henry IV to solicit the hand of his sister Sophia. The mission was successful and Otto was constituted chaplain. Under what circumstances he returned to Germany are obscure, whether sent to Henry IV by Sophia, or whether he left the Polish court on the death of the princess, is uncertain. At any rate, after a few years, he appears at the side of Henry IV as his chaplain and confidant, probably in 1092, standing by his sovereign in spite of excommunications and denunciations of the emperor as a heretic. In time he became the emperor's chancellor, filling the office with industry and goodness, and being loved by all the court.

In 1102 Henry appointed him successor to the deceased Rupert, bishop of Bamberg. By accepting the staff and ring from the emperor, Otto again involved himself in the sentence of excommunication, proclaimed by several popes against those who should acknowledge the imperial jurisdiction; for this reason Otto sent messengers to Rome soliciting sanction of his appointment. Otto was invited to Rome, surrendered the staff and ring, but was reinvested with them by the pope.

Otto set to work in his diocese, building monasteries and restoring his cathedral that was burnt down in the days of his predecessor. He

also rebuilt from its foundations the church of St. Michael on the Michaelisberg, which has been thrown down by an earthquake. After the death of Henry IV, he also rendered valuable services in the controversy between his successor, Henry V, and the pope. In 1123 at the request of Boleslaw III, duke of Poland, he undertook the conversion of the Pomeranians who had been subjugated to Poland and were not Christians, and this mission continued until 1127.

Otto died on June 30th, 1139, and was buried in the church of St. Michael, where his tomb is still shown. His relics are preserved in various churches, and a few scanty remains still repose in his tomb on the Michaelisberg at Bamberg.

Baldwin (Baldvinus), the third king of Jerusalem with this name, defeated Gazim, Turkish ruler of Asia Minor, in the second year of his reign. In the following year Baldwin defeated the king of Damascus, who unexpectedly appeared at Jerusalem with hostile intentions. He added the city of Antioch to the kingdom of Jerusalem, and in a battle drove off the king of Ascalon. He finally died, leaving a daughter, but no son. [Baldwin II, count of Edessa, was the second king of Jerusalem, succeeding Baldwin I. The chronicler considers him the third, as he begins his reckoning with Godfrey of Bouillon as the first king. Baldwin II reigned from 1118 to 1131 and was originally known as Baldwin de Burg. He was a son of Count Hugh of Rethel, and a nephew of Godfrey and Baldwin I. He appears in the First Crusade at Constantinople as one of Godfrey's men. When Baldwin of Edessa became king of Jerusalem, he summoned Baldwin de Burg, and left him as count in Edessa. He conducted forays against the Muslims, and in one of these he was captured, remaining a prisoner for four years. He regained his principality in 1108. In 1110 he was besieged in Edessa, but relieved by Baldwin I. In 1114 he repelled an attack by Aksunkur of Mosul, and in 1115 helped defeat the latter at Danith. He carried his arms against the Armenians, and plundered every Armenian of wealth and position. In 1118, upon the death of Baldwin I, he became king of Jerusalem, and in a reign of thirteen years, extended the kingdom to its widest limits. He defeated the emirs of Mardin and Damascus at Danith in 1119, and in subsequent years extended his sway to the very gates of Aleppo and Damascus, and exacting tribute from both. He married his eldest daughter Melisinda to Fulk, of Anjou, who became the successor to Baldwin II on the latter's death in 1131].

Folio CXCIX *recto*

Lothair (Lotharius), Duke of Saxony, son of Duke Gebhard, was regularly elected Roman king by the princes at Mainz, in the Year of the Lord 1127, together with the Roman legates, and succeeded Henry (Heinrico) the Fifth, who died without issue. Lothair himself had opposed the choice, considering himself unworthy of the honor. In the first year he proceeded against the Bohemians, who were antagonistic to him, but his army was defeated. Afterwards he punished the family of Emperor Henry, on which account Frederick and Conrad, nephews of the emperor, were antagonistic toward him. To the emperor's dislike and distress, some declared Conrad king, and the situation was pacified to the extent that Conrad took no action while Lothair lived. After he received the sovereignty, Lothair went to Liege to confer with Pope Innocent, who had been driven out of Rome by Peter, the antipope; and there Lothair assembled a large army, and, with Innocent, proceeded into Italy. He took the pope to the Lateran at Rome, and marvelously brought all things to a satisfactory status. He received the imperial crown from the pope and returned to Germany, where he defeated and quieted the Bohemians. But while the pope held a council at Pisa, a number of persons at Rome and in the principality of Roger rose up against the pope, trusting that Roger would give them the assistance he had promised them. At the request of the pope Lothair came to Rome with a military force; and, together with the pope, he proceeded against Roger, who in fear fled to Sicily, losing all his possessions in Italy. Then the pope installed Rainonis, an imperial count, as protector of the country, giving him the title to the duchy of Apuleia. This emperor was an intelligent and mild prince; and when he withdrew his army from Italy and was proceeding homeward, he died at Berne without issue. [Lothair II or III (c. 1070-1137), surnamed the "Saxon," Roman emperor, son of Gebhard, count of Supplinburg, was chosen German king at Mainz on August 30th, 1125 to succeed Henry V. His election was largely due to the efforts of the papal party. In 1131 the king's attention was called to Italy, where two popes, Innocent II and Anacletus II, were clamoring for support. Pledging his support to the former, he crossed the Alps with a small army, accompanied by Innocent. As St. Peter's was held by Anacletus, Lothair's coronation as emperor took place in the church of the Lateran, in 1133. He then received as papal fiefs the vast estates of Matilda, marchioness of Tuscany, thus securing for his daughter and her Welf husband lands that might otherwise have passed to the Hohenstaufen. After some internal difficulties, the emperor's authority was now generally recognized, and the annalists speak highly of the peace and order of his later years. In 1136, Lothair led a second expedition into Italy and drove Roger II from Apuleia. A mutiny among the soldiers and a breach with Innocent compelled the emperor to retrace his steps. An arrangement was made with regard to Apuleia, after which Lothair returned to Germany and there died in 1137. His reign was regarded, especially by Saxons and churchmen, as a golden age for Germany].

Fulk (Fulco), count of Anjou, husband of the daughter of the aforesaid Baldwin (Baldvini), was appointed fourth king of Jerusalem; and he reigned 11 years. He was a very Christian man, a sturdy and earnest warrior. Due to this fact, and having three sons, practiced in knighthood and military affairs, the pagans seldom attempted attacks. When news reached the king that the Turks planned sending many thousands of men against the Christians at Jerusalem, he took up arms against them, slew three thousand, and took as many prisoners back with him to Jerusalem in bonds. This so enraged Alaph, the Turkish leader, that with a great and mighty army of his own, enhanced by Arabians, Chaldeans and Babylonians, he besieged the city of Edessa, in Mesopotamia, which Baldwin (Baldvinus), second king of Jerusalem, had captured. And they took Edessa, and destroyed it with cruelty unheard of. The irrational, raging Turkish dogs spared neither young nor old in the slaughter, and particularly the archbishop and all the clergy, who refused to deny Christ, were put to death by the sword; and, what exceeds all madness, the most beautiful and noble women and maidens were seduced and violated by these ravagers, on the altar of Saint John (Johannis), which the Christians (as the pagans knew) held in great veneration. Edessa is a noble city of the Medes, to which, (according to the Scriptures) Tobias sent his son to visit Gabellus. Thaddeus, the Apostle, by the power of the Word of God, and by his miracles, converted this city to the Christian faith. Of this city (adorned by the relics of Blessed Thomas the Apostle), Abagarus was king. He wrote a letter to the Lord Jesus, and received a reply in the divine hand. After this city had been

inhabited by the Christians for 44 years, contrary to the usages of humanity, it suffered such evils and cruelty at the hands of these savage people as surpasses all human understanding. But after King Fulk had countenanced this calamity with less concern than it deserved, he fell from his horse while hunting a rabbit, and died. [Fulk, king of Jerusalem, son of Fulk IV, count of Anjou, was born in 1092, and as early as 1120 visited the Holy Land and became a close friend of the Templars. On his return he assigned to that order an annual subsidy, while he also maintained two knights in the Holy Land for a year. In 1128, while preparing to return to the East, he received an embassy from Baldwin II, king of Jerusalem, who had no male heir to succeed him, offering his daughter Melisinda in marriage, with the right of eventual succession to the kingdom. Fulk married Melisinda, and in 1131, became king of Jerusalem. His reign was quiet and prosperous. He strengthened his kingdom, increasing the fortifications and improving his position by an alliance with the vizier of Damascus. In 1143 he died, leaving two sons, who both became kings as Baldwin III and Amalaric I. Fulk continued the tradition of good statesmanship of his predecessors, but unfortunately neglected to envisage the needs of the northern principalities, and to head a combined resistance to the rising power of Zengi of Mosul].

Hugh (Hugo), an abbot of Cluny, a man of good skill, better conscience, and still better moderation, was of angelic stature, retired in his ways, and sweet of speech. When burdened with years, he ordered Pontius, his successor, to preserve the treasures of humility and innocence. And so he rested in God. [Hugh, sixth abbot of Cluny, was born in 1024, and was descended from the ancient dukes of Burgundy. He placed himself under the guidance of Odilo, abbot of Cluny, who, perceiving his merit, made him prior of the community. The wisdom of his government caused him to be selected, in 1047, to reform the abbey of Paternac, in the diocese of Lausanne. In the year 1049 he succeeded Odilo. He multiplied abbeys of the order, and according to Ordericus Vitalis, had ten thousand monks under his rule. By his advice and counsel, a reconciliation was effected between Gregory VII and the emperor Henry IV. The sovereigns of Europe showed him the greatest respect, and Leo IX sent him to Hungary, with the title of legate, to reconcile king Andrew to the emperor Henry].

Helinandus (Helinadus), bishop at Landunensis (Lyons?) a man illustrious in all piety, flourished at this time. So also Maurillus (Maurilius), bishop of Rouen, was celebrated for his miracles.

Folio CXCIX verso

Passau (Patavia) is a celebrated and once wealthy city, lying between the river Danube and the river Inn. The Danube comes from the mountains of Swabia, and the Inn from the mountains which separate Germany from Italy. In this region the Inn flows into the Danube and loses its identity. The city is elongated, and would take on the form of an island if a canal were run from the Inn to the Danube. The distance between these rivers does not exceed five hundred paces. A wooden bridge with sixteen arches spans the Inn, and extends from the part of the city that lies beyond the river to the greater city. There is also a bridge over the Danube, and the road that leads across it runs to the mountains that overlook Bohemia. On the other side of these mountains is another river, once called the Niger, and now the Ilz. It flows out of Bohemia, and divides the Jewish quarter from the third part of the city of Passau that lies below the bishop's castle, and flows into the Danube directly opposite the Inn; and so there is a confluence of three rivers here. In the Italian tongue this city is called Passum, which according to our own language signifies passage; for through this city Italian merchandise was transported into Bohemia. The upper Germans also passed through there to Austria and Hungary; and this is true today. In the heart of the city is church of Saint Stephen the first Martyr, patron of this bishopric, begun at great cost, but not yet completed. The choir is being built handsomely. Beside the church and against the river Inn are the large and attractive courts of the bishops, and beyond the Danube are two bishop's castles. One of these is on the heights; the other at the foot of the hill, where the waters of the Danube and the Ilz (which also contains pearl-bearing mollusks) flow into one another. A difficult and perilous way leads to the upper castle, which is vulnerable to attack at only one point; but even there it is protected by walls and moats to such an extent that it cannot be stormed or taken by human strength. In this castle are many beautiful and ornate halls and chambers. But the lower castle is more ornate, with its vaulted chambers and numerous halls; for the

Folio CC recto

Germans are wonderful craftsmen, excelling all other people in works of art and in building. This praiseworthy city is adorned with the remains of Saint Valentine, which Taxillo, duke of Bavaria, brought there; and of Saint Maximilian, the archbishop of Laureata [Laureata was a place on the coast of Dalmatia, which was taken by the traitor Ilaufus, for Totila and the Goths, in 548 CE. But the place here referred to is undoubtedly Lauriacum or Laureacum, a town in the north of Noricum, at the point where the river Anisius, or Anisis (now the Enns) empties itself into the Danube. Laureacum was the largest town of Noricum Ripense, and was connected with high roads with Sirmium and Taurunum in Pannonia. It was one of the earliest seats of Christianity in those parts, a bishop of Laureacum being mentioned as early as the middle of the third century. In the fifth century the place was still so well fortified that the people of the surrounding country took refuge in it, and protected themselves against the attacks of the Alemanni and Thuringi; but in the sixth century it was destroyed by the Avari, and although restored as frontier fortress, it afterward fell into decay. Its name is still preserved in the modern village of Lorch, and the celebrated convent of the same name, around which numerous remains of the Roman town may be seen extended as far as the city of Enns, which is about a mile distant. Enns is located on one of the old salt routes across the Danube to Bohemia, and is therefore one of the oldest towns in Austria, having grown up around a castle built in 900 by the Bavarians as an outpost against Magyar attacks. The settlement of Enns soon gained prosperity as a market and obtained a charter as a free town in 1212]. brought from the city of Laureata to Passau by Saint Rupert. Laureata was once upon a time a celebrated and renowned city situated in a plain on the river Anisis, after which the city was once named. It had an archiepiscopal church, where the saintly Maximilian officiated as archbishop, and was afterward martyred. But after Attila (Athila), king of the Huns, destroyed that part of the city where the castle was located, the city was named after the river; but the archiepiscopal seat was transferred to Salzburg.

Passau, here also given the Latin name Patavia (more correctly Batava), is a town and Episcopal see of Germany, in the republic of Bavaria situated at the confluence of the Danube, the Inn, and the Ilz, 89 miles northeast of Munich, and 74 miles southeast of Regensburg. On the site of the present Innstadt there was a pre-Roman settlement, Boiudurum. Afterward, the Romans established a colony of Batavian veterans, the castra batava here. It received civic rights in 1225. The bishopric was founded by Boniface in 738 and included until 1468 not only much of Bavaria, but practically the whole of the archduchy of Austria. In about 1260, the bishop became a prince of the empire. In 1803, the bishopric was secularized, and in 1805 its lands came into possession of Bavaria. A new bishopric of Passau, with ecclesiastical jurisdiction only, was established in 1817.

Passau consists of the town proper, lying on the rocky tongue of land between the Inn on the south, and the Danube on the north, and of suburbs lying along the other rivers. Of the eleven churches the most interesting is the cathedral of St. Stephen. The two linked fortresses, the Oberhaus and the Niederhaus, are the remains of the fortifications. The former was built early in the thirteenth century by the bishop in consequence of a revolt on the part of the citizens; the latter is mentioned as early as 737.

Hugh (Hugo) of Saint Victor, was a Gaul of the castle of Saint Victor, a regular canon, and a highly celebrated teacher. About the Year of the Lord eleven hundred he was illustrious in piety and wisdom, and so experienced in all the liberal arts that he was without equal in his time; for this reason he was held in great esteem. Over and above his piety (of which one reads wonderful accounts), he was serviceable to many people through his writings and teachings, and left many excellent literary works. When he was ill with an ailment of the stomach and near death, the Holy Sacrament was brought to him; and so as not to show disrespect to said Sacrament, he said, The Son ascends to his Father, and the servant to the Master who created him. Then the Holy Sacrament disappeared, and this holy man gave up his spirit to his God.

Another Hugh (Hugo), this one from Folieto, a canon of Saint Peter's at Corbie [Corbie, a town in France, about fifteen miles east of Amiens, once celebrated for its Benedictine abbey (founded in the seventh century), the church of which (16th-18th centuries) is still to be seen, though now ruined. Compare with Corbeny, a small place in France, about twenty miles northwest of Reims, in the Middle Ages called Corbiniacum, where the French kings had a castle. In 900, the place was given to the monks of St. Remy, who erected a church to which the French kings made pilgrimages after being anointed], and a well-spoken man, at one time wrote a celebrated book upon the cloister of the soul. In it are many beautiful and praiseworthy passages concerning the security of the monastic life and the perils of the world. [Hugo de Folieto, that is, of Fouilloy (Somme), was a regular canon. He was elected abbot of St. Denis, Reims, in 1149. He died in 1174].

Folio CXCIX *verso* and CC *recto*

ILLUSTRATION

The city of Passau, inscribed "Patavia" instead of Batava, its old Roman name, is here depicted by a double page panorama. The woodcut is specially designed for Passau, and some of the important features of the city are readily identified. This is true of the Oberburg, or upper castle, and the Niederburg, or the lower castle, which appear on the right—one of the hill, the other at the water's edge immediately below. The cathedral of St. Stephens appears in the heart of the city. The river in the foreground is probably the Inn, which is joined by the Danube from the left and the Ilz on the right. The city appears to be well fortified with walls and towers. We also note a wooden bridge on the right.

Folio CC *verso*

Lucius was elected pope after the death of Celestine. He was a native of Bologna, and at first a cardinal. After accepting the papal office he neglected nothing that was necessary to the Crusades against the infidels at Jerusalem. As soon as the news of the disastrous defeat of the Christians at Edessa and the inhuman cruelty of the infidels (as previously stated) became public, Bernard, the pious and highly learned man, undertook the protection of the Christian faith, and orally and in writing admonished all Christian princes to take up the banner of the Holy Cross against the infidels. But while the pope was concerned with this matter, he was taken away by the plague in the eleventh month and fourth day of his pontificate, and he was buried in the Lateran Basilica. [Lucius II (Gherardo Caccianemici dal Orso), pope from March 12th, 1144 to February 15th, 1145, a Bolognese, successively canon of his native city, cardinal priest of Santa Croce in Gerusalemme, treasurer of the Roman Church, papal legate in Germany for Honorius II, chancellor and librarian under Innocent II, was the successor of Celestine II. His stormy pontificate was marked by the erection of a revolutionary republic at Rome that sought to deprive the pope of his temporal power, and by the recognition of papal suzerainty over Portugal. He was succeeded by Eugenius III.]

Year of the World 6343 | Year of Christ 1144

Eugenius the Third, a native of Pisa, consecrated a monk by Bernard, the holy man, and afterward abbot of the monastery of Saint Anastasius, was elected pope after the death of Lucius, by the fathers in the Church of Saint Caesarea, because of his piety rather than his worldly career; but he afterwards distinguished himself by worldly wisdom no less than by good morals. When he learned that the Romans were unfriendly to him, he left Rome by night and went to the monastery of Farfa, and from there he summoned the cardinals and court officials at Rome, and was consecrated and confirmed. And as he now ignored the threats of the Romans, as well as their acts and deeds, they made peace with the pope. But having learned that the Romans made peace with him with wicked intent, he fled across

the Tiber, and they followed him with force and arms; and he fled to France. There he found the Blessed Bernard, and from him learned how poorly the Christians had fared in Asia. Then both blessed men pleaded with Louis (Ludovicum), the king of France, to take up the Cross and to proceed to Jerusalem with an army. Finally, in the Year of Salvation eleven hundred fifty-two Eugenius returned to Rome, and brought back into his power a number of cities which the tyrant had taken over in the meantime. He died in the eighth year, fourth month, and twentieth day of his pontificate. [Eugene III (Bernardo Paganelli), pope from February 15th, 1145 to July 8th, 1153, native of Pisa, was abbot of the Cistercian monastery of St. Anastasius at Rome when he succeeded Lucius II. Immediately after his election, the Roman senators demanded his renunciation of temporal power. He refused and fled to Farfa where he was consecrated. By treaty of December 1145, he recognized the republic under his suzerainty, substituted a papal prefect for the "patrician", and returned to Rome. The celebrated schismatic, Arnold of Brescia, however, again headed the party opposed to the temporal power of the papacy, re-established the patricianate, and forced the pope to leave Rome. In 1147, Eugenius journeyed to France to further preparations for the Second Crusade and to seek aid in the constant feuds at Rome. After holding synods at Paris, Rheims and Trier, he returned to Italy in 1148, excommunicated Arnold of Brescia in a synod at Cremona, and then endeavored to recover his see. Negotiations between Frederick Barbarossa and the Romans enabled Eugenius to return to Rome in 1152, where he died several months later. Eugenius exhibited the stoic virtues of monasticism and was revered for his personal character. His tomb in St. Peter's acquired fame for miraculous cures, and he was pronounced blessed by Pius IX, in 1872].

Anastasius the Fourth, a Roman, first an abbot and then a cardinal, upon receiving the pontificate, gave a very beautiful, costly chalice to the Lateran Basilica; and in a short time he built beautiful houses in the vicinity of the Pantheon, which they call the Saint Mary Rotunda. He had planned to do many things for the dignity and honor of the churches and for the adornment of the Roman state, had he lived. At this time a famine occurred throughout Europe, and this pope Anastasius secretly and publicly assisted the poor deserving people with alms. He finally died in the first year, fourth month and twenty-fourth day of his pontificate, and was buried in the Lateran Basilica. [Anastasius IV, pope from 1153 to 1154, was a Roman named Conrad, son of Benedictus, and at the time of his election was cardinal bishop of Sabina. He had taken part in the double election of 1130, had been one of the most determined opponents of Anacletus II, and when Innocent II fled to France, had been left behind as his vicar in Italy. In his short pontificate he played the part of a peacemaker. He died in 1154 and was succeeded by Cardinal Nicholas of Albano (Nicholas Breakspear) as Adrian IV].

Richard of Saint Victor a distinguished and highly esteemed teacher and regular canon of Saint Victor in Paris, as well as a sharp and convincing disputant, was highly renowned at Paris at this time. In addition to being a pious man, in virtue of his intelligence and skillful wisdom he wrote many valiant and praiseworthy manuscripts and books, well known to the learned. [Richard of St. Victor, theologian and mystic of the 12th century, was born in Scotland or England, and later went to Paris where he entered the abbey of St. Victor, and became a pupil of the great mystic Hugh of St. Victor. He became prior of this house in 1162. He wrote a number of religious works. According to him, six steps lead the soul to contemplation: (1) contemplation of visible and tangible objects; (2) study of the productions of nature and art; (3) study of character; (4) study of souls and of spirits; (5) entrance to the mystical region, which ends in (6) ecstasy. In his , Dante has placed Richard among the greatest teachers of the church. His writings came into favor again in the 16th and 17th centuries, six editions of his works having been printed between 1506 and 1650].

Malachi (Malachias), born of noble and mighty parents, and reared and educated in Ireland (Hibernia), was instructed in righteousness in the city of Armagh by a man called Malachi, who served God in a cell. At the age of twenty-five years he was consecrated priest, and appointed to govern a bishopric. At the age of thirty he was consecrated bishop of Connor, and was set to work among a bestial people. He trained them to good manners. He was elevated to an archbishopric and became the chief bishop of all Ireland. Through his learning and miracles he not only enlightened Ireland, but Scotland as well. Crossing over to see Eugenius at Clairvaux, he caught a fever. Afterwards he rested in the Lord. He was buried in the oratory of the Blessed Mary in the year 1148 on the fourth day of the Nones of November. [Malachi (c. 1094-1148), archbishop of Armagh and papal legate in Ireland, was born at Armagh. His father, an Irish clergyman, is said to have been of noble family. When his boyhood days were over, Malachi placed himself as a disciple when an ascetic named Imar O'Hagan, who lived in a cell near a church in Armagh, and through him inured himself to a life of austerity. Celsus, then bishop of Armagh, ordained him a deacon at the age of twenty-three, and later made him vicar. He spent four years with Malchus, bishop of Lismore (in Munster), and on his return undertook the government of the decayed monastery of Bangor. He was at Connor, a small village, when his archbishop died and was elected his successor. After the sack of that place by the king of Ulster, he withdrew into Munster where he built the monastery of Ibrach. In 1139, Malachi set out for Rome, was received by Innocent II with great honor, and made papal legate in Ireland, though the pope refused to grant the pallium until it had been unanimously applied for "by a general council of the bishops, clergy and nobles." Nine years later Malachi was commissioned to return to Rome and make fresh application for the pallium; but he did not get beyond Clairvaux, where he died in 1148. He was canonized by Clerment II in 1190. Malachi reformed and reorganized the Irish church and brought it into subjection to Rome. Several works are attributed to him, but are all probably spurious].

Folio CCI *recto*

Conrad, the third of this name, grandson of Henry (Heinrici) the Fifth, and a native of Swabia, was elected Roman king at Coblenz after the death of Lothair (Lothario) the emperor, by the electors in the presence of Theodoric, a papal legate. He was afterwards crowned with the royal crown by the same legate at Aix-la-Chapelle; and he reigned 15 years. But the Saxons and Duke Henry the Proud of Bavaria were antagonistic to him. Afterwards a session of the princes was held at Bamberg; and there the king was moved to peace and mercy toward the Saxons and the widow of the emperor Lothair. But Duke Henry coveted the Roman kingship, and withheld the imperial jewels and sacred objects in the castle at Nuremberg; but he was later forced to give up the holy cross and spear. Pursuant to a decision of the princes he was exiled to Saxony by the king, and accompanied by four knights; and there he died. Now when King

Conrad had made peace throughout Germany, he, together with kings Louis (Ludovico) of France, Alphonso of Spain, and Henry of England, and many other princes, undertook a crusade against the Saracens at the behest of Saint Bernard; and with a mighty army he proceeded to Constantinople. There he was received in a deceiving manner by Emmanuel (Hemanuel), the Greek emperor, and was soon prevailed upon to move against the city of Iconium under promise that he would be provided with everything that was necessary for his army. After this well fortified city had been besieged for some time, great sickness and death came upon his army, because the bread that was furnished him by the Greeks had been mixed with lime. And so King Conrad was obliged to retreat to Thrace. King Conrad and King Louis (Lodovicus) wrote to Baldwin (Baldvino), the king of Jerusalem for assistance, and decided to move the army to Damascus. And they came to Jerusalem. A papal legate had followed King Louis there. Then those three Christian kings were about to encamp before Damascus. They took with them in their train the papal legate and the patriarch of Jerusalem and many bishops, and they began a mighty siege of the city that the servants of Abraham had built. The city lies in a naturally dry plain, but by artificial means and industry it is rendered fertile; for in this region is a small river from which many ditches are run into the fields; and for that reason the soil is moistened and rendered very fertile. There the army encamped, so that it was an easy matter for it to withhold water from the inhabitants of the city. Upon the advice of an Assyrian (whom Baldwin greatly trusted), the Christians, together with their wagon-forts and camp, moved to another region, where the people of Damascus were able to prevent water from reaching the army. And famine and thirst followed, the army was obliged to break up, and Kings Conrad and Louis led their armies homeward to Europe. In the meantime Roger was elevated to king by the pope. He incited Welf (Guelfonem), the aforesaid Henry's brother, to make war upon Conrad; but Welf was defeated at the castle of Winszberg. Finally King Conrad died at Bamberg in the Year of the Lord 1153 [The chronicler (or his source) is here incorrect, for Conrad III died in 1152, not 1153]. without having received the imperial crown.

Conrad III (1093-1152), German king, second son of Frederick I, duke of Swabia, and Agnes, daughter of the emperor Henry IV, was the first king of the Hohenstaufen family. His father died in 1105, and in 1115, his uncle, the emperor Henry V, appointed him duke of Franconia. In 1116, together with his elder brother, Frederick II, duke of Swabia, he was left by Henry as regent of Germany, and when the emperor died in 1125, he became titular king of Burgundy, or Arles. In 1126, he took part in the war between his brother Frederick and the new king, Lothair the Saxon, and was chosen king in opposition to Lothair in 1127. Hastening across the Alps, he was crowned king of Italy at Monza in 1128, and, in spite of the papal ban, was generally acknowledged in northern Italy. The rival popes both declared against him, and the Romans repudiated him. After failing to seize the extensive possessions left by Matilda, marchioness of Tuscany, he returned to Germany in 1132. He continued to struggle against Lothair, but finally submitted. Lothair died in 1137, and some of the princes met at Coblenz and chose Conrad for a second time as German king, in the presence of the papal legate. He was crowned at Aix-la-Chapelle; but his position was jeopardized by Henry the Proud, the powerful duke of Bavaria and Saxony, who refused him allegiance. A war followed, in which Conrad was unable to make much headway in spite of the death of Duke Henry. Peace was made in 1142, when Henry the Lion, son of Henry the Proud, was confirmed in the duchy of Saxony, while Bavaria was given to Conrad's step brother, Henry Jasomirgott, who married Gertrude, the widow of Henry the Proud.

Roger I, king of Sicily, having won considerable authority on the mainland, refused to recognize the German king, whose help Pope Lucius II implored against the rebellious Romans. But disorder was rampant in Saxony, Bavaria, and Burgundy; and, in 1146, war broke out between the Bavarians and the Hungarians; but the preaching of Bernard of Clairvaux caused many of the turbulent nobles to depart in the Crusades. In December 1146 the king himself took the cross, and with a large army marched through Hungary and reached Asia Minor, where his forces were decimated by disease and by the sword. Having shared in the fruitless attack on Damascus, he left Palestine in 1148 and passed the ensuing winter at Constantinople, where he made fresh plans for an attack on Roger of Sicily. The news that Roger had allied himself with Louis VII, king of France and his old opponent Welf of Bavaria, compelled him to return hastily to Germany. Conrad died on February 15th, 1152, at Bamberg, where he was buried.

Many believe that from this Welf (Guelfone), duke of Bavaria, the Guelfs derived their name. As a disturber of the peace in Italy, he secured control. But why some are called Guelfs and others Ghibellines, will be told later. [Guelphs and Ghibellines are names originally applied to two German parties formed in the 12th century around the families to which respectively belonged the dukes of Saxony and Bavaria and the lords of Hohenstaufen. The rivalry between these two families determined much of the history of Germany in the 12th century, and the names were employed at an early date in Italy where the Ghibellines formed the party of the emperor Frederick I, and the Guelphs formed the party opposed to him. In the next century, the terms acquired a wider sense; the Ghibellines still formed the Imperialist party, but the term Guelph lost all trace of its original association with dynastic rivalries in Germany and became applied to the supporters of the papacy in its struggle against the empire. Long after this struggle had become a matter of history, these ancient names survived in Italian civic politics, often noting factions whose origin had no real connection with the rivalry of empire and papacy in an earlier age. Of the terms themselves, Guelph represents the Old German personal name Hwelp, originally perhaps a nickname (for it corresponds to the English word "whelp"), but borne by many persons of rank, notably Welf, duke of Bavaria, in the 11th century. Ghibelline is a form of the place-name Waiblingen, an ancient possession of the lords Hohenstaufen, and not far from the castle of that name].

Louis (Ludovicus), King of France, son of King Louis, reigned 48 years. He was a magnanimous and virtuous man; and in the fourteenth year of his reign, together with a great body of men and with the Roman king Conrad, proceeded against the Turks. When he approached Jerusalem, the Roman king there sent the patriarch to meet him. Louis was escorted through the city and shown all the venerated places; and he and his spouse remained in Jerusalem an entire year. Finally he and the princes returned to France.

From this time forth, and from day to day, the Oriental countries belonging to the Latins declined and fell upon evil ways, although up to this point the Latins had thrown fear into all the enemies of the Christian faith; but now they fell into such disrepute that the enemy no longer feared them; and thus the power and strength of the Christians were extinguished. In consequence, Noradinus began to trouble the

region of Antioch.

Louis VII (c. 1121-1180), king of France, son of Louis VI, the Fat, was associated with his father and anointed by Innocent II in 1131. In 1137 he succeeded his father, and in the same year married Eleanor, heiress of William II, duke of Aquitaine. In the first part of his reign he was vigorous and jealous of his prerogatives, but after his crusade his religiosity developed to such an extent as to make him utterly inefficient. His accession was marked by no serious disturbances, save the risings of the burgesses of Orleans and of Poitiers, but he came into violent conflict with Pope Innocent II. The archbishopric of Bourges became vacant, and the king supported as candidate the chancellor Cadurc, against the pope's nominee Pierre de la Chatre, swearing upon relics the pope's nominee Pierre should never enter Bourges. This brought the interdict upon the king's lands. He became involved in a war with Theobald, count of Champagne, which lasted two years (1142-44). The royal army occupied Champagne, and captured Vitry, where many persons perished in the burning of the church. Geoffrey the Handsome, count of Anjou, by his conquest of Normandy threatened the royal domains, and Louis VII by a clever maneuver threw his army on the Norman frontier and gained Cisors, one of the keys of Normandy.

At his court, which met in Bourges, Louis declared on Christmas Day, 1145, his intention of going on a crusade. Bernard preached the crusade at Vezelay (Easter 1146), and Louis set out from Metz in June 1147, on the overland route to Syria. The expedition was disastrous, and he regained France in 1149, overcome by humiliation. He caused a council at Beaugency (on March 21st, 1152) to annul his marriage with Eleanor of Aquitaine, under pretext of kinship. Eleanor married Henry II of England in the following May, and brought him the duchy of Aquitaine. Louis VII led a half-hearted war against Henry, but in August 1154, gave up his rights over Aquitaine and contented himself with an indemnity. In 1154, Louis married Constance, daughter of the king of Castile, and their daughter Marguerite he affianced imprudently by the treaty of Gisors (1158), to Henry, eldest son of the king of England, promising as dowry the Vexin and Gisors. After the death of Constance (1160), Louis VII married Adele of Champagne. Louis VII gave little sign of understanding the danger of the growing Angevin power, though in 1159 he aided Raymond V, count of Toulouse, against Henry II. At the same time the emperor Frederick I in the east was making good the imperial claims on Arles. When the schism broke out, Louis took the part of the pope Alexander III. He supported Henry's rebellious sons, but acted slowly and feebly, and so contributed to the break-up of the coalition (1173-74).

Finally, in 1177, the pope intervened to bring the two kings to terms at Vitry. By his third wife, Adele, Louis had an heir, the future Philip Augustus, born on the 21st of August 1165. He had him crowned at Reims in 1179, and died on the 18th of September 1180.

Folio CCI verso

Hildegard (Hildegardis), a virgin of mature years, flourished in the Rhineland through her miraculous life. Although a laywoman, and uneducated, through divine power she miraculously received grace in her sleep and was thrown into ecstasies. And so she not only learned to speak Latin, but also to read it and to compose verse in it. She wrote books of Christian learning, and it is said that she also prophesied. Even the Blessed Bernard wrote her a number of letters. She wrote letters to those at Cologne concerning the future fate of the clergy because the clergy sought renown without having earned it, and claimed credit without works. [Hildegard of Bingen (1098-1179), German abbess and mystic, was born of noble parents, and from her eighth year was educated at a Benedictine cloister at Disibodenberg by Jutta, sister of the count of Sponheim, whom she succeeded as abbess in 1136. From childhood she experienced visions, which in her 43rd year she divulged to her friend, the monk Godefridus, who committed them to writing, entitling them ("Know the Ways [of the Lord]"). She corresponded with Anastasius IV and Adrian IV, and the emperors Conrad III and Frederick I. After she migrated with eighteen of her nuns to a new convent on the Rupertsberg near Bingen, she continued to exercise the gift of prophecy and to record her visions in writing. She died in 1179. She has never been canonized, but her name is in the Roman martyrology. In addition to being a mystic, she also wrote many songs, a musical play entitled ('The Play of Virtues'), and works on the medicinal properties of herbs, gems, stones, etc].

Gratian (Gracianus), a monk of Saint Proculus who was Tuscan, was born in the city of Ginsa [The city of Ginsa is unknown. Perhaps the chronicler or his source meant Chiusi]. in Tuscany. In the Year of the Lord 1149 he was held in great veneration and esteem at Bologna for his intelligence, wisdom, and scriptural teachings. Among other works he very masterfully compiled a book of canon law, called the Decretum, which was confirmed by Pope Eugenius and ordered read in the schools of higher learning. It is so arranged that the points, articles and meanings can be noted and distinguished. Gratian divided the work into three parts, and with it those learned in the law are familiar. Certain teachers have written commentaries and interpretations upon it. [Gratian, compiler of or , and founder of the science of canon law, was born about the end of the eleventh century, and at an early age is said to have entered the Camaldulian monastery of Classe near Ravenna, whence he afterwards moved to that of San Felice in Bologna, where he prepared the which seems to have been completed before 1150. The work commonly known as the exercised great influence on the formation of the canon law, and was the chief authority in the universities. So much so that no other work of the same kind has been compiled].

Peter Lombard, bishop of Paris and a Lombard was (as Vincent the Gaul states) highly renowned at this time among the learned of Paris for the goodness of his life and his keen intelligence. He wrote an excellent work on higher thought, a laborious achievement consisting of a useful collection of sayings by many holy fathers. He also wrote the large glossaries on the Psalms and the Epistles of Paul, containing many references, as well as numerous excellent spiritual, good and spirited works; and before the people he delivered very beautiful and worthy sermons, productive of good.

Peter Lombard (c. 1100 - c. 1160), bishop of Paris, son of obscure parents, was born at the beginning of the 12th century, at Novara, then

considered as belonging to Lombardy. He was educated at Bologna, and removed to France, carrying a recommendation to Bernard of Clairvaux, who first placed him under Lotolf at Reims, and later sent him to Paris with letters to Gilduin, abbot of St. Victor. He obtained a theological chair in the school. His famous textbook, the *Sententiae*, was written between 1145 and 1450. He became bishop of Paris in 1159, and according to one account died the following year.

His famous theological handbook, *Sententiarum libri quatuor* ('Four Books of Opinions') as the title implies, is primarily a collection of opinions of the fathers. These are arranged in four books, treating respectively of God, virtues, the seven sacraments and eschatology. The most important thing in the book was its crystallization of the doctrine concerning the sacramental system by the definite assertion of the doctrine of the seven sacraments, and the acceptance of a definition of sacrament not merely as "a sign of a sacred thing," but as itself "capable of conveying the grace of which it is the sign." The sentences soon attained immense popularity, ultimately becoming the textbook in almost every theological school, and giving rise to endless commentaries, over 180 of these being written in England. In 1300 the theological professors of Paris agreed in the rejection of 16 propositions taken from Lombard, but their decision did not obtain universal currency. Lombard also wrote numerous commentaries on the Psalms, Canticles, Job, and the Pauline Epistles. The *Glossae seu commentarius in psalmos Davidis* ('The Glosses or Commentary on the Psalms of David') were first published at Paris in 1533.

Petrus Comestor a brother of the two aforesaid, not in the flesh, but in virtue, lived at this time; and (as Vincent the Gaul notes) he wrote a scholastic history in which he gave elegant expression to the narratives of both testaments, and at appropriate places introduced matters of profane history. He also wrote several very beautiful poems in praise of the Virgin Mary. And so, at this time, the church was much enlightened with learning. Some say that the three teachers, aforesaid, were brothers in the flesh, but born out of wedlock; and as their mother felt no remorse on that account, she was ordered to do penance for that which she should have rued. [Peter Comestor ('the Eater' or 'Devourer') was a famous theologian of the 12th century.]

William (Guilhelmus), a child in England was, at this time, crucified by the Jews on Good Friday, in the city of Norwich. Later one reads a miraculous story of this child.

At this time the Genoese were so esteemed for wealth and renown that King Conrad granted them the privilege of minting gold and silver coins with his portrait on them; and these they use to this day.

ILLUSTRATION

Crucifixion of William, an English child, by the Jews. A cross lies on the hillside in the open country. Upon it lies a young man whom three men have bound, hand and foot. One, who is bearded, is fastening the last bond; a second man is driving a nail through William's right hand; while the third is drilling a hole into the cross just below the child's feet. A basket of tools and cord stands on the left. The crucifiers are marked by the usual circular badge (generally of yellow cloth) on breast or shoulder.

The chronicler does not give the time of the occurrence except to say that it occurred "in these times," but there is no dating of the folio or page, or other earmark by which the time can be determined. The following is a list of children said to have been murdered by Jews: Wojciech Petrena of Poland, in 1598; Andreas at Innsbruck; Simon of Trent, 1475, cited by Schedel; William of Norwich, the present instance; Henry of Regensburg, Hugo of Lincoln, Staenchen of Cologne, Kenelm of Winchcombe, Lorenzo of Morostica, Ludwig of Ravensburg, Novello of Bergamo, Mancos of Portugal, Rudolph of Bern, Werner of Wesel, Esther Solymossy of Tisza-Eszlar (1882), and Staenchen Hegemann of Xanten (1891).

Israel Abrahamson, in his *Jewish Life in the Middle Ages*, devotes a chapter to "The Jewish Badge," (Chapter XVI, pp. 291-306), from which we quote as follows:

But at the beginning of the thirteenth century there dawned on the Jews of Europe a new era, dark with degradation and misery. The Church resolved in 1215 that thenceforward Jews and Mohammedans must be marked off from their fellows by a badge prominently fastened to their outermost garment. The exact motive for inflicting this distressful stigma cannot be discovered, but, as the ostensible reason, Innocent III advanced the argument that the measure was imperative if intermarriage or concubinage was to be prevented between Christians and non-believers. This desire to inhibit concubinage and perhaps intermarriage is repeated in many subsequent bills, and may be regarded as the official justification of the badge which Jews were doomed to wear for several pitiful centuries. An attempt was indeed made to show that Moses had already commanded the Jews to wear a distinctive mark on their garments, but this application of the law of the fringes (Numbers 15:38) to the law of the badge was an insult added to injury.

Clear and emphatic in its demand that the Jews must wear badges, the Lateran Council nevertheless avoided details. It left the definition of the size, color, and character of the degrading mark to the taste of local governors and states. Rarely, the Jews themselves were left to their own devices, and were allowed to choose their own badges. The shape was by no means uniform, but the circular mark was undoubtedly the most usual. It is unnecessary to seek any deep significance in the choice of the circular form of the badge. Some have seen in it a representation of a coin, in allusion to the financial pursuits of the Jews or to the thirty pieces received by Judas Iscariot as the price of his betrayal. Others have discerned in it the form of the Host, an emblem of Christianity which the Jews refused to accept, but which they were now forced to wear over their hearts. Yet a third explanation is worthy of mention. The badge was itself perhaps derived by Innocent III from the Mohammedans. If so, the circle or full moon would be an antithesis to the Crescent of Islam.

Be this as it may, the circular form of badge, though the most common, was not the only one in use. Changes were effected in one and the same country, and it does not seem that the English design, imitative of the two tables of stone, was introduced into this country earlier than 1275. These tablets were apparently worn on the hem of the outer garment. On the other hand a badge, two inches wide and four inches long, was imposed on English Jews in 1222. Similarly, a modification was made in England with regard to the color. Originally the badge was white, but Edward I altered this to yellow and fixed seven as the age at which the badge became compulsory. It does not appear that the English Jews were forced to wear distinctive garments as well as the badge, but in Austria in the thirteenth, and in Germany in the fourteenth and fifteenth centuries, the Jews were compelled to use a special hat, known as the 'Judenhut.' It was pointed at the top, and the brim was often twisted into the shape of a pair of horns. Red was the favorite color. It is not clear whether the Jews of Germany wore this hideous hat as the substitute for the circular wheel or in addition to it. Other kings preferred other colors, thus in 1713, Frederick William imposed a green hat on the Jews of his realm. It is certain that the wheel-badge was usual in Germany in the fifteenth century, the predominant color being yellow or saffron. Jews fixed it on their breast, while Jewesses were obliged to bear two blue stripes on their veils or cloaks. The size of the wheel varies, sometimes it was fixed at an inch in diameter, sometimes it was as big as a florin, sometimes it resembled a crown, sometimes it was as much as 100 millimeters across. Occasionally the letter S (= signum) appeared in the yellow circle. In Switzerland, in 1435, the badge took the form of a piece of red cloth, shaped like a pointed hat; in 1508 it had become a wheel fixed on the back. In Crete, the obnoxious circular sign was also inscribed on the doors of houses occupied by Jews.

France may claim the honor of inventing the circular badge, which was already known in Paris in 1208. In Marseilles, indeed, the Jews were permitted an alternative; they might wear either a yellow calotte or a head-dress, or if they preferred they might adopt the wheel. Here, too, the age at which the badge must be borne was fixed at seven years. In general, the rule in France was that Jew and Jewess alike wore the circular mark, though, in the case of the women, it was often replaced by a veil. Some variation occurs in the age at which Jews began to wear the badge. In Marseilles, the age was seven, in Arles (1234), thirteen for boys and twelve for girls, in Avignon, the age was raised (in 1326) for boys to fourteen. In France the wheel was worn mostly on the breast, or at least above the waist; but sometimes a second circle was added, to be placed on the back 'retro in dorso.' Sometimes it was placed on the hat, or on the girdle; it might be pinned or sewn on to the garment which it disfigured. In other instances, the badge was worn on the left shoulder. As to the material used, no prescription existed, but the bull of Gregory IX (1233) probably represents the usual custom. If this be so, the badge must have been made of felt or cloth, and more rarely of cord, leather, or silk. In France, as elsewhere, the common color of the badge was yellow; but, occasionally, the wheel was parti-colored, white and red. More rarely still the circular mark was green. The same variations in size were indicated above in the case of Germany and Austria occur in the French badges, but on the whole, the French badges were rather smaller than the German. It must be stated, to the honor of the Church, that though the clergy were responsible for the infliction of the badge, the secular authorities acted on their own initiatives when they enforced the canonical regulation by heavy fines and penalties. Any informer received as a reward the garment from which the Jew had dared to omit the distinguishing mark. In Nice, the town council and the informer divided the spoils between them. The threat of corporal punishment and the menaces of death seem, however, to have usually resolved themselves into monetary fines. Probably the Jews had to buy the badges from the public authorities, and Philippe le Bel devised the sale of badges a fresh source of income for the royal exchequer.

It is unnecessary to enter into details with regard to the Jews of Italy and Spain. Here the same general facts present themselves; the motive and the manner in which the object was attained were identical with the motive and its execution in the rest of Europe. The chief difference lay in this – that in Spain, Italy, and southern France the Jews were able to resist the infliction of the badge with more or less success for a considerable period. Moreover, many Jews in these more favored lands were able to buy personal exemptions. The same remark applies to other countries, but the exemptions were most numerous in Spain and Italy. In Spain, moreover, Jews enjoyed in general a privilege only exceptionally granted elsewhere. They were permitted to discard the badge on their journeys. It is interesting to notice that when Bonami, son of Joce, settled in France after his expulsion from England in 1290, Philippe le Bel exempted him from the duty of wearing the badge, and temporarily allowed Bonami's son a similar license.

Folio CCII *recto*

Avicenna, of all doctors of medicine the most celebrated, and a man of enlightenment, was at this time universally known. He was a nobleman of the city of Cordova, in Spain, a prince there, and assiduously devoted to medicine. As I have learned from the ancients, he caused a hospital to be built in his city, and in it he accommodated many patients and personally attended them. He was a happy and wonderful man, and wrote a book of songs. It is said that he died young, not having attained the age of fifty years. He not only wrote on medicine, but on all the arts, as the learned well know. By nobility he was a prince; by profession, a physician. He was versed in all forms of learning and literature, although many authors fail to state when he lived. It is certain that he was not a contemporary of the Blessed Augustine, as some erroneously state; for the Blessed Augustine lived fully 1010 years before this. It is impossible that they lived in the same times, although some say that letters have been discovered which they wrote one another. This, however, is incredible, in view of the difference in time, as already noted. Being a highly learned and experienced man, Avicenna wrote an extraordinary book. He also compiled a work in five volumes on medicine, comprehending the observations of all physicians. He wrote about the strength of the heart, as well as many other things.

Avicenna (979-1037), the greatest of Arabian philosophers in the east, and a physician in whom Arabian medicine reached its culmination, was born in the Province of Bukhara, and at the age of ten was acquainted with the Koran and Arabic classics. During the next six years he acquired knowledge of philosophy, mathematics, astronomy and medicine. At 17 his medical knowledge enabled him to cure the Samani ruler, Nuh ibn Mansur, from a dangerous illness. His chief reward was access to the royal library.

With the ending of the Samanid dynasty in 1044, Avicenna appears to have spent a short time in the service of the ruler of Khwarazm or Khiva, and then to have wandered about until he began his lecturing on logic and astronomy at Jurjan, near the Caspian. From there he passed on to Hamadan, where he occupied the office of dizzier to Shams Addaula. When the ruler of Ispahan captured Hamadan in 1024, Avicenna passed in to his service as physician and general literary and scientific adviser. In this capacity he spent the remaining thirteen years of his life, combining hard work with frequent bouts of excessive pleasure. While marching with the army against Hamadan, he was seized with severe colic, and died in 1037 at the age of fifty-eight.

About 100 treatises are ascribed to Avicenna, and of these, the most influential was his Canon of Medicine. Although this work, like all other Arabic medical treatises, presents the doctrines of Galen and Hippocrates, modified by those of Aristotle, it was able to eclipse the Summary of Rhazes, who, on account of his clinical observations, was one of the most original Muslim physicians, because of its greater method and its treatment of medical science as well as practical medicine. The Canon is in five books: The first and second treat of physiology, pathology and hygiene; the third and fourth deal with the methods of treating disease, and fifth describes the composition and preparation of remedies, and includes Avicenna's personal observations. It was badly translated into Latin by Jerard of Cremona, but the translation remained the standard textbook of medicine even until about 1650, when it was still used in the universities of Louvain and Montpellier.

The second most influential work of Avicenna was his al-Shifa (the book of recovery), which includes long treatises on Logic, Physics, Mathematics, and Metaphysics. He also wrote a Book of Theorems, and his famous poem on the soul has been translated into English.

The last sentence in this paragraph is not in the German edition of the chronicle.

Averroes (Averrois), a physician and a lover of wisdom, flourished at Cordova, in Spain, at this time, as appears by one of his own books. He made a collection of manuscripts in the Year After the Nativity of Christ 1150 (as he states). Egidius, a teacher at Rome, states that he saw the sons of Averroes at the court of the emperor Frederick. He wrote much, particularly on the works of Aristotle, earning for himself the surname of commentator. He also wrote a good book on medicine, and left behind many other worthy and able manuscripts.

Averroes (Abdul-Walid Mohammed ibn-Ahmad Ibn-Mohammed ibn-Rushd) (1126 - 1198), the greatest Arabian philosopher in the west, and the famous commentator on Aristotle, was born at Cordova. His early life was occupied in mastering theology, jurisprudence, mathematics, medicine and philosophy. Through Ibn-Tofail he became acquainted with Yusuf, a prince famous for his patronage of learning. Yusuf helped to secure for him so many important posts, such as that of judge of Seville (1169) and later of Cordova, that Averroes complained of having no time left for study. Yusuf's successor, al-Mansur, at first equally well disposed toward Averroes, was incited in 1195 by the growing popular distrust in speculative studies to confine the suspected philosopher as a prisoner at Elisana, near Cordova. Later, Averroes was summoned to Morocco, where he died before al-Mansur with whom (in 1199) the political power of the Muslims in the West came to an end as did the Arabian culture of liberal science with Averroes.

The works of Averroes include treatises on jurisprudence, grammar, astronomy, medicine and philosophy, many of which still exist in manuscript. Some have been published in Arabic or in German translations. By the end of the 12th century, the most important works were translated into Latin, and are found frequently in early printed editions of the works of Aristotle; they include the Colliget, a summary of medicine, the Destructio Destructionis (against Algazel), the De Substantia Orbis, two treatises on the union of the active intellect with man, and the commentaries on Aristotle, for whom Averroes had a profound admiration. The best edition of the Latin translations of Averroes' works is that by Juntas (Venice, 1552).

Soar, also a physician, and surnamed the Wise, who was called Avenzoar, lived at this time (as is evidenced by his own books), and was held in great esteem. Having become highly learned and experienced in medicine, he wrote a book, called Teisir, which he dedicated and sent to a king. He also formulated and gave various advice, and included the whole subject of medicine in a large book. [Avenzoar, or Abumeron (Abu Merwan Abdal-Malik ibn Zuhr), was an Arabian physician. He was born at Seville where he exercised his profession with great reputation. He was a contemporary of Averroes, who heard his lectures and learned medicine from him. He belonged, in many respects, to the Dogmatists or Rational School, rather than to the Empirics. He was a great admirer of Galen; and, in his writings, he protests against quackery and the superstitious remedies of the astrologers. His was translated into Hebrew in 1280 and from there into Latin by Paravicinus (Venice, 1490)].

Thomas, archbishop of Canterbury, was agreeable to all persons in his youth. He left the royal court in England and was received by archbishop Theobald as his archdeacon. Henry (Heinrici), the king of England, appointed him chancellor, so that by means of his wisdom he might mitigate the follies of evil-disposed persons. But when later elected archbishop, he opposed the king, who sought to deprive the churches and the bishopric of their legal rights. Therefore he fell into disfavor with the king, fled from him and absented himself for several years. After he returned home, and had suffered much persecution, he was martyred. Because of his miracles he was enrolled in the number of the saints. His assassins suffered lamentable punishment and death.

Thomas Becket, archbishop of Canterbury, was born in 1118 of Norman parentage, his father having been a wealthy merchant. Educated at Merton Priory, and in London, he was trained in knightly exercises, and then studied theology at Paris. On his father's failure, he took a clerkship for three years in a lawyer's office. About 1142 he entered the household of Theobald, archbishop of Canterbury, who sent him to study canonical jurisprudence at Bologna and Auxerre, heaped preferments on him, including the archdeaconry of Canterbury,

and employed him in several important missions. At the papal court, in 1152, he promoted the cause of Henry of Anjou against that of Stephen's son Eustace. In 1155, the year after Henry's accession, Henry made him chancellor. So magnificent was his hospitality that Henry himself did not live in a manner more sumptuous. He fought like any knight, and would seem to have regarded himself as a mere layman in all things, though he held deacon's orders. But a sudden change came upon him in 1162, when he was created archbishop of Canterbury. He resigned the chancellorship and became a rigid ascetic, and as zealous a servitor of the church as ever before of king or archbishop. He soon figured as a champion of her rights against all aggressions of the king and his court, and several nobles and other laymen were excommunicated for their alienation of church property. The relations between the king and his archbishop became strained. The disputes involved questions of principle that had long occupied Henry's attention, and Becket's defiant attitude was answered by the famous Constitutions of Clarendon in which the king defined the relations of church and state according to ancient use and custom. To these, curtailing clerical immunities, the primate at first declared he would never consent, but he later reluctantly agreed to them. Henry's antagonism towards Becket increased, and the archbishop fled to France, where he spent two years at the Cistercian abbey of Pontigny in Burgundy. Then he went to Rome, pleading his own cause, and was reinstated in the see of Canterbury by the pope. From Rome he returned to France, and from there he wrote angry letters to the English bishops threatening excommunication. Efforts to reconcile him with Henry failed; but at length in 1170 they became reconciled. It was a hollow truce, and when Thomas returned to England he did so with the determination of riding roughshod over the king's supporters. He entered Canterbury among the rejoicings of the people, who regarded him as a shield from the oppressions of nobility. He caused some of the bishops to be excommunicated, and spoke of the constitutions as null and void. Exasperated by these fresh quarrels, Henry, in the presence of some of his knights, exclaimed: "Of the cowards that eat my bread, is there none will rid me of this turbulent priest?" Four knights – Fitzurse, Tracy, Brito, and Morville – overheard these hasty words, and leaving Normandy by separate ways, on the evening of December 29th, 1170 entered Canterbury cathedral and slew the archbishop before the altar of St. Benedict.

Becket was canonized in 1172. Within a short time his shrine at Canterbury became the resort of innumerable pilgrims. Plenary indulgences were given for a visit to the shrine, and an official register was kept to record the miracles wrought by the relics of the saint. The shrine was magnificently adorned with the gold and silver and jewels offered by the pious. It was plundered by Henry VIII, to whom the memory of Becket was specially obnoxious; but the reformers were powerless to expunge the name of the saint from the Roman calendar on which it still remains.

The country of Norway, through the excellent teachings and sermons of the bishop of Albano, again accepted the Christian faith at this time. After the death of Anastasius this bishop was elected pope, and called Adrian (Hadrianus) the Fourth.

Folio CCII verso

Year of the World 6353 | Year of Christ 1154

Adrian (Hadrianus) the Fourth was a native of England. While he was bishop of Albans, he was sent to Norway as a cardinal by Eugenius the Third; and he converted the people there to the Christian faith. Upon the death of Anastasius he was elected pope, and soon after the Romans by petition and threats urged him to leave the care and government of the city in the hands of a Roman senator, he himself to retire to the Lateran to perform consecrations. But as he was opposed to this, a governor named Arnold, whom Eugenius had excommunicated and driven from the city, was appointed. A cardinal was beaten on his way to the pope; for this reason the pope stopped singing and reading for a time (probably the last weeks of Lent), so that the people might be impressed with the circumstances. Afterwards several senators were deposed and the said governor driven out; the office of Easter was performed by the pope in the Lateran; and William (Guilhelmum), the king of Sicily, was severely cursed because he had appropriated many church estates. Frederick the First received the imperial crown from this pope. This pope was the first to establish his residence in the Old City, because it was more residential and livable. But when, pursuant to the solicitation of the Romans, he returned to the city, he was attacked by the Roman senators who had demanded that he free the city. Then the pope went to Anagnia (Arggnanum), where he soon died, in the fourth year and fifth month of his pontificate. His body was carried to Rome and buried in the Basilica of Peter not far from the sepulcher of Pope Eugenius.

Adrian IV was an Englishman by birth, named Nicholas Breakspear, the son of a village clerk, who was so poor that, having no means of living after the death of his wife, he had been obliged to serve as a domestic in the kitchen of the convent of St. Albans. The young Nicholas who was born before 1100 at Langley, near St. Albans, in Hertfordshire, was abandoned by his father, and lived by alms until he had attained the age of manhood. He then crossed the sea and went to France to seek a change in his life. Coming to Paris, he became a monk of the cloister of St. Rufus, near Arles, a chapter of regular canons. He rose to prior, and in 1137 was unanimously elected abbot. Eugenius III created him cardinal bishop of Albano. From 1152 to 1154 Nicholas was in Scandinavia as legate, organizing the affairs of the new Norwegian bishopric of Trondhjem, and arranging for the recognition of Uppsala as a metropolitan see in 1164. He had returned to Italy and been there but eight days when Anastasius IV died. On the day following the funeral the cardinals assembled in the palace of the Lateran and proclaimed Nicholas pope as Adrian IV.

The partisans of religious reforms, who had concurred in the election of Adrian, hoped that out of gratitude he would restore to the Roman people the rights of which they had been despoiled during the pontificate of Eugenius. But their hopes were dashed by Adrian, who refused their demands and drove away the Roman senators; after which he retired to the Vatican beyond the reach of the rage of the people. He at once compassed the overthrow of Arnold of Brescia, the leader of anti-papal sentiment in Rome, who sought to free the city of priestly domination. Rome was seething with revolt, but no excesses were committed by the insurgents, except against Gerard, a

cardinal priest, who was discovered to be a spy of the pope. He was met in the streets by a party of rebels, who beat him and left him for dead; but he survived.

Alarmed by this tumult, Adrian, shortly before Palm Sunday, 1155, put Rome under an interdict, causing divine service and sacrament to be intermitted everywhere. Then superstitious fear of the consequences conquered the patriotism of the people, and the Romans sought the pope's pardon, pledging themselves to drive Arnold out of the city with his followers. The pontiff received this oath, promising to raise the interdict as soon as the promise was fulfilled. Arnold was compelled to quit the city at the very moment when the pope sallied forth in triumph from the city Leonine, to go to the palace of the Lateran, where he solemnly celebrated divine service.

In the meantime, Frederick Barbarossa had invaded Italy and was laying siege to some of the cities that had refused to recognize his authority. Fearing that the emperor's journey would have a hostile conclusion, the pope sent three cardinals to the emperor to confer with him regarding his coronation and his intentions toward the holy see. The emperor received them with due honor, promised entire submission to the holy see, and even had the meanness to surrender Arnold of Brescia, the champion of liberty in Rome. He was at once loaded with chains and sent to Rome, where the cardinals ordered him burnt alive. The sentence was executed on the same day.

In 1155, Adrian crowned Frederick I Barbarossa as emperor; but this so incensed the Romans that the pope was compelled to flee from the city and to absent himself for several months. Then the emperor and the pope became involved in another controversy, and Adrian was about to excommunicate the emperor, when he, Adrian, died at Anagnia, the present Anagni, September 1st, 1159.

Conrad of Ursperg relates that on the day Adrian wrote the bull of excommunication against the emperor, he drank a cup of water from a fountain, in which, unbeknown to him, was an insect that fastened on his throat and ate the esophagus, notwithstanding all the aid of skilled physicians. Others attribute his death to quinsy.

Year of the World 6359 | Year of Christ 1160

Pope Alexander the Third, a native of Siena, was elected pope after the death of Adrian by the vote of twenty-two cardinals. Although regularly elected, he suffered many and various attacks. The opposition began with Octavian, a Roman cardinal, who was also elected, but by only three votes; and he was named Victor. This Victor attached himself to the Roman emperor, while Alexander took refuge with King Philip of France. Alexander held a council at Claremont in which he excommunicated the emperor as well as Octavian. Afterwards Frederick appointed three successive popes in opposition to Alexander. However, the Roman senators were favorable to Alexander, and requested him to return to Rome. In the meantime some of the Italian people, cherishing the hope and confidence of acquiring their freedom, took up arms against Emperor Frederick; at this the emperor assembled an army and proceeded into Italy as far as Rome. There the gates and doors were opened to the grim and angry emperor, and he was admitted. The pope so feared him that he and his household fled by night from Rome to Beneventum; and from there the pope, in the garments of his cook, secretly fled to Venice. But when his presence became known there he was received with due solemnity, and the duke and the people were blessed by him. But when the emperor learned that the pope was in Venice, he sent his son Otto there by sea with an army to demand his surrender. But Sebastian, duke of Venice, opposed and defeated him, took Otto prisoner, and brought him to Venice. In consequence peace was made between the pope and the emperor. On the following day the emperor accepted the terms, agreeing not to molest in the future what belonged to the church. And the pope ordered the emperor to prostrate himself publicly at the entrance of the Church of Saint Mark, and there to ask pardon. And the pope placed his foot on the emperor's neck, and said: It is written, 'upon the snake and the basilisk you shall walk, and tread upon the lion and the dragon.' Then the emperor said, I am not subservient to you, but to Peter, whose successor you are. And so peace was made between the pope and the emperor. The pope came to Rome a third time; and he held a council in which much was ordered for the common good of the church. Finally, after many cares and much labor, he died at Rome in the 21st year and 19th day of his pontificate.

Alexander III (Orlando Bandinelli) pope from 1159 to 1181, was a Siennese, and teacher of canon law in Bologna, and author of the *Stroma*, or *Summa Magistri Rolandi*, one of the earliest commentaries of the *Decretum Gratiani*, and of *Sentences*, based on the *Introductio ad Theologiam* of Abelard. In 1153 he became papal chancellor, and was the leader of the cardinals who were opposed to Frederick Barbarossa. In 1159 he was chosen to succeed Adrian IV; a minority of the cardinals, however, electing the cardinal priest Octavian as Victor IV. The antipope, and his successors, Paschal III (1164-68) and Calixtus III (1168-78) had the imperial support; but after the defeat of Legnano, Barbarossa finally (in the peace of Venice, 1177) recognized Alexander as pope. In 1178, Alexander returned to Rome, which he had been compelled to leave twice, from 1162 to 1165, and again in 1167. The first period he spent in France, the latter chiefly in Gaeta, Beneventum, Anagni, and Venice. In 1179 Alexander held the third Lateran synod, reckoned by the Roman Catholic Church as the 11th ecumenical council; its acts embody among them the present law for the election of a pope by a two-thirds vote of the cardinals. This synod marks the summit of Alexander's power. Besides checkmating Barbarossa, he had humbled Henry II of England in the matter of Thomas Becket, and, even as a fugitive, had enjoyed the favor of Louis VII of France. Nevertheless, soon after the close of the synod, the Roman Republic forced Alexander to leave the city, which he never re-entered; and on September 29th, 1179, some nobles set up Innocent III as antipope. By the judicious use of money, however, Alexander got him into his power, so that he was deposed in 1180. In 1181, Alexander excommunicated William the Lion of Scotland, and put the Kingdom under the interdict. Alexander died in 1181.

Fortunatus Ulmus relates the humiliating ceremony to which Frederick Barbarossa was obliged to submit at the hands of the pope. "When the emperor arrived in the presence of the pope, he laid aside his imperial mantle, and knelt on both knees with his breast to the

earth; Alexander advanced and placed his foot on his neck, whilst the cardinals thundered forth in loud tones, 'Thou shalt tread upon the cockatrice, and crush the lion and the dragon.' Frederick explained, 'Pontiff, this prediction was made of St. Peter, and not of thee!' 'Thou liest,' replied Alexander; 'it is written of the apostle and of me;' and bearing all the weight of his body on the neck of the prince, he compelled him to silence; he then permitted him to rise, and gave him his blessing, after which the whole assembly thundered forth the *Te Deum*."

Folio CCIII *recto*

Frederick (Fridericus) the First, surnamed Barbarossa, a native of Swabia, son of Duke Frederick of Swabia (a brother of King Conrad), was born of the illustrious line of Charles the Great. He was elected to succeed King Conrad at Frankfurt, in the Year of the Lord 1153, at a general election held by the electors; and he reigned 33 [The Latin edition of the concerning the reign of Frederick Barbarossa is incorrect. The German edition corrects the mistake and prints 38 years]. years. After he settled all controversies and restored peace in Germany, he proceeded to Lombardy with a large army, appearing before the city of Tortona (Terdonam) [Tortona (ancient Dertona) is a town and Episcopal see of Piedmont, Italy, and on the main line from Milan to Genoa. Dertona is spoken of by Strabo as one of the most important towns of Liguria, and the local museum contains Roman antiquities found there. In the Middle Ages Tortona was zealously attached to the Guelphs, on which account it was twice laid waste by Frederick Barbarossa in 1155 and 1163. In 1176 it made a treaty with Barbarossa and the people of Pavia, and was taken back into favor by Henry VI in 1193]. Having taken that city he proceeded to Rome with such speed that the pope with his cardinals fled in fear to the Old City [This probably refers to Leonine city, the so called *Civitas Leonina*, a part of Rome built by Leo IV (847-855) on the right bank of the Tiber. It now includes the Borgo, the castle of St. Angelo, St. Peter's and the Vatican]. But after the exchange of many messages King Frederick came to the pope with due respect and humility, assured the pope of safety, and received of him the imperial crown. At the same time the Romans kept the gates of the city of Rome closed, and afterwards with a large force fell upon the Germans who remained outside. Many were slain on both sides. This enraged the emperor, but the pope pacified him, and the emperor returned to Germany. On the ground of consanguinity he divorced his wife, the daughter of Margrave Diepold of Voburg, and espoused Beatrice, daughter of the count of Burgundy. Simultaneously he made the duke of Bohemia a king, and made a duchy of the Austrian margraviate. But after Pope Adrian's death the emperor became antagonistic to Alexander, his successor; and he besieged the wealthy city of Crema [Crema, a town and Episcopal se of Lombardy, in the Italian province of Cremona, and 26 miles northeast of the town of Cremona. In the 12th century Cremona attacked it and Milan sided with it. Barbarossa sacked it in 1160, but it was rebuilt in 1186. It fell under the Visconti in 1338, joined the Lombard republic in 1447, and was taken by Venice in 1449], in Lombardy, and attacked the estates and territories of the Roman Church at the same time. He also plundered the city of Tortona, leveled Milan to the ground, and forced the inhabitants to take up their abode at a distance of ten miles. He also caused the city of Tortona much distress. These proceedings so touched the hearts of the rest of the Italian people that those of Verona, Padua, and Vicenza formed an alliance against the emperor. When news of this reached the emperor, he called together all of his Germans, and with the assistance of those of Pavia and Cremona, proceeded to Verona. But since the emperor feared the power of the pope, he craftily negotiated with the pope. When the emperor's son Otto was taken prisoner at Venice, and Frederick secured pardon and absolution through the diligence of the Venetians, as stated above, he made gifts to Duke Sebastian and his successors, and endowed the senate of Venice with privileges and treasures. Now when Emperor Frederick was at last reconciled to the pope in the matter of his dealings against the church, he held a session of the princes at Nuremberg; and there he confirmed the peace treaty and published it throughout Germany. Then he took up the Cross against the infidels, and with eleven wagon-forts proceeded through Hungary, Bulgaria, and Thrace to Constantinople. From there he was assisted to the Bosphorus by Isaac, the Greek emperor. He took the city of Philomenia from the Turks, and then appeared before Iconium, plundering and burning it and the adjacent country. He then proceeded to Lesser Armenia, where he subjugated everything, so much so that Saladin, the Turkish sultan, was never before nor at any time since more worried about his extinction. But an unhallowed hour undermined the hopes of the Christians; for one day when the emperor was heated and covered with sweat he accidentally or thoughtlessly went into a stream of water to bathe; and he was drowned. This emperor was a magnanimous, shrewd, mild, strong and righteous man; and, except for his persecutions of the church, so highly esteemed, that in greatness of accomplishment the like of him is hardly to be found in history after Charles the Great.

Frederick I (c. 1123-1190), Holy Roman emperor called "Barbarossa" or "Red Beard" by the Italians, was the son of Frederick II of Hohenstaufen, duke of Swabia, and Judith, daughter of the Welf Henry IX, duke of Bavaria. When his father died in 1147, Frederick became duke of Swabia, and immediately afterward accompanied his uncle, the German king Conrad III, on his disastrous crusade. In 1152 the dying king advised the princes to choose Frederick as his successor to the exclusion of his own young son. Frederick was chosen German king at Frankfort in 1152, and crowned at Aix-la-Chapelle. He owed his election partly to his personal qualities, and partly to the fact that the united in himself the blood of the rival families of Welf and Waiblingen.

Frederick's first concern was to establish peace at home. For this purpose he issued a general order, and was prodigal in his concessions to the nobles. He divorced his wife Adelheid on the ground of consanguinity. In 1153, he concluded a treaty with the pope by which Frederick, in return for his coronation, promised to make no peace with Roger I, king of Sicily, or with the rebellious Romans, without the consent of Eugenius, and generally to help and defend the papacy. In 1154, he made the first of six expeditions into Italy, during which the subjugation of the peninsula was the central aim of his policy. He was crowned emperor at Rome in 1155. But disorders were again rampant in Germany, especially in Bavaria. Frederick restored peace by vigorous measures; Bavaria was transferred from Henry II Jasomirgott, margrave of Austria, to Henry the Lion, duke of Saxony; and the former was pacified by the erection of his margraviate into a duchy, while Frederick's stepbrother Conrad was invested with the Palatinate of the Rhine. In 1156, the king married Beatrix, daughter and heiress of the dead count of Upper Burgundy. An expedition into Poland reduced Duke Boleslaus IV to submission, after which Frederick received the homage of the Burgundian nobles.

In 1158, Frederick sent out his second Italian expedition, during which imperial officers called 'podestas' in the cities of northern Italy, captured Milan (which had revolted), and the long struggle began with Pope Alexander III, who excommunicated the emperor in 1160. During this visit, Frederick summoned the doctors of Bologna to Roncaglia in 1158, and, as a result of their inquiries into the rights belonging to the kingdom of Italy, he obtained a large amount of wealth. In 1163, his plans for the conquest of Sicily were checked by a powerful league against him, provoked by the exactions of the podestas and the enforcement of the rights declared by the doctors of Bologna. Frederick had supported an antipope, Victor IV, against Alexander, and, on Victor's death, a new antipope, Paschal III, was chosen to succeed him.

In 1166, he made his fourth journey to Italy. Having captured Ancona, he marched to Rome, stormed the Leonine city, and procured the enthronement of Paschal, and the coronation of his wife Beatrix; but the sudden outbreak of a pestilence destroyed the German army and drove the emperor to Germany. During the next six years, the imperial authority was asserted over Bohemia, Poland, and Hungary. Friendly relations were entered into with the emperor Manuel, and a better understanding was sought with Henry II, king of England, and Louis VII, king of France.

In 1174, Frederick made his fifth expedition to Italy. The campaign was a complete failure. The refusal of Henry the Lion to bring help into Italy resulted in the defeat of the emperor at Legnano in 1176, when he was wounded and believed to be dead. He concluded with Alexander the treaty of Venice (1177), and at the same time a truce with the Lombard league was arranged for six years. Set free from the papal ban, he recognized Alexander, and, in 1177, knelt before him and kissed his feet. Henry the Lion was deprived of his duchy, and sent into exile. Frederick's son was betrothed to the daughter of Roger I of Sicily. The question of Matilda's estates was left undecided, and Pope Lucius III, whom Frederick met at Verona to establish friendly relations, was reticent because the betrothal of Frederick's son Henry to the daughter of Roger I of Sicily threatened to unite Sicily with the empire. Lucius refused to crown Henry or to recognize the German clergy who had been ordained during the schism. Frederick then formed an alliance with Milan, where the emperor, who had been crowned king of Burgundy, or Arles, at Arles in 1178, had this ceremony repeated in 1186; while his son was crowned king of Italy, and married to Constance, daughter of Roger I, king of Sicily, who was crowned queen of Germany.

The quarrel with the papacy was continued with the new pope Urban III, and open warfare was begun. But Frederick was recalled to Germany by the news of a revolt raised by Philip of Heinsberg, archbishop of Cologne, and instigated by the pope. Hostilities were checked by the death of Urban and the election of a new pope as Gregory VIII. In 1188, Philip submitted, and immediately afterward Frederick joined the Third Crusade with a splendid army. Having overcome the hostility of the Eastern Roman emperor Isaac Angelus, he marched into Asia Minor. On June 10th, 1190, Frederick was either bathing or crossing the river Calcycadnus (Geuksu) near Seleucia (Selefk) in Cilicia, when he was drowned. The place of his burial is unknown, and the legend which says that he still is in a cavern in the Kyffhaeuser mountain in Thuringia waiting till the need of his country shall call him, is now thought to refer at least in its earlier form, to his grandson, the emperor Frederick II. He left by his wife Beatrix five sons, of whom the eldest became emperor as Henry VI.

The Heresy of the Waldensians or Poor of Lyons, had its inception at this time through one Waldo (Vualdo), a citizen of Lyons. He was rich and caused his estate to be distributed to the poor. Through diabolical instigation he undertook to observe in its entirety the poverty of the evangelists. But as he was an uneducated man, he caused some books to be written for himself, containing sayings of the German saints, or to be translated into his language; and prompted by an inflated spirit, he dared to preach, although he did not understand the text. He collected many disciples and sowed much injurious seed, ignoring the prelates and the clergy. When after many warnings he persisted in his ignorance, he was excommunicated as a heretic, and driven from the country. [Waldensian is a name given to the members of a Christian sect which arose in the south of France about 1170 as a protest against the system of a rich, powerful, and worldly church, with Rome for its capital, which had its inception when Pope Sylvester gained the first temporal possession for the papacy. Against this secularized church a body of witnesses silently protested; they were always persecuted, but always survived, till in the 13th century a desperate attempt was made by Innocent III to root them out from their stronghold in southern France. It was in the year 1170 that a rich merchant of Lyons, Peter Waldo, sold his goods and gave the proceeds to the poor; then he went forth as a preacher of voluntary poverty. His followers, the Waldensian, or poor men of Lyons, were moved by a religious feeling which could find no satisfaction within the actual system of the church as they saw it before them. Waldo had a translation of the made into Provençal, and his preachers explained the Scriptures. Pope Alexander III, who had approved of the poverty of the Waldensians, prohibited them from preaching without the permission of the bishops (1179). Waldo answered that he must obey God rather than man, and was excommunicated by Lucius III in 1184, and his followers persecuted from place to place. In 1487, Innocent VIII issued a bull for the extermination of the Waldensians, who had taken refuge in the retired valleys of the Alps. Little settlements of heretics dispersed throughout Italy and Provence looked to the valleys as a place of refuge, tacitly regarding them as the center of their faith. Under the bull of the pope they were attacked in Dauphine and Piedmont at the same time, and were sorely reduced by the onslaught. They finally became absorbed in the general movement of Protestantism. The Waldensians, the Wycliffites, and the Lutherans were very similar in their reforms].

Folio CCIII verso

William (Guilielmus) the holy man, once Duke of Aquitaine and Count of Poitiers, was illustrious in the Year of the Lord 1157, in Gaul, for his virtue and miracles. From youth he had been taught by the Blessed Bernard. Realizing the presence of death, and scorning the pomp of the world, he went into a vast wilderness; and there he lived as a full-fledged servant of Christ, under the rule of Saint Augustine. Having entered upon a spiritual life, he now lived in the depths of humility, as once upon a time he had lived in the heights of honor. And as he had fought against the enemy, clad in armor, so now, in penance, he confined his naked body in the armor of God by constant prayer, watching, and fasting. For this reason not only laymen, but also a number of brothers of this and other orders, came to

him as to a father and as the founder of this order. But when this holy man saw that the Cistercian order had increased much in a short time, while his own had declined and become so barren that it gave but little evidence of sanctity, he turned his mind to the resuscitation of his own order. By a remarkable increase in its spiritual membership, he brought the order into such ascendancy that he became known as its founder, and the monks were called Williamites (Guilielmitae) up to the time of Pope Innocent the Fourth, when it was transferred from the wilderness to the city and its name changed by the same pope and his successors to the Hermits of Saint Augustine. This William, with the consent of popes Anastasius and Adrian, began to live in the city; and he built the first monastery in Paris, under the title of the Mendicants. [In the time of Innocent IV, all the hermits solitaires and small separate confraternities, who had lived under no recognized discipline, were registered and incorporated by a decree of the Church, and reduced under one rule, called the rule of St. Augustine, with some more strict clauses introduced, fitting the new ideas of a monastic life. Innocent IV died before he had completed his reform, but Alexander IV carried out his purpose. At length these scattered members were brought into submission, and the whole united into one great religious body (1284) under the name of Eremiti or Ermitani Agostini, hermits or friars of St. Augustine; in English, Austin-Friars. Nothing is known of the birth of William, the founder of this order, nor of his early life, on which he preserved an impenetrable secrecy. Several writers have confused this William of Maleval with William of Mariemont, and even with William I, Duke of Aquitaine, and William IX, Duke of Guienne. It seems that in the year 1153 there appeared in Tuscany a man who sought to conceal himself from his fellow men. The islet of Lupocavio, in the district of Pisa, seemed to answer his desire. There he constructed a small habitation, and his edifying example attracted a number of persons to him. They undertook to follow his rule of life, and their undisciplined manners obliged him to withdraw from his solitude to Monte Prunio, where he erected a hut in order to be alone with his God. But he was soon joined by idle vagrants, under pretense of a religious life. Their hypocrisy drove him again from his resting place, or the miscreants ejected him because they could not bear his sanctity. William returned to the island of Lupocavio, but not finding his former associates, he fixed his habitation in a desert valley, called at that time the "stable of Rhodes," but since known as "the bad valley" (Maleval). It was situated in the territory of Sienna, about a league from Castigline, Pascara, and Buriano. It was in 1155 that he hid himself in this solitude, but in the beginning of 1156, he received a disciple, named Albert, who wrote the account of the close of his life. William practiced surprising austerities; thrice in the week he took only very little bread, and wine much diluted; on the other days he took bread, and herbs, and water. He wore sackcloth next his skin, and slept on the bare ground. He was endowed with a gift of prophecy. He died in the arms of Albert after having received the last sacraments from a priest of Castigline, who had been warned of the illness of the hermit. William was buried in his little garden. After his death, his disciples preserved the spirit of penitence and mortification with which he had inspired them during his life, and they endeavored to follow his maxims as their rule. And thus originated the order of Williamites (Guillemites), which rapidly spread from Italy, through France, the Low Countries, and Germany. From 1256, they had a monastery at Montrouge, near Paris, and were called White Mantles (Blancs-Manteux) from the great white mantles which they wore. They ceased to exist long before the French Revolution].

Three Suns, beside one another, were seen in the West at this time, on the Nones of September. The middle one went to rest two hours after the other two had disappeared. In the same manner three moons appeared in the following year. Upon the central one a cross appeared. This phenomenon was interpreted by some as envisioning the dissension of the cardinals in the election of a pope, and of the electors in the election of an emperor. For at this time four popes were elected against Pope Alexander (as previously stated). This was a serious schism, which endured for 17 years. [The Latin text for the concluding phrase of this sentence is: quod scisma xx. annis. xvii. duravit, which translates as 'which schism endured for 20 years 17.'] At this time also occurred such earthquakes, particularly in Syria and Sicily, that land, people and cities were destroyed.

John (Iohannes), son of Mesua, a physician of royal lineage, and a native of Damascus, was highly renowned at this time for his treatment and cure of diseases and plagues. In virtue of his knowledge of the art of medicine, he wrote several useful books on all kinds of medicines and their nature, properties, and application. He also began a book on the treatment and cure of illness, beginning with the head; but he died when he reached the heart. [John, son of Mesua, is supposed to have been a Jacobite Christian from Maradin on the Euphrates, who lived in the 10th century, according to Leo Africanus. As, however, none of his writings have ever been found in their original language and no Arabian bibliographer or biographer knows him, the personality of this author, in the course of time, became more and more improbable. "It is supposed that under the name of Messua is masquerading a Latin author of the twelfth century who hoped thus to obtain more ready recognition of his works." (Neuburger-Playfair I). According to Sudhoff, the author lived in the beginning of the 13th century in the Upper Italy. At any rate, these works soon gained an authoritative importance as the pharmacological quintessence of Arabistic therapeutics, and the esteem in which they were held is shown by the fact that they belonged to the first medical books to be printed (Venice, 1471). John's works consist of three books. The first, , also called , or , deals with the choice of purgatives according to their properties and actions, and with the correction of the same. They are divided into laxative, mild and drastic. The second book, the , or apothecary's manual (Antidotarium), was the most popular compendium of drugs in medieval Europe, and was used everywhere in their preparation. The work stands as the canon of the apothecary's art in the west, and throughout the Middle Ages was held in highest esteem. The third book, the , is a manual of special therapeutics. It remained incomplete, containing only the diseases of the head and chest, breaking off with the treatment of the heart diseases].

John, the bishop of Chartres, a confidant of the Blessed Thomas, bishop of Canterbury, and celebrated for his scriptural wisdom, learning and versatility, was held in high esteem and honor at this time. He wrote several beautiful manuscripts. Among others, he very accurately wrote a life of the Blessed Thomas himself. []

ILLUSTRATIONS

1. Three Moons, which appeared at the same time, the central one inscribed with a cross. A new woodcut.
2. John Mesue, a physician, is portrayed as examining a specimen in a bottle.

The Blessed Hartmann, bishop of Brescia (Brixia), and a native of Passau, withdrew from the world in early youth and entered the Regular Canons of Saint Nicholas at Passau. There he grew up in piety, morality, and learning. Bishop Conrad of Salzburg appointed him head of the monastery there. Later, according to the wishes of Margrave Leopold of Austria, he was given a new foundation to govern on the Danube. He soon became provost, and then began to castigate his body by fasting, vigils, and other penances. He loved to indulge in acts of humility. On the death of Reinbert, bishop of Brescia, he was elected successor by the common consent of the clergy. And there he spent his life in piety and miracles, withdrawing from all worldly and carnal pleasures, and devoting himself entirely to prayer and contemplation. He lived in great moderation and amazing austerity, and wore a hair-shirt under his habit. Emperor Frederick was very fond of him, respecting him as a father and confessor. Hartmann mitigated the emperor's animosity toward Pope Alexander. During this same time two olive branches brightened the churches of God: Eberhart, the bishop of Salzburg, and this Blessed Hartmann, bishop of Brescia, who consumed all his time in watching, praying, and contemplation, or in reading. He preached salvation and condemned war, and finally died in the winter while wading in a stream. After his death he was illustrious for many miracles, and is more especially the faithful patron of pregnant women, who during their travail, call upon the Lord to lend them his assistance.

Amalric (Almericus), the sixth king of Jerusalem, reigned for twelve years after the death of his brother Baldwin (Baldvino) the Third.

The chronicler seems somewhat confused in the lineage of the kings of Jerusalem. He considers Godfrey of Bouillon (1099-1100) as the first king. True, Godfrey did exercise the powers of a ruler, but he declined the title (Folio CXCVI *recto*). According to more modern chronology, Baldwin I, brother of Godfrey, was the first king of Jerusalem (1100-1118), although the chronicler regards him as the second (CXCVI *recto*). Baldwin I was succeeded by Baldwin II (1118-1131), nephew of Godfrey and of Baldwin I; and him the chronicler calls the third king of Jerusalem (CXCVIII *verso*). Baldwin II was succeeded by Fulk, his son-in-law (1131-1143), who according to the chronicler would be the fourth, and according to our reckoning the third king. In the woodcut of Fulk he is referred to as the "fifth" king of Jerusalem (CXCIX *recto*), which is not correct according to either reckoning.

Fulk was succeeded by his eldest son, Baldwin III (1143-1162), of whom no mention is made in the Chronicle. From Fulk he proceeds to Amalric I (1162-1174), whom he calls "Almeric sixth king of Jerusalem." Amalric I is truly the sixth king of Jerusalem according to our calculations, but if the chronicler had not omitted Baldwin III, he would have ranked him as the seventh. The following is a correct statement of the succession up to the time of the capture of Jerusalem by Saladin in 1187:

Godfrey of Bouillon	(1099-1100)
Baldwin I	(1100-1118)
Baldwin II	(1118-1131)
Fulk	(1131-1143)
Baldwin III	(1143-1162, omitted in the Chronicle)
Amalric I	(1162-1174)
Baldwin IV	(1174-1183)
Baldwin V	(1183-1186)

Baldwin III was the eldest son of Fulk, and became king in 1143, under the regency of his mother, which lasted till 1152. From the beginning of his reign the power of the Latin Kingdom of Jerusalem may be said to slowly decline. Baldwin was eighteen years of age at the time of the Second Crusade, and played his part by the side of Conrad III and Louis VII. They failed in their attack upon Damascus.

Baldwin III was the first of the kings of Jerusalem who was a native of the soil of Palestine. His three predecessors had all been emigrants from the west. They were half churchmen, half fighters, but Baldwin was a subtler type, capable of dealing with court intrigues and legal problems. He spent his spare time in reading, and had a particular affection for history. He had a faculty for remembering faces, and possessed the gift of impromptu eloquence and wit. His married life was a shining example to his people, and he was abstemious both in food and drink.

He was a strong and memorable man. He often fought with the infidels, and slew many of them. He stoutly besieged Alexandria, the capital of Egypt, which Tiracunus, governor of Saladin, the Turkish ruler, had taken from the Egyptian sultan by treachery; so that those of Alexandria (who would not submit to the Christians by any means), allied themselves with King Amalric, with the understanding that through him they should again come under the rule of the sultan. For this reason this Amalric received a large sum of money from the sultan, and left him the city of Alexandria. However, Amalric learned that the Sultan designed to employ treachery in the matter; for which reason, as a magnanimous man, he besieged the mighty city of Cairo (Chairum). But upon the advice of a false counselor, Amalric accepted a sum of money and moved on. [Amalric I, king of Jerusalem, (1162-1174) was the son of Fulk of Jerusalem and the brother of Baldwin III. His reign was occupied by the Egyptian problem. It became a question between Amalric and Nureddin which of the two should control the discordant diziers who vied with one another for the control of the decadent caliphs of Egypt. For some five years a contest was waged between Amalric and Shirguh (Shirkuh), the lieutenant of Nureddin, for the possession of Egypt; but the contest ended in the establishment of Saladin, the nephew of Shirguh, as vizier – a position which, on the death of the puppet caliph in

1171, was turned into that of sovereign. The extinction of the Latin kingdom then seemed imminent, and envoys were sent to the West with anxious appeals for assistance. But though in 1170 Saladin attacked the kingdom, the danger was not so great as it seemed. Nureddin was jealous of his over-mighty subject, and his jealousy bound Saladin's hands. This was the position when Amalric died in 1174; but, as Nureddin died in the same year, the position was soon altered and Saladin began the final attack on the kingdom. Amalric I, second of the native kings of Jerusalem, had the qualities of his brother, Baldwin III. He was something of a scholar, or, rather, perhaps still more of a lawyer, his delight being knotty points of law, and he knew the assizes better than any of his subjects].

Albertus, a celebrated soldier, after honorable fighting received the crown of martyrdom.

Anselm (Anshelmus), bishop of Beauvais, after having lived a pious and moral life, died at this time. At his grave a number of lamps were miraculously lighted, all but one, into which a usurer had poured oil.

Philip, king of France, son of the aforesaid Louis, reigned 44 years. When he heard that Jerusalem was lost again, he proceeded into Syria with many Christian princes. When he and Richard, the English king, reached Ptolemais [For Ptolemais, see note to Folio CXCV *verso*], and planned to return to Jerusalem, they began to quarrel among themselves over the kingdom. But Philip, having become ill, returned home, leaving Richard behind; and he consumed his remaining years in holy practices. [Philip II, better known as Philip-Augustus, king of France, son of Louis VII, was born in 1165. He was crowned joint king in 1179, and succeeded his father in 1180. He married Isabella of Hainault, the last direct descendant of the Carolingians. His first war against the Count of Flanders gave him Amiens. He punished heretics and despoiled the Jews, and reduced the Duke of Burgundy. He supported the sons of Henry II of England against their father. He and Richard the Lion-Hearted set out on the Third Crusade; but they quarreled in Sicily. After three months in Syria he returned to France, having sworn not to molest Richard's dominions; but no sooner had he returned than he made a bargain with John for the partition of Richard's French territories. Richard's sudden return occasioned an exhausting war until 1199. Philip became involved in a quarrel with the pope. He had put away his second wife, Ingeborg of Denmark, in order to marry Agnes of Meran, but the thunders of the Vatican forced him to restore Ingeborg to her throne. In 1204 Philip added to his dominions Normandy, Maine, Anjou, and Touraine, with part of Poitou, as well as the over-lordship of Brittany. The victory of Bouvines (1214) over the Flemish, the English, and the Emperor Otto, established his throne securely. He died in 1223].

Elizabeth, a pious nun, was illustrious in Saxony for her miracles. Through angelic revelations she wrote wonderful narratives, and more particularly, a book on the ways of the Lord. [Elizabeth was a visionary. She was placed in the convent of Schoenau, in Saxony, at the age of eleven, and after spending eleven years there, was said to have been visited with extraordinary ecstasies, revelations, and prophesies. First an angel appeared to her and announced certain woes that should befall the people unless they repented, and told her to proclaim them. And when she shrank from so doing, according to her own account written to the abbess Hildegard, the angel took a whip and beat her five times with it, so that her back ached for three days. Then she gave up a book in which she had written her prophecies to the abbot Hildelin. She saw visions of demons as well as heavenly ones, and gives full accounts of all the particulars, even to the color of the dresses of some of the actors in these events. Her visions continued for a period of thirteen years, until her death in 1165].

ILLUSTRATIONS

1. Hartmann, bishop and patron saint of pregnant women, is portrayed in Episcopal vestments. Under his mantle he protects a mother who carries her child in swaddling clothes.
2. Albertus, martyr-knight, portrayed in armor, banner in his right hand.
3. Elizabeth of Schoengau, Saxon nun, portrayed in her habit. Her right hand is raised in blessing; her left holds a book.

Folio CCIII *verso*

Year of the World 6384 | Year of Christ 1174

[The German edition of the has 'Year of Christ 1184' in place of the Latin edition's '1174.' Pope Lucius III, however, died in 1185].

Lucius, the third pope of this name, a Tuscan, born of noble lineage in the city of Lucca, was elected pope in the usual manner to succeed Pope Alexander. He undertook to remove the senators of the Romans; but the hand of the senate was so powerful that after Lucius was driven from the city, his favorites and adherents were cruelly persecuted. He who let it be known that he favored the pope or was one of his adherents, and did not take to safety, suffered the loss of his eyes. Afterwards the pope fled to Verona. There he summoned a council, and complained of the waywardness and pride of the Romans; and he admonished all Christian princes to rescue Jerusalem and the Holy Land. But while the emissaries were sent back and forth in this matter, the pope died in the fourth year, second month, and twenty-eighth day of his pontificate. [Lucius III (Ubaldo Allucingela), pope from 1181 to 1185, a native of Lucca, and a Cistercian monk, named cardinal priest of Santa Pressede by Innocent II, and cardinal bishop of Ostia and Velletri by Adrian IV, succeeded Alexander III. He lived in Rome from 1181 to 1182, but dissension compelled him to spend the remainder of his pontificate in exile, mainly at Velletri, Anagni, and Verona. In 1184, he held a synod at Verona, which condemned the Cathari, Paterines, Waldensians, and Arnoldists, and anathematized all heretics and their abettors. He died in the midst of a crusade in answer to appeals of Baldwin IV of Jerusalem, and was succeeded by Urban III].

Pope Urban the Third, a native of Milan, as soon as he became pope, diligently sought to establish confidence and unity among the Christian princes so that they would not succumb to the infidels in consequence of their dissensions. When he began to fear the power of Saladin, he exhorted the Christians, by a general summons, to send men to Asia. But as matters were delayed and neglected, he proceeded to Venice in a passionate state of mind, to summon the Christian knighthood to an assembly; but when he arrived at Ferrara, and received word of the defeat of the Christians, he died in sorrow of a fever in the first year, 10th month, and 25th day of his pontificate. [Urban III (Uberto Crivelli), pope from 1185 to 1187, was a Milanese, and had been made a cardinal priest of St. Lorenzo in Damaso, and archbishop of Milan by Lucius III, whom he succeeded. He vigorously continued the quarrels of his predecessor with the emperor, including the standing dispute about the territories that the Countess Matilda had willed and given to the Church. His opposition to the pretensions of the Roman senate to govern the Papal States compelled him to remain in exile throughout his pontificate. He suspended the patriarch of Aquileia for crowning the emperor's son, Henry, king of Italy, in 1186, in violation of his own rights as archbishop of Milan, and only the entreaties of the citizens of Verona, where he was stopping, prevented him from excommunicating Frederick. In 1187, he exhorted the Christian kings to renewed endeavors in the Holy Land, and the fall of Jerusalem is said to have caused his death. He was succeeded by Gregory VIII].

Pope Gregory the Eighth, a native of Benevento, was elevated to pope by a general election of the people. Through fervor and the heat of passion, he suffered death as his predecessor had done, but a speedier one. From the very beginning of his pontificate he sent dispatches and emissaries to the Christian princes, exhorting them to join him, with all their power and military forces, and to proceed to Jerusalem, to assist in its recovery. While he proceeded with these proposals, he went to Pisa, while the Pisans were at enmity with the Genoese. And as both parties were strong in naval power, and therefore could be very helpful to the crusade by sea as well as promote the cause, he established unity between them, on condition, however, that each party should send a strong naval force into Asia against the enemies of the Christian faith. But while this holy man thus diligently managed these matters, he died at Pisa on the fifty-seventh day of his pontificate. [Gregory VIII (Alberto de Mora), pope for a period of 57 days, from October 21st to December 17th, 1187, a native of Benevento and a Praemonstratensian monk, successively abbot of St. Martin and Laon, cardinal deacon of San Andriano al foro, cardinal priest of San Lorenzo in Lucina, and chancellor of the Roman Church, was elected pope to succeed Urban III. He died at Pisa while engaged in making peace between the Pisans and the Genoese in order to secure their help in a new Crusade that he was urging for the recovery of Jerusalem].

Joachim, an abbot of Calabria, came to Pope Urban at Verona. This Joachim, a man of great learning and extraordinary divine intelligence, was at this time held in great esteem by King William (Guilhelmum) and all the Calabrians. And (as they say) he was filled with the spirit of prophesy, prognosticating future events as though they were present occurrences. He did not acquire his knowledge from highly learned men, but received the gift of judgment by divine means; and he interpreted the difficult passages of the Scriptures with understanding. To him are also said to have been revealed the future relations between the kings of France and England, who were wintering at the city of Messina. On a certain occasion he was asked what was to be hoped for in the matter of the expedition of the Saracens, and he answered that the time for the recovery of Jerusalem had not yet arrived. But what he wrote concerning the future, we will commend to the judgment and cognizance of posterity, and leave to God to manage.

Joachim of Floris, or Fiore, an Italian mystic theologian, was born at Celico, near Cosenza, in Calabria, about 1145, and was brought up at the court of Duke Roger of Apuleia. At an early age he went to visit the holy places. After seeing his comrades decimated by the plague at Constantinople, he resolved to change his mode of life, and, on his return to Italy, became a monk in the Cistercian abbey of Casamari. He later became an abbot, and with some companions founded under a rule of his own creation the abbey of San Giovanni in Fiore, on Monte Nero in the massif of LaSila. In 1204 Innocent III approved the order and the rule which its founder had imposed upon it. Joachim died in 1202. His authenticated works are the *Concordia Veteris et Novi Testamenti*; the *Expositio in Apocalypsin*, the *Psalterium decum choradum*. He also wrote some "libelli" against the Jews or the adversaries of the Christian faith. It is impossible to enumerate all the works attributed to him. Some served their avowed object with great success, being powerful instruments in the anti-papal polemic and sustaining the Franciscans in their hope of an approaching triumph against a papacy which they considered altogether too temporal and unspiritual. Among the most widely circulated were the commentaries on the Jeremiah, Isaiah, and Ezekiel, the *Vaticinia pontificum* and the *De oneribus ecclesiae*. Joachim divides history of humanity, past, present, and future, into three periods—the age of the Law, or of the Father; the age of the Gospel or of the Son; and the age of the Spirit, which will bring the ages to an end. The third is the age of contemplation, more Eastern than Benedictine. In his opinion, the church of Peter will not be abolished, but purified; actually, the hierarchy effaces itself in the third age before the order of the monks, the *virii spirituales* ('spiritual men'). The entire world will become a vast monastery in that day, which will be the resting season, the Sabbath of humanity.

Joachim did not profess to be a prophet himself, but claimed to possess the gift of interpreting the meaning of Biblical prophecies, and he was later reckoned the national prophet of Italy. His ideas soon spread into Italy and France, and especially after a division had been produced in the Franciscan order. The rigorists, who soon became known as "Spirituals," represented St. Francis as the initiator of Joachim's third age. The books of Joachim were published under the name of the *Evangelium aeternum*, or "Everlasting Gospel." The work was confiscated by papal order, and the publisher suffered imprisonment for eighteen years. In 1260, a council held at Arles condemned Joachim's writings and his supporters, who were very numerous in that region. The Joachimite ideas were equally persistent among the Spirituals, and acquired new strength with the publication of the commentary on the Apocalypse. This book, probably published after the death of its author, contains an affirmation of the elect character of the Franciscan order, as well as extremely violent attacks on the papacy.

The Joachimite literature is very vast. >From the 14th to the middle of the 16th century a host of other writers repeated or added to without end the exegesis of Abbot Joachim. Such independent spirits as Roger Bacon often confronted themselves with the thought of

the era of justice and peace promised by Joachim. Dante held Joachim in great reverence and has placed him in Paradise (Paradiso xii, 140-141). Joachim's "Everlasting gospel" derived its name from Revelation 14:6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Folio CCV *recto*

Baldwin (Baldvinus), the fourth of this name, seventh king of Jerusalem, and son of the aforesaid Amalric, reigned six years after his father. Although he was afflicted with the illness of leprosy, he ruled the kingdom with strength and wisdom. In daring and knightly affairs, he was an informed and experienced man. He caused the forces of Saladin to flee in a battle. Afterwards, before the city of Tiberias, with a small number of men, he slew twenty thousand Saracens, Turks and Arabs in the very presence of Saladin; and as often as he encountered the Saladin he manfully resisted him. Having a great abhorrence of his own leprosy, he refrained from taking a wife, and entertaining no hope of any issue, he decided to leave his kingdom to his sister's children. The younger sister, named Sibylla (Sibilla), he espoused to William (Guilhelmo), margrave of Monteferrato, and she bore a son the first year; and he was named Baldwin after his mother's brother, and succeeded Baldwin the Fourth after the latter's death. [Baldwin IV, son of Amalric I by his first wife Agnes, ruled in Jerusalem from 1174 to 1183, when he had his nephew Baldwin crowned in his stead. Educated by William of Tyre, Baldwin IV came to the throne at the early age of thirteen; and thus the kingdom came under the regency of Raymond II of Tripoli. The problems of the reign of Baldwin IV were two – his sister, Sibylla, and the fiery Raynald of Chatillon, once prince of Antioch, then a captive for many years in the hands of the Muslims, and since 1176 lord of Krak (Kerak) to the east of the Dead Sea. Sibylla was the heiress of the kingdom; the problem of her marriage was important. She was first married to William of Montferrat, to whom she bore a son, Baldwin, and was married a second time in 1180 to Guy of Lusignan. Dissension between Sibylla and her husband on the one hand, and Baldwin IV on the other, troubled the latter years of his reign. Meanwhile, Raynald of Krak took advantage of the position of his fortress on the great trade route from Damascus and Egypt to plunder the caravans, and thus helped to precipitate the inevitable attack of Saladin. When the attack came, Guy was made regent by Baldwin IV; but he declined battle and was deposed from his regency and right of succession, while Sibylla's son by her first husband was crowned king as Baldwin V in 1183. For a time Baldwin IV continued to be king, but, in 1184, he handed over the regency to Raymond of Tripoli, and died in the same year].

The Order of The Humiliati had its origin (as is said) at this time in Cisalpine Gaul; but others say, under Emperor Henry (Henrico). But when the emperor Frederick Barbarossa afflicted those in the eastern parts of Gaul with all manner of mischief, he also sent a large number of men, women and children from there to Germany as exiles. After being detained there ever so long, these exiles became distressed; and they all dressed in white and went to the emperor, asking pardon and mercy. He was so moved that he allowed all of them to return to their homes. When they arrived in their homeland, they lived together, probably in accordance with a vow, avoiding wantonness and going about in humble raiment. In course of time they became more strict in their mode of life. The men lived and worked together, but separate and apart from the women, according to the rule of the Blessed Benedict. Their superior was called a provost. The order so increased in membership and possessions that it was confirmed by the pope and granted many privileges. [Humiliati is the name of an Italian monastic order of obscure origin in the twelfth century. A group of Lombards came to Rome with the intention of obtaining the pope's approval of the rule of life that they had spontaneously chosen. While continuing to live in their houses in the midst of their families, they wished to lead a more pious existence than of old, to abandon oaths and litigation, to content themselves with a modest dress, and all in a spirit of Catholic piety. The pope approved their resolve to live in humility and purity, but forbade them to hold assemblies and to preach in public, the chronicler adding that they infringed the pope's wish and thus drew upon themselves his excommunication. Their name, Humiliati, arose from the fact that the clothes they wore were very simple and of one color. This lay fraternity spread rapidly and soon put forth two new branches, a second order composed of women, and a third composed of priests, to which Innocent III granted a rule. His object was to reconcile the order with the Waldensians, and indeed the rule reproduces several of the Waldensian propositions, ingeniously modified in the orthodox sense, but still very easily recognizable. It forbade useless oaths and the taking of God's name in vain; allowed voluntary poverty and marriage; regulated pious exercises; and approved the solidarity that already existed among the members of the association. Finally, by a singular concession, it authorized them to meet on Sunday to listen to the words of a brother "of proved faith and prudent piety," on condition that the hearers should not discuss among themselves either the articles of faith or the sacraments of the church. The bishops were forbidden to oppose any of the utterances of the Humiliati brethren, "for the spirit must not be stifled." So broad a discipline must of necessity have led back some waverers into the pale of the church, but the tradition of the independent Humiliati is confused with the history of the Waldensians throughout the later 12th century. The celebrated decretal of Pope Lucius III at the council of Verona (1184) against all heretics condemns at the same time as the "Poor Men of Lyons" "those who attribute to themselves falsely the name of Humiliati," at the very time when this name denoted an order recognized by the papacy. This order, though orthodox, was always held in tacit and ever-increasing suspicion, and was suppressed by Pius V in February 1570 and 1571].

The Final Capture of the City of Jerusalem

Guy (Guido) Lusignan, husband of the aforesaid Sibylla (Sibille), who was a sister of the leprous king Baldwin (Baldvini), reigned for two years after the death of said Baldwin and of Baldwin his sister's son. When Baldwin died the kingdom passed to Baldwin the child of his sister. The regency for the little king was assumed by Raymond, count of Tripoli, and Guy, the father of the infant. The child died in the eighth month after his uncle's demise, and while the dissensions among the Christians at Jerusalem were in progress. Sibylla was concerned that the count of Tripoli might be elected king by the knights and the people. However, by promises of rewards and gifts she succeeded in having Guy, her husband, elected king by the patriarchs, bishops, nobles, and those in power. This so offended Raymond, count of Tripoli, that he entered into a truce with Saladin; and he purloined from the kingdom of Jerusalem the county of Tripoli, together with the principality of Tiberias and Galilee, by means of marriage with a noblewoman, whom the same principality belonged

to. Matters between the Christians and Saladin were now at peace; but Saladin decided to violate the peace. With a large army of foot and horse he went to Jerusalem and besieged it. He stormed it for ten days without success, and afterwards for twenty days. Finally, those within the city surrendered, not through fear of these attacks, but because they despaired of assistance and rescue. They capitulated upon condition that they be allowed to depart with as much of their household effects as each could carry. And thus the Christians left Jerusalem, some proceeding to Antioch, others to Tyre, and some to Alexandria. When Saladin entered the city, he threw the bells out of the towers and made inns of the churches. [The situation of the Christian kingdom of Jerusalem became more and more perilous after the Second Crusade. At length Saladin, sultan of Egypt, reduced a part of Palestine under his scepter. He granted the Christians of Palestine a truce; but when a Christian knight interrupted the passage of Saladin's mother, seized her treasures, and killed her attendants, the exasperated sultan of Egypt recommenced hostilities, defeated the Christians at Tiberias, took Joppa, Sidon, Acre, and other towns, and finally, in 1187, Jerusalem fell into his possession. Saladin, surpassing his Christian foes in magnanimity and virtue, treated the inhabitants of the Holy City with mildness, but caused the crosses to be torn down and the furniture of the churches to be destroyed].

Folio CCV verso

Clement the Third was a Roman whose father was John (Ioanne), surnamed Scolari. When he noted that Christian affairs in Asia were becoming more precarious from day to day, he exhorted the Christians by a general call to place the sign of the cross of salvation upon their garments, and to take it into their hearts, urging them to take arms against the infidels for the glory of eternal blessedness. This exhortation moved the Roman emperor, Frederick Barbarossa, Philip of France, Richard the king of England, and Otto, the duke of Burgundy, who were followed by a countless number of archbishops, bishops, and other princes; as well as the Venetians and Pisans, and those from Friesland and Dacia with a great naval force, William of Sicily freed the seas of the infidels and pirates, and forwarded grain from Apuleia and Sicily. Those princes fought manfully in Asia, but with varying fortunes. Clement, however, devoted himself to the establishment of order and the correcting of clerical and spiritual matters; and through his earnestness he corrected various acts of misconduct and immorality. He also built the monastery of Saint Lawrence (Laurentii) outside the walls, restored the foundation of the Lateran, and ornamented the church with spiral work. He died in the third year and fifth month of his pontificate, and was buried in the Lateran Basilica. [Clement III, (Paolo Scolari), pope from 1187 to 1191, a Roman, cardinal bishop of Palestrina, was chosen pope in 1187. In 1188 he settled a controversy with William of Scotland concerning the choice of the archbishop of St. Andrews; and he removed the Scottish church from the legatine jurisdiction of the bishop of York, thus making it independent of all save Rome. Clement strenuously promoted the crusade, a movement which tended most unexpectedly to avert the antagonism of the emperor Frederick, who, forgetting his controversy with the pope, went to Asia with a large army in 1189; and there he met his death in 1191. The kings of France and England had joined this crusade, and Clement made a compact with the Romans in 1188, by which he settled the differences that had existed for fifty years between that people and the papal see, and thus took one great step toward the full possession of Rome by the pontiffs. He annoyed Henry VI of Germany by bestowing the crown of Sicily on Tancred, a natural son of Roger, duke of Apuleia, who was the eldest son of Roger, first king of Sicily. This greatly angered Henry, for the death of William II, king of Sicily, in 1189, appeared to promise great advantages to the imperial house, William, having given his father's sister Constantia in marriage to Henry, the emperor's eldest son, having also declared her his heiress, and having caused her, with her husband, to receive homage in a general assembly. But the Sicilians were unwilling to submit to foreign rule. Henry was at a distance, and the pope was not pleased that such measures had been adopted with regard to the Sicilian succession without his approval; and there were many who did not wish the kingdom to pass to the Swabian house, and particularly not to a prince so hostile to the papacy as the young king Henry].

Pope Celestine the Third, a Roman whose father Peter was surnamed Bobone (Bubonis), was previously called Giacinto, a cardinal. He was an aged man, rich in virtue, and was elected pope after Clement. In his pontificate there was a remarkable decline in the open hostility that the Sicilians had shown against his predecessors; for he determined to silence it. He was a good man. He crowned King Henry (Heinricum), mentioned below, as emperor. While he lived he employed all his zeal for the recovery of Jerusalem and the Holy Land. He gave the city of Viterbo [Viterbo is the provincial capital and Episcopal see of the district of Lazio (Latium), Italy, fifty-four miles by rail to the northwest of Rome. The cathedral, a fine basilica, of the 12th century, has a Gothic campanile in black and white stone. Here Pope Adrian IV (Nicholas Breakspear) compelled the emperor Frederick I to hold his stirrup as his vassal. The city was fortified by the Lombard king Desiderius, and is the center of the territory of the "patrimony of Peter," which the Countess Matilda of Tuscany gave to the papal see in the 12th century. In the 13th century it became a favorite papal residence]. its name; and there he founded an episcopal church. He died in the sixth year, seventh month, and eleventh day of his pontificate, and was buried in the Basilica of Peter, mourned by all good people out of sadness and desire.

Celestine III (Giacinto Bobone), pope from 1191 to 1198, was formerly cardinal deacon of Santa Maria in Cosmedin. It seemed as if the possibility of deliverance from the danger which threatened the papacy had only appeared like a vision to Clement III, in order to make his successor Celestine III all the more sensible of the nearness of impending ruin. Henry VI, who succeeded to the empire after the death of his father Frederick, hastened to Italy in 1191 and compelled the pope to crown him.

After the death of Tancred in 1193, his heir, who was but a minor, and unable to continue the struggle with the emperor, Henry caused himself to be crowned king of Sicily without asking the pope's consent. Nor could the pope restrain him from harsh measures toward the adherents of the late king, and others, who opposed his pretensions. On the whole, Henry VI, during his short reign, was more formidable to the pope than his father had been. He forbade appeals to Rome throughout Italy, under the penalty of imprisonment; and he maintained his right of decision in disputed elections to bishoprics. Henry VI died in the prime of manhood in 1197, and Celestine followed him in 1198. This premature death of the emperor, coinciding with that of the aged and feeble Pontius, delivered the papal see from one of the most critical situations in which it had ever been placed. During his pontificate, Prince John of England and his barons refused to recognize the papal legate, the bishop of Ely, and Richard I had been set free before the dilatory pope had put Leopold of

Austria under the ban. Celestine III was succeeded by Innocent III, then a man only 37 years of age.

Saladin, king of Egypt, being a powerful man and strict in all things, was elected king upon the death of Nureddin (Noradino), the king of the Saracens; and he reigned 16 years. Soon after accepting the sovereignty, he made war against the king of Egypt, took him prisoner and had him put to death. He made war throughout Egypt and Syria, and subjugated them to his authority. With a mighty army he robbed and murdered man and beast in the kingdom of Jerusalem; however, before that time he had been twice defeated by Baldwin (Baldvino) the king, as previously stated. Afterward he conducted an expedition against Emmanuel (Emanuelem), the Greek king, whom he defeated and killed. This victory made him so proud and haughty that with a powerful force he proceeded against the Christians at Jerusalem and (as above stated) captured this Holy City, which had been under Christian kings for eighty-eight years since King Godfrey (Gothefridum). And before he entered the Temple of Solomon, he caused it to be washed with rose-water and cleansed of its evil spirits. He lacked nothing except the name of a Christian to make him the subject of the greatest veneration. When about to die he prescribed that his corpse on its way to the grave should be preceded by a black cloth suspended from a lance, and that a herald should go before, crying, I, the master of all Asia, bring but this little piece of cloth, although I was so rich and mighty that no one was my equal.

Saladin (Salah-ed-din Yussuf ibn Ayub), whose name means "Honoring the Faith," was sultan of Egypt and Syria and founder of a dynasty. He was born at Tikrit, on the Tigris, in 1138. His father, a Kurd, was a governor at Tikrit under the Seljuks. He entered the service of Nur-ed-din, and was made grand-vizier of the Fatimite caliph, whom in 1171 he overthrew, constituting himself sovereign of Egypt. When Nur-ed-din died in 1174, Saladin began his conquests of Syria, and proclaimed himself sultan of Egypt and Syria, reduced Mesopotamia, and received the homage of the Seljuk princes of Asia Minor. By 1186, Saladin had subdued the last independent vassal, and now the Latin kingdom was enclosed on every side by a hostile empire.

In 1187, a four years' truce was broken by the brilliant brigand Raynald of Chatillon, and thus began Saladin's third period of conquest, the first having been the conquest of Egypt, and the second, the annexation of Syria. In May he cut to pieces a small body of Templars and Hospitallers at Tiberias, and on July 4th inflicted a crushing defeat upon the united Christian army at Hittin. He then overran Palestine and besieged and took the city of Jerusalem as a crown to his victories. Before entering the city he purified it, and showed chivalrous clemency to the Christian inhabitants. Saladin died at Damascus on March 4th, 1193, and was mourned by the whole East.

Alpais (Alpaidis), the holy woman of Cudot, at this time was famous. She lived many years without bodily sustenance. She was born of peasants, and was a herder of cattle. She was lean of body, and her innards were starved; but her countenance was as beautiful and full as if she had soared in an abundance of pleasure. She was often elevated to ecstasy through angelic guidance. Although born and reared in the country, her speech was wonderfully intelligent, and her words prudent. [Alpais (also spelled Alpaida, Alpaidis, and Alphais) of Cudot (d. 1211), is venerated by the Catholic Church. Born into a peasant family of Cudot, in the diocese of Sens, she came down with leprosy at a young age. It is said that she denied herself food, and for a long time her only nourishment was the Eucharist].

Folio CCVI *recto*

Henry (Heinricus), the sixth of this name, first son of Frederick, was elected future Roman emperor by the electors in the Year of the Lord 1190; and he reigned eight years. Having previously been made king by his father, he received the crown at Aix-la-Chapelle. He became involved in a war with those of Cologne; but after the bishop of Liege was slain, he pardoned them. Later he was crowned emperor by Pope Celestine on condition that after the recovery of the kingdom on this side and the further side of the sea of Sicily, he would pay an annual tribute out of his own funds and confirm the church-lands to the pope. In order that this might be accomplished more easily, he arranged that Constance, daughter of the Norman king at Palermo (Parnormi) [Palermo (Latin, Panormus or Panhormus), is a city of Sicily. It is the capital of an Italian province of the same name, and the see of an archbishop. It was taken from Carthage by the Romans during the Punic Wars (254 BCE). It was captured by the Vandal Genseric in 440 CE. It later became a part of the East-Gothic dominion, and was recovered for the Eastern Roman empire by Belisarius in 535. It was taken by the Saracens in 835 and became the Muslim capital of Sicily. After the Norman conquest, the city remained for a short time in the hands of the dukes of Apuleia; but in 1093, half the city was ceded to Count Roger, and, in 1122, the rest was ceded to the second Roger. During the Norman reigns, Palermo was the main center of Sicilian history, and perhaps the first successful multi-cultural state (where Normans, Arabs, Jews, Byzantine Greeks, and Sicilians, at least on a nominal level, worked together in the imperial government). The emperor Henry VI entered Palermo in 1194, and it became the chief scene of his cruelties. In 1198, his son Frederick, afterwards emperor, was crowned there]. now living in a cloister, be removed from there; and (now being regarded too old to bear) he married her with the permission of the pope. In the first year of his reign Henry and his spouse besieged Naples; but they returned to Germany on account of the plague. Afterwards, at the request of Pope Celestine, Henry led a mighty army into Italy, taking with him his wife Constance and Frederick his son, born to them beyond the expectations of everyone, on account of age. Without great effort he subjugated the city of Naples and so much of Italy as belonged to the kingdom of Sicily, and later Sicily itself. It is officially stated that he secured possession of an exceedingly large treasure which the Norman kings had been collecting for a long time, and secretly sent it to Germany. Pope Celestine asked him to come to Rome from Palermo where various matters were being transacted concerning the recovery of the Holy Land and of Jerusalem. Although Henry did not wish to undertake these matters in person, he agreed to participate through emissaries and advisers. He ordered the archbishop of Mainz and the Duke of Saxony to handle these affairs, and commanded them to assemble the people and the army throughout Germany. Simultaneously the Saracens with a large and mighty fleet proceeded to lower Spain; and they defeated the King of Castile and subjugated much land and many people. They held possession of the great city of Granada into the year 1492. When Henry again returned to the empire, he became seriously ill at Messina in Sicily; and he sent emissaries to Pope Innocent, commending to him his wife and son, and Philip his brother, to whom he invested with a feudal estate all of Etruria, with the title of

duke, and the regency of the Roman empire, and the sovereignty of the kingdom of Sicily, until his son should become of age. Having arranged his affairs and made his will, he died at Palermo. His death caused no small amount of turmoil and destruction in Asia and Germany. Henry was strict in his affairs, keen in dealing with the enemy, generous, versatile, handsome of countenance, of medium stature, and intelligent. He was buried magnificently in the church of Palermo.

Henry VI, Roman emperor, son of the emperor Frederick I, and Beatrix, daughter of Renaud III, count of upper Burgundy, was chosen German king at Bamberg and crowned at Aix-la-Chapelle in 1169. In 1184 his father sought to procure his coronation from Pope Lucius III, but the pope refused because of the marriage arranged between Henry and Constance, daughter of Roger I, late king of Sicily, a step which threatened to unite Sicily with Germany. This marriage took place at Milan in 1186, and soon afterward Henry was crowned king of Italy. Having been recognized by the pope as Roman emperor elect, Henry returned to Germany, where a campaign against Henry the Lion, duke of Saxony, was followed by a peace made at Fulda in 1190.

A promise of his coronation from Pope Clement III led Henry to cross the Alps in the winter of 1190. On reaching Rome, he found Clement dead and his successor, Celestine III, disinclined to carry out the coronation. However, the strength of the German army and a treaty made between the king and the Romans, induced him to crown Henry in 1191. Meanwhile, a party in Sicily had chosen Tancred, illegitimate son of Roger, son of King Roger II, as king. Henry marched to Naples, but was compelled to raise the siege and return to Germany. There the Welfs and their earlier opponents were united against the emperor, vacancies in various bishoprics added to the confusion, and Henry was suspected of being implicated in the murder of Albert, bishop of Liege. His salvation came from the captivity of Richard I, king of England, and the skill with which he used this event to make peace with his foes. When Henry the Lion came to terms, in 1194, order was restored in Germany. But the following May, Henry again went to Italy where Pope Celestine had espoused the cause of Tancred. When he reached Sicily, he found Tancred dead, and meeting with little resistance, entered Palermo where he was crowned king in 1194. Leaving his wife, Constance, as regent, he returned to Germany in 1195.

Having established his position in Germany and Italy, Henry began to cherish ideas of universal empire. To complete his scheme, two steps were necessary, reconciliation with the pope, and recognition of his young son Frederick as his successor in the empire. Henry met the princes at Worms in 1195 to secure confirmation of his schemes, but failed. In 1196, Henry again went to Italy to persuade the pope to crown his son who had been chosen king of the Romans at Frankfurt. Celestine refused. From Rome Henry proceeded to southern Italy where he put down an insurrection with terrible cruelty. He died at Messina from a cold contracted while hunting in 1197.

Helinandus, a monk, and a well-spoken, spiritual and learned man, lived at this time. He wrote a chronicle from the beginning of the world to his own time, and incorporated it in a large book. But this book has been so separated and scattered about that the entire work cannot be found anywhere. []

Papias, a Lombard, well versed in the Latin and Greek tongues, compiled a dictionary at this time, and wrote many elegant letters. []

Azo (Azonem), a native of Bologna, and highly learned in the imperial civil law, at this time wrote such excellent and numerous interpretations and expositions of the law, that the legal scholars called him the spring of imperial jurisprudence. [Azo (c. 1150-1230), Italian jurist, was born at Bologna, studied under Joannes Bassianus, and became professor of civil law at Bologna. Azo occupied a very important position among the glossators, and his , and , formed a methodical exposition of Roman law, and were of so much weight before the tribunals that it used to be said, "Chi non ha Azzo, non vada a Pallazo." Azo numbered among his pupils Accursius and Jacobus Baldvinus. He died about 1230].

Martinus, likewise called Bosianus, an excellent teacher of the same law, also flourished at this time. Other men learned in the law called him a luminary of jurisprudence, and a mirror of the world. [The text probably refers to Joannes Bassianus, Italian jurist of the 12th century, who is said to have been a native of Cremona. He was a professor in the law school of Bologna. His best known extant treatise is the , which Savigny regarded as one of the most precious works of the gloss-writers. Bassianus was remarkable for his talent in inventing ingenious forms to set forth his ideas, and perhaps his most celebrated work is his "Law-Tree" , the subject of many commentaries. It presents a kind of tree upon the branches of which the various kinds of actions are arranged like fruit. The civil actions, 48 in number, are on one side, and the equitable, 121, on the other. A further division of actions was made by him under 12 heads, and by a system of notation the student could class at once each of the two kinds of actions under its proper head. His lectures on the and the have perished].

Folio CCVI verso

Year of the World 6403 | Year of Christ 1204

Pope Innocent the Third, a native of Campania, whose ancestors were counts and whose father was Anagninus, was a man who led a most upright life in every way and was very learned. From youth he was devoted to study at Paris, and because of his Scriptural wisdom and good morals, he was made a cardinal by Pope Celestine. On the latter's death Innocent was elected pope. His books and works, too numerous to mention, show what a highly celebrated and honored man he was. He so despised bribery that he ordered that nothing was to be accepted from a stranger by any official of the papal court, except the scribes and sealers, whose compensation was fixed. In order that every one might have free and sure access to papal officials, he prescribed that there was to be no doorkeeper to the chambers of the notaries or public scribes. When great turmoil and discord in Asia followed upon the death of Henry, Innocent, with remarkable zeal,

sought to put an end to these misunderstandings; but his efforts were in vain. When he learned that the power and might of the Saracens had gained the ascendancy in Asia, he called a great council at Rome. Attending it were many distinguished and honorable men. Later he wrote many beautiful, valiant, and elegant books and manuscripts, treating on various subjects; and he compiled a book of the Decretals and of the Canon Law. He made three statutes, namely, one providing that whenever a prince sued another prince, the fine or penalty inflicted should be paid to the pope; another, that princes, no matter of what degree, should honor the priests; the third and last statute concerned elections. The dealings of this pope received no small measure of support and encouragement from the two men, Dominic and Francis. This pope condemned a book written by Abbot Joachim, as well as the errors of the heretic Almericus, who afterwards, together with his adherents, was burned, at Paris. This pope also performed acts of kindness, not without good results. At Rome he built a hospital dedicated to the Holy Spirit; also another called the Hospital of the Tower, and repaired the dilapidated Basilica of Saint Sixtus. After arbitrating the differences of the Genoese and Pisans, he went to Perugia, where he died in the eighteenth year, seventh month, and 16th day of his pontificate. In his life and dealings he was so upright and just that nothing could be urged against him after his death.

Innocent III (Lotario de'Conti di Segni), pope from 1198 to 1216, was the son of Trasimondo, count of Segni. He laid the foundations of his profound knowledge of scholastic philosophy at the University of Paris. At Bologna he studied canon and civil law. On his return to Rome, he became a canon of St. Peter's, and was later made sub-deacon and cardinal-deacon in turn. In 1198, Celestine III died and on the same day Lotario, though not even a priest, was unanimously elected pope by the assembled cardinals, taking the name of Innocent III. His first acts were to restore the prestige of the Holy See in Italy, where it had been overshadowed by the power of Henry VI. The early death of that sovereign had left Germany divided and Sicily torn by warring factions. It was therefore easy for Innocent to depose the imperial prefect in Rome itself and to oust the German feudatories who held the great Italian fiefs for the empire. Spoleto fell; Perugia surrendered; Tuscany acknowledged the leadership of the pope; and papal *rectores* once more governed the patrimony of St. Peter. Finally, Henry's widow, Constance, in despair, acknowledged the pope as the overlord of the two Sicilies, and on her death appointed him guardian of her infant son, Frederick. The effective assertion of this world power is the characteristic feature of Innocent's pontificate. Other popes before him had upheld the theory of the supremacy of the spiritual over the temporal authority; but it was reserved for Innocent to make it a reality. In Germany his support of Otto IV against Philip of Swabia, then of Philip against Otto, and finally, after Philip's murder (1208), of the younger Frederick II against Otto, effectually prevented the imperial power during his pontificate from again becoming a danger to the papacy in Italy. Concessions of the cost of the empire in Italy were in every case the price of his support.

Meanwhile, Innocent promoted the crusade that ultimately led to the Latin occupation of Constantinople. He was the first pope to nominate a patriarch for that city, and expressed the hope that from that point on the church would be "one fold under one shepherd." In 1207, he proclaimed a crusade against the Albigensians. His authority within the church itself exceeded that of his predecessors, and the independent jurisdiction of metropolitans and bishops was curtailed. He brought the patronage of sees and benefices into his own hands by a system which led to intolerable abuses, and placed the church above the state. The 12th ecumenical council assembled at the Lateran under his presidency in 1215 is referred to in the following note.

In this year a Council was called by Innocent at the Lateran concerning the recovery of the Holy Land and Jerusalem. This was attended by thirteen hundred prelates, as well as the patriarchs of Jerusalem and Constantinople, seventy archbishops, four hundred and twelve bishops, eight hundred abbots, priors and convent brothers, the legates of the Greek and Roman empires, and the emissaries of the kings of Jerusalem, France, Spain, England, and Cyprus. And although many matters were considered, nothing of consequence followed, because of the war between the Pisans and the Genoese, and because of the difficulties in other parts of Italy. [The Fourth Lateran Council (12th ecumenical), convened by Pope Innocent III in 1215, was the best attended of all the church councils, and marks the culminating point of a pontificate which itself represents the zenith attained by the medieval papacy. Prelates assembled from every country in Christendom, and with them the deputies of numerous princes, besides the representative of absent prelates and a number of inferior clerics. The business before it, the disciplining of heretics and Jews, and the proclamation of a new crusade, etc, vitally concerned the states represented; yet the function of the great assembly was little more than to listen to and endorse the decretals read by the pope. The seventy decrees of the council begin with a confession of faith directed against the Cathars and Waldensians, which is significant if only for the mention of a transubstantiation of the elements in the Lord's Supper. A series of resolutions provided in detail for the organized suppression of the heresy and for the institution of the Episcopal inquisition. On every Christian, arrived at discretion, the duty was imposed of confessing at least once annually and of receiving the Eucharist at least at Easter. Enactments were also passed touching procedure in the ecclesiastical courts, the creation of new monastic orders, appointments of offices in the church, veneration of relics, pilgrimages and dealings with Jews and Saracens. Finally, a great crusade was resolved upon, to defray the expense of which it was determined that the clergy should lay aside one-twentieth—the popes and the cardinals one-tenth—of their revenues for the next three years; while the crusaders were to be held free of all burdens during their absence].

John (Iohannes) the Good, a restorer of the Order of Saint Augustine, and a native of Mantua, at this time led a very spiritual and holy life in Italy, and erected many monasteries. From this time on the brethren were named after him. And, full of days and good works, in the Year from the Nativity of the Lord 1222 he journeyed to the Lord.

Folio CCVII *recto*

Philip, a prince in Swabia, duke of Etruria, brother of Emperor Henry (Heinrici), and regent for Frederick, Henry's son, undertook the rule of the Roman empire. However, upon the death of Henry great dissension took place among the electors. Some elected Otto, brother of the duke of Saxony, while others wanted this Philip who had been appointed by Henry. Turmoil and war followed. The king of France took the part of Philip, while the king of England was on the side of Duke Otto. In the meantime the Italians recognized neither as

emperor. Philip prepared for war, and in the year 1200 marched into Alsace, devastated it, and besieged Strasbourg, bringing it under his dominion. Two years later he did likewise in Thuringia, defeating the landgrave there. And as Henry and Frederick, this Philip's father and brother (as is known), had opposed the Roman Church, Pope Innocent confirmed Duke Otto as emperor. But Philip pursued Otto with an army, driving him out everywhere. Otto came to Cologne, where he was heavily besieged by Philip, who defeated Otto in battle before Cologne; and Otto was driven out by those of Cologne, who hailed Philip as the Roman king. But as the princes and states of the kingdom had become weary of this long war, peace was made, and Philip was declared Roman emperor. He reigned nine years, but not without care and hardship. He did not remain at rest for long after entering upon the sovereignty; for through the landgrave of Thuringia, or as several others write, through Otto, count palatine of Wittelsbach, he was slain at Bamberg on the 10th day of the Kalends of July, and his body was buried at Spire in Bamberg by the order of Frederick.

Philip (c. 1177-1208), German king and duke of Swabia, the rival of Emperor Otto IV, was the fifth and youngest son of the emperor Frederick I, and brother of the emperor Henry VI. He entered the church and was chosen bishop of Würzburg; but he forsook his ecclesiastical calling and was made duke of Tuscany in 1195, receiving an extensive grant of lands. On the death of his brother Conrad in 1196 he became duke of Swabia. He appears to have been designated as guardian of the young Frederick, afterwards the emperor Frederick II, in case of his father's early death. In 1197 he had set out to bring Frederick from Sicily for his coronation, when he heard of the emperor's death and returned at once to Germany. He found growing hostility to the kingship of a child, and the absence of the two Welf claimants, Otto and Henry, the sons of Henry the Lion, made possible Philip's own election in 1198.

Meanwhile, a number of princes hostile to Philip, under the leadership of Adolph, archbishop of Cologne, had elected an anti-king in the person of Otto, second son of Henry the Lion, duke of Saxony. A war followed in which Philip drew his principal support from south Germany, and he carried the war into his opponent's territory. In March 1201, Innocent III placed Philip and his associates under the ban, and began to work for Otto. Otto, aided by the king of Bohemia and the landgrave of Thuringia, drove him from north Germany. But the submission of the landgrave in 1204 marked the turning point of Philip's fortunes, and he was soon joined by Adolph of Cologne and Henry I, duke of Brabant. In 1205, Philip was crowned, though it was not until 1207 that his entry into Cologne practically brought the war to a close. Philip was then set free from the papal ban. He was preparing to crush the last flicker of the rebellion in Brunswick when he was murdered at Bamberg in 1208 by Otto of Wittelsbach, count palatine in Bavaria, to whom he had refused the hand of one of his daughters. He left four daughters, one of whom, Beatrix, afterwards married his rival, the emperor Otto IV. Philip was a brave man, and contemporary writers, among whom was Walther von der Vogelweide, praise his mildness and generosity.

Otto, duke of Saxony, the fourth of this name, was elected king by his Germans in the Year from the Nativity of the Lord 1209 upon the assassination of Philip; and he reigned three years. He soon journeyed to Rome and received the imperial crown from Pope Innocent; but after thus receiving it, he seized the lands and estates of the churches, contrary to the oath and obligation by which he was related to the Roman See. He likewise attacked the Neapolitan country. Although Pope Innocent often solicited Otto to return the estates of the churches to him as overlord, and reminded him of his obligation so to do, yet the pope failed to obtain them. For this reason the pope excommunicated Otto, who, however, continued his obstinate course, resulting in turmoil, robbery and murder in the streets of Rome. And so he was deposed as Roman emperor and German king, and his subjects were released of their obligation and fealty. In consequence, the king of Bohemia, the landgrave of Thuringia, the archbishops of Mainz and Trier, the duke of Austria, and the most distinguished among the knights and nobles deserted him. Then Otto returned to Germany, where Philip of France made war against him. Finally, in the year 1218, Emperor Otto died in sorrow and gloom.

Otto IV (c. 1182-1218), Roman emperor, second son of Henry the Lion, duke of Saxony, and Matilda, daughter of Henry II, king of England, was educated at the court of his uncle, Richard I, king of England, under whose leadership he gained valuable experience in war. When Emperor Henry VI died in 1197, some of the princes under the leadership of the archbishop of Cologne were anxious to find a rival to Philip, duke of Swabia, who had been elected German king. The choice fell on Otto, who was chosen king at Cologne in 1198. Hostilities broke out at once, and Otto was finally driven to Brunswick. Preparations were made to drive him from here, when the murder of Philip saved him. Otto submitted to a fresh election and was chosen German king at Frankfurt in 1208 in the presence of a large gathering of princes. A general reconciliation followed. The pope, who had previously recognized the victorious Philip, now hastened to the side of Otto; large concessions were made to the church.

In 1209, the king set out for Italy. He was received by Innocent at Viterbo; but he refused the papal demand to concede to the church the territories which had been in dispute, consenting, however, not to claim supremacy over Sicily. He was crowned emperor at Rome in 1209, a ceremony that was followed by fighting between the Romans and the German soldiers. The pope then requested the emperor to leave Roman territory; but he remained near Rome for some days, demanding satisfaction for the losses suffered by his troops. The breach with Innocent soon widened, and Otto attempted to recover for the Empire all the property that Innocent had annexed to the church.

Having occupied Tuscany, he marched into Apuleia, and in 1210, was excommunicated by the pope. Regardless of this sentence, Otto completed the conquest of southern Italy, but the efforts of Innocent had succeeded in arousing the rebels in Germany, who were supported by Philip Augustus, king of France. A number of princes assembled at Nuremberg, declared Otto deposed, and invited Frederick to fill the vacant throne. Returning to Germany in 1212, Otto made some headway against his enemies, but the final blow to his fortunes came when he was decisively defeated by the French at Bouvines in 1214. He escaped with difficulty and took refuge at Cologne. His former supporters hastened to recognize Frederick, and, in 1216, Otto left Cologne for Brunswick, which he had received in 1202 by arrangement with his elder brother, Henry. Otto died in 1218 at Harzburg, leaving no children.

Raynaldus (Rainaldus), archbishop of Cologne, after the destruction of Milan by Emperor Frederick, brought from there the remains of the three holy kings.

Richard, a child, was martyred at Paris by the Jews. He performed many miracles. When information reached King Philip of France that for many years the Jews had committed evil acts in outraging the Christian faith, he deprived them of all their possessions and estates, and drove them out of the kingdom.

Folio CCVII verso

The Order of The Cross-Bearers, begun in the Lateran Council, but inactive for a long time, was re-established and confirmed by Pope Innocent the Third in the 18th year of his pontificate. The order originated through the fact that a wicked and injurious heresy had arisen among the Albigensians

Albigensian is the usual designation of the heretics – more especially the Catharist heretics – of the south of France in the 12th and 13th centuries; but the designation is hardly exact, for the center of the movement was at Toulouse and in the neighboring districts, rather than at Albi (the ancient Albige). The ‘heresy’, which had penetrated into these regions probably by trade routes, may have come originally from eastern Europe. The name of Bulgarians (Bougres) was often applied to the Albigensians, and they kept up communication with the Bogomil secretaries of Thrace.

It is exceedingly difficult to form any exact idea of their doctrines, as our knowledge of them is derived from their opponents and a few rare texts emanating from the Albigensians containing inadequate information concerning their metaphysical principles and moral practice. It is certain that they formed an anti-sacerdotal party in permanent opposition to the Roman Church, and raised a continued protest against the corruption of the clergy of their time. The Albigensian theologians and ascetics, the Cathari, or perfecti, were few in number. The mass of believers were perhaps not initiated into the Catharist doctrine; at all events they were free from all moral prohibition and all religious obligation, on condition that they promised to become “hereticized” by receiving the consolamentum, the baptism of the Spirit, before their death or even in extremis.

The first Catharist heretics appeared in Limousin between 1012 and 1020. Protected by William IX, duke of Aquitaine, and soon by a great part of the southern nobility, the movement gained ground in the south, and, in 1119, the Council of Toulouse in vain ordered the secular powers to assist the ecclesiastical authority in quelling the heresy. The people were attached to these bons homes, as these good Christians were called; for their asceticism and anti-sacerdotal preaching impressed the masses, and the movement maintained vigorous activity for another hundred years until Innocent III became pope. Innocent tried to pacify them and to effect their conversion, but he was opposed, not only by the people themselves, but also by the nobles who protected them, and by the bishops of the district who rejected the extraordinary authority that the pope had conferred on his legates. At last (1209) the pope ordered the Cistercians to preach the crusade against the Albigensians. This implacable war, which threw the whole of the nobility of the north of France against that of the south, and destroyed the brilliant Provencal civilization, ended, politically, in the Treaty of Paris (1229), which destroyed the independence of the princes of the south, but did not extinguish the heresy, in spite of the wholesale massacres of the heretics during the war. The Inquisition, however, operated continuously in the south of Toulouse, Albi, and other towns during the whole of the 13th century and a great part of the 14th, and succeeded in crushing it by means of its confiscations, bitter persecutions, and terrible measures. In 1245, the royal officers assisting the Inquisition seized the heretical citadel of Montsegur, and 200 Cathari were burned in one day. Moreover, the church decreed severe chastisement against all laymen suspected of sympathy with the heretics. Hunted down by the Inquisition, and abandoned by the nobles of the district, the Albigensians became more and more scattered, hiding in the forests and mountains, and only meeting surreptitiously. The sect, moreover, was exhausted and could find no more adepts in a district that, by fair means or foul, had arrived at a state of peace and unity.

, causing serious dissensions among the Roman people and the clergy. Therefore the pope sent against these heretics many who were marked by the cross; and they were overcome. And so he reestablished this long extinguished order, endowed with many privileges and favors. For this order Pope Innocent the Fourth, then at Lyons, prescribed a rule to the effect that the spirituals of this order should always carry a cross in hand. Quiriacus [Quiriacus (or St. Judas) previously referred to as Ciriacus, or Cyriacus (see Folio CXXX verso, Helena), was, according to Eusebius, the 15th bishop of Jerusalem. He is said to have been a Jew who was the nephew of Stephen the first martyr, and grandson of Zacharias, and is credited with having revealed to Helena the place where the cross of Christ was hidden. He was converted by the miracles said to have been wrought on its discovery, and was baptized under the name of Quiriacus, or Cyriacus, and became bishop of Jerusalem. The story is too absurd to need refutation. There is no patriarch named Cyriacus, and Judas died in 133. Helena did not visit Jerusalem until 326], the bishop and martyr, is said to have been the founder and leader of this order in the time of Helen, mother of Constantine the Great; but the order declined since then and came to nothing.

Beginning of the Kingdom of the Tartars

David, a Persian, born of ignoble parents, king of the Tartars, and an arrogant man, at this time, with hostile intent, migrated from the mountains of India, with all the men and women of his tribe, plundering and robbing all the cities near by. By dividing the spoils among his people he encouraged them to proceed through Parthia, Media, Assyria, Persia, Armenia and Sarmatia in a short time; and they proceeded as far as the Palus Maeotis [Palus Maeotis (Sea of Azov), is an inland sea on the borders of Europe and Asia, north of the Black Sea, with which it communicates. It receives the waters of the great river Tanais (Don)], where they settled down. These Tartars are an ill-formed people, with large bulging eyes, broad face, flat forehead and nose, and of medium stature. They are so proud and

haughty that they call their leader Cham [Cham no doubt refers to Genghis Khan, the Mongol emperor and warrior of many conquests. He conquered northern China, Tartary, and Persia, and his military operations are said to have caused the death of five million people. This Mongol emperor was born on the banks of the river Onon in the year 1162. Nurtured as the chief of a petty Mongolian tribe, he lived to see his armies victorious from the China Sea to the banks of the Dnieper; and, though the empire which he created dwindled in the hands of his descendents, leaving not a trace of it behind, we have in the presence of the Turks in Europe a consequence of his rule, since it was the advance of his armies which drove their Osmanli ancestors from their original home in northern Asia, and thus led to their invasion of Bithynia under Othman, and finally their advance into Europe under Amurath I], a son of God. Historians write many more things about their character [This sentence is replaced in the German edition of the with the following: 'Now Uso is their prince.'].]

Tatars (less correctly Tartars) is a name given to several million inhabitants of the Russian empire, chiefly Muslim and of Turkish origin. The majority – in European Russia – are remnants of the Mongol invasion in the 13th century, while those who inhabit Siberia are survivals of the once much more numerous Turkish population of the Ural-Altaic region, mixed to some extent with Finnish and Samoyedic stems, as also with Mongols. The name is derived from that of the Ta-ta Mongols, who in the fifth century inhabited the northeastern Gobi, and, after subjugation in the 9th century by the Khitans, migrated southward, there founding the Mongol empire. The present Tatar inhabitants of European Russia contain very little admixture of Mongolian ancestry, but belong to the Turkish branch of the Ural-Altaic stock. On the Volga they mingled with remnants of the old Bulgarian empire, elsewhere with Finnish peoples, and with remnants of the ancient Italian and Greek colonies in Crimea, and Caucasians in Caucasus. The name of Tatars, or Tartars, given to the invaders, was afterwards extended to the different stems of the same Turkish branch in Siberia, and even to the bulk of the inhabitants of the high plateau of Asia and its northwestern slopes, described under the name of Tartary. The Tatar inhabitants of the Russian empire formed three large groups – those of European Russia and Poland, those of Caucasus, and those of Siberia.

The early history of the Mongols is extremely obscure. Even the meaning of the name “Mongol” is in dispute, though a general consent is now given to the etymology of the word from ‘mong,’ meaning brave. In the absence of historical particulars, legend has been busy with their early years. The Mongol historian, Sanang Setsen, gives currency to the myth that the Mongols sprang from a blue wolf; while the soberest story on record is that their ancestor Budantsar was miraculously conceived of a Mongol widow.

The Order of The Carmelites was originated at this time by Albert, the patriarch of Jerusalem, at Mount Carmel in Syria; and he endowed it with many privileges. By virtue of his authority he prescribed a rule for the order. When this order spread out in the world, increasing daily in membership and in the number of its excellent cloisters, it suffered many attacks over a long period of time. However, when Pope Honorius, the third of this name, observed that this holy order had been unjustly subjected to these attacks for a long time, and had been persecuted, he made some change in the dress of the order, and gave the order the name of the Virgin of Mount Carmel. [The Carmelites chose for the protectress of their order the Virgin Mary; and Honorius III commanded that they should be styled “The Family of the Most Blessed Virgin.” Thus in all the convents of the Carmelites the Virgin holds a conspicuous place, being frequently exhibited with her mantle outspread, while her “Family” – the friars and nuns of the Order – are gathered beneath its protecting folds; and among them Albert as bishop, Angelus the martyr, etc]. It is said that while the members of this order were the original habit, the order was held in great veneration by the Sultan, and endowed with many alms; but after the habit was changed, he drove the order out of his kingdom, making it necessary for its members to go to Europe. There the order grew marvelously, giving birth to many distinguished and celebrated men of piety and ability, such as Angelus [Angelus, according to the apocryphal legend, came from the east, landed in Sicily about 1217, and preached at Palermo and Messina. He was assassinated by a certain Count Berengar, a powerful lord of that country, who for several years had lived openly in unhallowed union with his own sister. For this Angelus rebuked Berengar, who caused him to be hung upon a tree and shot with arrows. At least his martyrdom is so represented by Caracci], a very passionate declaimer, Albert of Sicily [Albert of Vercelli, bishop there and patriarch of the city of Jerusalem, is regarded by historians as the real founder of the Carmelite Order. He is usually depicted in his Episcopal robes, carrying the palm as martyr; for it is recorded in his Life that being summoned from Palestine by Innocent III to attend a council in the Lateran, as he was preparing to embark, he was assassinated at Acre by a wicked man whom he had reproofed for his crime], and Cyril (Cirillus), a very learned Greek man, who, on account of the many books he published, was famous for the gift of prophecy. And others very famous. [The historical origin of the Carmelites must be placed at the middle of the 12th century, when a crusader from Calabria, named Berthold, and ten companions established themselves as hermits near the cave of Elias on Mount Carmel. About 1210 the hermits on Carmel received from Albert, Latin patriarch of Jerusalem, a rule of 16 articles. The life prescribed was strictly eremitical: the monks were to live in separate cells or huts, devoted to prayer and work; they met only in the oratory for the liturgical services, and were to live a life of great silence, seclusion, abstinence and austerity. This rule received papal approbation in 1226. Soon, however, the loss of Christian arms in Palestine made Carmel an unsafe place of residence for western hermits, and so they migrated first to Cyprus and from there to Sicily, France, and England. The locality being changed, the institution was adapted to its new western surroundings. The austerities were mitigated, and the life was turned from eremitical into cenobitical, but on the mendicant rather than on the monastic model. The Carmelites became one of the four great orders of Mendicant Friars].

ILLUSTRATION

Cross-Bearing Monk of the above order; in his hand, and designed upon his habit, a cross.

Folio CCVIII *recto*

Saint Dominic, a Spaniard, endowed with piety and learning, a leader and famous father of the Preachers, at this time shone like a

morning star of the Christian faith. He was born in the village of Calaroga in the diocese of Osna (Exoniensis). His father was named Felix, his mother Joanna. They had three sons, educated and consecrated as priests; the third was this blessed Dominic. In her sleep his mother dreamed she carried a little whelp, holding a lighted torch in its mouth; and as it issued from her body it lighted up the whole world, foretelling that an excellent and extraordinary preacher would be born of her. He was a marvelous reviler of vice, a fierce opponent of heresy, and a most diligent exhorter to the Christian faith; and from youth he developed compassion. At first he was a brother of the Regular Canons; but later, through divine call, he and his brethren, with incredible zeal, founded the Order of the Preachers, receiving the habit of the order from the most exalted Mother of God. He uprooted the heresy that sprang up in Gaul. After Pope Honorius learned that the enemies and dissenters in Toulouse had been tamed, this Dominic, father of the clergy, received confirmation of his Order from the pope. After such confirmation Dominic erected many cloisters; and having performed many miracles and passed through various regions, preaching and enlightening the people, in the twelve hundred and twenty-third Year of Salvation in the Italian city of Bologna on the Nones of August he finally journeyed to the Lord. By order of Gregory the Ninth he was enrolled among the number of the saints on account of his miracles and glorious life.

Dominic was born in 1170 at Calaroga, in the kingdom of Castile. His father was of the illustrious family of Guzman; his mother, Joanna d'Aza, was also of noble birth. Before he was born, his mother dreamed she had brought forth a black and white dog carrying a lighted torch in his mouth; and when his godmother held him in her arms at the font, she beheld a star of splendor descend from heaven and settle on his brow. These portents were interpreted to denote that the child was destined to be a light to the universe.

Dominic spent ten or twelve years in study at Palencia, and at about 1195 was ordained and became a canon in the cathedral chapter of Osna, his native diocese. The years from 1195 to 1203 were filled up with fabulous stories of missions to the Moors, and Dominic accompanied the bishop of Osna on an embassy to "The Marches," in behalf of the king of Castile. When the embassy was over, the bishop and Dominic journeyed to Rome, and Innocent III charged them to preach among the Albigensians in Languedoc. Although a significant number of converts were made, the results were not such as had been hoped for, and after Dominic's preaching the population still remained at heart Albigensian. The Order of Dominicans grew out of the little band of volunteers that had joined Dominic on this mission. Dominic conceived the idea of forming an order whose vocation should be to preach and send missions throughout the whole world. In 1214, the nucleus of such an institution was formed round Dominic, and known as the "Holy Preaching." In 1215, the Bishop of Toulouse, established them in a church and house of the city, and three years later pope Honorius authorized the founding of the order. The last years of Dominic's life were spent in journeying back and forth between Toulouse and Rome, and in extended journeys all over Italy, and to Paris, and into Spain, establishing friaries and organizing the order wherever he went. It propagated and spread with extraordinary rapidity. In 1221, worn out by incessant toil and fatigue and the austerities of his laborious life, he died at his monastery at Bologna. He was canonized in 1234 by Gregory IV. The Dominicans are known in England as the Black Friars, from the black mantle worn over a white habit. The Carmelites are known as the White Friars.

Francis (Franciscus), an Italian, native of Assisi, a very good man, was the founder of the Order of the Lesser Brothers. Around the Year of the Lord 1208 he was a merchant, and entirely a man of the world until his 25th year; but afterwards he scorned all earthly affairs, and followed Christ throughout life. Having gone on for some time shod and adorned with rings, he became conscious of the words of the Lord: He who comes to me, not having denied himself everything, cannot be my disciple. Francis discarded all things, donned humble white raiment, girded himself with a cord, and soon entered upon the founding of a new order. By means of this order he enlightened the Christian status like a sun shining upon the world. He was so strict and severe with himself that during the winter, in order to overcome the desires of the flesh, he covered himself with snow and ice. He scorned praise, called poverty his constant mistress, but diligently avoided carrying it to excess. His heart yearned for martyrdom, and so, in the sixth year after the founding of his order, he departed for Syria to visit the sultan, who received him with every honor. Two years before his death he had a vision of an angel with six wings, his hands extended, his feet placed together, and nailed to a cross. Two wings were extended over his head; two outstretched, as if to fly; while the remaining two covered his entire body. After having contemplated the vision for some time, scars appeared in the hands of Francis, and on his right side, as if pierced by a lance. After having wearied his body, and given his flesh no rest, he died at Assisi, his homeland, in the Year of Our Salvation 1222. Two years later, on account of the miracles attributed to him, Gregory the Ninth, in a great council, called for that purpose, enrolled him among the number of the saints.

Francis of Assisi (1181/82-1226), founder of the Franciscans, was born at Assisi, his father Pietro Bernardone, being one of the more successful merchants of that town. His education was slight and the habits of his youth appear to have been irregular. He was the recognized leader of the young men of the town in their revels, though he was always conspicuous for his charity to the poor. One day he gave a banquet to his friends, after which they roamed the streets, Francis being crowned as the king of the revelers; after some time they lost him, and on retracing their steps they found him in a trance, a permanently altered man. He devoted himself to solitude, prayer, and the service of the poor, and before long went on a pilgrimage to Rome. On his return, he spent three years in abject poverty, ministering to lepers and outcasts. One day the words of the gospel came to him as a call: "Everywhere on your road preach and say – The kingdom of God is at hand. Cure the sick, raise the dead, cleanse the lepers, drive out devils. Freely have you received, freely give. Carry neither gold nor silver, nor money in your girdles, nor bag, nor two coats, nor sandals, nor staff, for the workman is worthy of his hire" (Matthew 10:7-10). Layman as he was, he preached to the poor; disciples joined him, and when they were twelve in number, they obtained the sanction of Innocent III, and gave themselves up to apostolic preaching and work among the poor.

Probably no one as Francis has ever set himself so seriously to imitate the life of Christ and to carry out his work so literally. Another striking feature was his constant joyousness, a precept of his rule, and one that he enforced strictly. He was a great lover of nature, animate and inanimate, and his preaching to the birds is a favorite theme in art. He regarded them all as his brothers. Before everything he was an ascetic and a mystic – an ascetic who, though gentle to others, wore out his body by self-denial. He was a mystic who believed

that he was irradiated with the love of God, and endowed in an extraordinary degree with the spirit of prayer.

Earthquakes and miraculous phenomena occurred everywhere in this year. The cities of Antioch, Tripoli, and Damascus were destroyed to a great extent. In Sicily the sea receded, and returning, drowned a thousand persons. In Italy hailstones larger than goose eggs fell.

A miraculous sign, in the form of a star, appeared after sunset and proceeded from south to west; and radiance was seen in the form of a beam, rising high into the firmament. Preachers at this time assert that many other signs occurred. [The last sentence of this paragraph is not in the German edition of the chronicle].

ILLUSTRATIONS

1. Dominic, founder of the Dominican Order of Preaching Friars, is represented by a full-length woodcut, in white tunic and long black cloak with a hood. He carries a staff, although usually represented with a lily in one hand and a book in the other. A star is on his forehead, emblematical of a certain radiance on his brow observed by those who looked upon him earnestly. At his side is the dog with the flaming torch in his mouth, an attribute peculiar to Dominic, and which is explained in the text and note.
2. Francis, founder of the Franciscan Order, is portrayed at full length. He stands before us in the habit of his order, both hands raised in exhortation.
3. Elemental Disturbances are represented by a small woodcut showing a threatening sky from which flashes of lightning and heavy drops of rain are being precipitated.

Folio CCVIII verso

Year of the World 6413 | Year of Christ 1214

Pope Honorius the Third, a Roman whose father, Almeric, was a Roman citizen, was elected pope by the cardinals at Perugia. It was decided to have such election take place more speedily than in previous cases; for the citizens of Perugia, considering the distress and complaints of the Holy Land, which had been lost, and the war in Italy, locked up the assembly of the cardinals and decreased their food from day to day to hasten the election, so that consideration of peace and of matters concerning Christianity might be accelerated. After receiving the pontificate and being inducted into office, this pope undertook, through emissaries and legates, to carry out the transactions begun by his predecessors; and in these actions he was also urged by Peter, emperor of Constantinople, who, together with his spouse Yolande (Iolem), was not long afterwards invested with the imperial crown in the Basilica of Saint Lawrence outside the city of Rome. Soon afterwards the pope appointed the cardinal, John (Ioannem) of the Pillars, legate of the papal see, to manage the affairs of the Christians. This pope gave Frederick the Second the imperial title, but afterwards deposed him for misconduct in office. He received the king of Jerusalem, who had come to Rome, very kindly. He also enacted many ecclesiastical laws, and made costly additions to the churches. Finally he died in the tenth year, seventh month, and 13th day of his pontificate, and was buried in the Basilica of Santa Maria Maggiore at the manger.

Honorius III (Cencio Savelli), pope from 1216 to 1227, highly educated, and a pious Roman, after holding various church offices, succeeded Innocent III as pope. He made peace with the emperor Frederick II. He was eager to carry out the decrees of the Lateran Council of 1215 against the Albigensians, and to further the crusade proclaimed by his predecessor. He crowned Peter of Courtenay emperor of Byzantium, in April 1217; espoused the cause of Henry III of England against the barons; accepted the Isle of Man as a perpetual fief; and made special ecclesiastical regulations for the Scandinavian St. Dominick papal major-domo in 1218. In 1223, he approved the San Franciscan Order, and authorized many of the tertiary orders. He was succeeded by Gregory IX.

The manger is, purportedly, the remains of the actual manger in which Jesus slept after his birth. The architect Domenico Fontana was called to design the chapel to house the presumptive relics of the Nativity manger. The original Nativity Oratory, with the presepe ('manger' or 'crib') built in the 13th century by Arnolfo di Cambio, is below the chapel.

Pope Gregory the Ninth, a Hernicus by birth from the region of Anagni, was from a family of counts and the nephew of Innocent the Third. And he, when he was elected pope, reminded Frederick of his vow to undertake a crusade to the Holy Land, and threatened to confirm and enforce anew the ban of excommunication pronounced by his predecessors against Frederick, unless Frederick would appear at once. For that reason Frederick promised to undertake the matter, and a day was fixed for a meeting at Brindisi (Brundisii). To that place came a large number of people, and particularly from Germany, the landgrave of Hesse, who died there with a large number of his knights. In the meantime Frederick remained in Sicily, feigning illness. But when Frederick was informed of the landgrave's death, he sailed to Brindisi in great haste, and took possession of all the property and treasures left by the landgrave. When Pope Gregory became aware of the cunning of Frederick, he confirmed the former judgment of excommunication and deposition of his predecessors against Frederick. During the course of these events, and while the pope was away from Rome, the Roman senate took measures against the statutes of the Church, and to secede from it. Hannibal, one of the members of the Senate, was favorable to a heresy into which many priests had fallen. They feared the pope's return, and so caused a revolt. But divine vengeance soon silenced them; the Tiber became so swollen that it caused much damage; and this was followed by such a plague that hardly one person out of every ten survived. The pope

privately and openly bestowed many alms; and he also made a great number of improvements, constructing buildings and taking other protective measures in Rome. After he had suffered much distress and worry through Frederick, he called a general council of the Christians on the advice of the kings of France and England. But Frederick barred access to it by land and sea, and the cardinals were imprisoned by the Pisan fleet. Thus the council was prevented. Finally this pope died in the Year of Salvation twelve hundred and forty-one in the fourteenth year and third month of his pontificate. [Gregory IX (Ugolino Conti de Segni), pope from 1227 to 1241, was a nobleman of Anagni, and probably a nephew of Innocent III. He studied at Paris and held a number of ecclesiastical offices before he became pope. In 1227, he excommunicated the emperor Frederick II, for continual neglect of his vows and refusal to undertake the crusade. When Frederick finally set out in the following June, without making submission to the pope, Gregory raised an insurrection against him in Germany, forcing him to beg absolution. The Romans, however, disapproved of the temporal power and exiled the pope in the following year. Hardly had this controversy been brought to an end, favorable to the papacy, when Gregory again came into conflict with Frederick (1235). He again excommunicated the emperor and released his subjects from allegiance (1239). Frederick invaded the Papal States and prevented the assembling of a general council convoked for Easter (1241). Gregory systematized the Inquisition and entrusted it to the Dominicans. He died in 1241 while Frederick II was advancing against him].

Celestine the Fourth, of Milan, formerly a Sabinian bishop, a man of virtue and learning, but old and feeble, was elected pope to succeed Gregory. He sent emissaries to Frederick who was besieging the city of Faenza, and attempted to mollify him with numerous promises; but before Frederick could reply, Celestine died on the eighteenth day of his pontificate. At that time the papal see was vacant for twenty-one months, for the cardinals were in prison, as previously stated, protesting and attesting that without them no papal election could take place. At this time all of Italy was so oppressed with turmoil by the aforesaid Frederick that his capture of Rome became a matter of daily concern. [Celestine IV (Godfrey Castiglione), pope in 1241, was archpriest and chancellor of Milan before he joined the Cistercians. In 1227, he was created cardinal priest, and cardinal bishop of Sabina in 1233. He succeeded Gregory IX in 1241, but died within 16 days (not the 18 as noted in the) and before his consecration].

Folio CCIX *recto*

Frederick, the second emperor of this name, in the Year of the Lord 1212 was chosen by the electors to succeed the aforesaid deposed Emperor Otto. He was confirmed and crowned as emperor by Pope Honorius, and reigned 33 years. This Frederick was born to Henry (Heinrico) the Sixth by his wife Constance, daughter of the king of Sicily, in a tent in the middle of a street in the city of Palermo. The queen was of an age at which no one believed she would ever bear; and, as many would scorn the fact, the women were given free access to her travail, and she bore publicly. Frederick was reared under the government of the Church and Pope Innocent. And afterwards he became so mighty as emperor of Italy, Sicily, Sardinia, Jerusalem, and Swabia, that no ruler of the Roman empire has ever equaled him in power. He was experienced in war, and informed in the Latin, German, Greek, French, and Saracen languages. He was strong, kind, and magnanimous; but not without vice. He was unchaste and concerned himself only with the present. He had quarrels and wars with many popes; but erected large buildings in all the cities of Apuleia and Sicily. He had two sons by his first wife—Henry and Conrad, whom he made his associates in the sovereignty. By his second wife, the daughter of the king of Jerusalem, he had a son, Jordan; and by his concubine he had Frederick, king of Antioch, Manfred, count of Tarentum (afterwards king of Sicily), and Rentzius, whom he made king of Sardinia. After receiving the crown as German king at Mainz, Frederick established his residence in Swabia, the land of his family. When he heard of Emperor Otto's defeats he brought back under his power the imperial city of Aix-la-Chapelle, which had been suffering a siege; and there, on the authority of Pope Innocent the Third he received the royal crown according to the usual custom. To show his gratitude to God, he permitted himself to be marked with the cross, and made a public vow to assist Christianity in Asia; and, moreover, not to appear ungrateful to the Roman Church, he gave it a good county in the kingdom of Sicily. And now, having been elected Roman emperor, he journeyed to Rome after the death of Otto, and there received the imperial crown from Pope Honorius. Although his mother Constance, up to his twenty-eighth year, reared him in paths of virtue and the observance of commendable things, after her death he abandoned his good morale; for he ignored his said vow, and indulged in gross conduct, particularly toward the church. By many kindly requests and exhortations he was urged to carry out his vow. But he refused; nor would he return to the churches the estates which had been wrested from them. For this reason he was excommunicated by the pope. And although Frederick later made a number of promises to carry out his obligation and the wishes of the pope, he was tardy and negligent in doing so. He sailed from Brindisi, but returned again at night. However, when Pope Gregory excommunicated him, Frederick sent his seneschal in advance against the sultan, and later himself arrived before the city of Ptolemais, at the same time leaving behind him emissaries to secure for him absolution from the pope. But as the pope would not grant this, Frederick returned to Italy; and there he subjected land and people to much distress and evil, assisting the antagonistic Ghibellines and Ghelfs against each other. Finally Pope Innocent condemned and deposed him, and relieved his subjects of their allegiance. Afterwards he was defeated in battle at Parma, and was finally suffocated or poisoned by his son Manfred.

Frederick II (1194-1250), Holy Roman emperor, king of Sicily and Jerusalem, was the son of Henry VI and Constance of Naples, daughter of Roger I, king of Sicily, and therefore the grandson of Frederick I. He was born in 1194, and in 1198, after his father's death, was crowned king of Sicily at Palermo. His mother who had assumed the government during his minority, died in November of the same year, leaving Innocent III as regent of Sicily and guardian of her son. In 1208, he was declared of age and in 1209 he married Constance, daughter of Alphonso of Aragon, and widow of the king of Bohemia. In 1211, a number of influential German princes met at Nuremberg, deposed Otto IV, and invited Frederick to the throne. He accepted; and having recognized papal supremacy over Sicily, and procured the coronation of his son as king, he reached Germany in 1212, and was chosen king of Germany a second time, and crowned at Mainz. He renounced all lands claimed by the pope since his father's death, gave up the right to interfere in Episcopal elections, and acknowledged the right of appeal to Rome. He again affirmed papal supremacy in Italy, and promised to uproot heresy in Germany. His son, Henry, was brought to Germany and chosen German king at Frankfurt in 1220, although Henry assured the new pope, Honorius III,

that this step, which would involve the future union of Sicily and Germany had been taken without his consent. In 1220, Frederick was crowned emperor of Rome, renewing his promise to go on a crusade. The clergy were freed from taxation and lay jurisdiction. The ban of the empire was to follow the ban of the church, and heretics were to be severely punished.

But Frederick was occupied until 1225 in restoring order in Sicily; and in that year he married his second wife, Yolande (or Isabella), daughter of John, count of Brienne, titular king of Jerusalem. In 1227, preparations were made for the crusade, and on September 8th, Frederick sailed from Brindisi for the East. However, a pestilence which attacked his forces compelled him to return to Italy three days later, and on the 29th of the same month he was excommunicated by the new pope, Gregory IX. Observing an increase in Frederick's strength, Gregory denounced him in a public letter, to which the emperor replied in a clever document addressed to the princes of Europe, calling attention to the absolute power of the popes. This, even at Rome, was received with so much approval that Gregory was compelled to flee to Viterbo. Frederick again set sail to Palestine, and secured possession of Jerusalem, Bethlehem, Nazareth, and the surrounding country. He entered Jerusalem in 1229, and crowned himself king. These successes he won in spite of Gregory's hostility. While Frederick was away on this crusade, Gregory attempted to undermine him in Germany and Sicily, but failed; and when Frederick returned unexpectedly, he had no difficulty in driving back his enemies and in compelling the pope to sue for peace. By a treaty, the ban was removed, while Frederick promised to respect papal territory, and to allow freedom of election to the Sicilian clergy. In 1231, Royal officials were appointed in Sicily, the church placed under royal jurisdiction, and all gifts to the church were prohibited.

After quelling all disturbances and a revolt on the part of his son Henry, a splendid diet was held at Mainz in 1235, and a general peace (Landfrieden), which became the basis of all such peaces in the future, was sworn to. He conquered Austria, Styria, and Carinthia, and, in 1237, secured the election of his son, Conrad, as German king at Vienna. A controversy with the Lombards resulted in an alliance for which Frederick was excommunicated by the pope in 1239. In Italy, Spoleto and Ancona were declared part of the imperial dominions, and Rome itself was threatened. Ecclesiastics bound for a council called by Gregory were captured in a sea-fight at Meloria, and the emperor was about to besiege Rome when Gregory died (1241). His successor, Celestine IV died soon after election; and after a delay of 18 months, during which Frederick twice marched against Rome and ravaged the lands of his opponents, one of his partisans, Sinibaldo Fiesco, was chosen pope as Innocent IV. Difficulties with Lombard cities failing of adjustment, the emperor again ravaged papal territory. Innocent fled to Lyons, where he summoned a general council in 1245, in which sentence of excommunication and deposition were pronounced against the emperor, and the Germans ordered to elect a new king. This was done, but neither the new king nor his successor succeeded in driving the Hohenstaufen from Germany. However, news suddenly reached Frederick that his troops besieging Parma had been surprised by the Ghiblins during his absence on a hunting expedition. The men of Parma had made a sortie and stormed the imperial camp set up before Parma. The emperor's forces were destroyed or scattered; the treasury and some of the most trusted ministers fell into the hands of the victors. Thaddeus of Suessa, the emperor's justiciar was hacked to pieces by the mob.

In 1248, Enzo, the emperor's natural son, was captured by the Bolognese. The emperor's spirit was completely broken. He retired to southern Italy, and, after a short illness, died in 1250.

The character of Frederick is one of unusual interest. Though licentious and luxurious in his manners, he was cultured and catholic in taste. His Sicilian court was a center of intellectual activity, open to every nationality and creed. He himself knew six languages, and was acquainted with mathematics, philosophy, and natural history, also taking an interest in medicine and architecture. He founded the university of Naples, and was a liberal patron of the medical school at Salerno. He formed a menagerie of strange animals, and wrote a treatise on falconry, remarkable for its accurate observations of the habits of birds. It was in his court too that, as Dante points out, Italian poetry had its birth. His rule in Germany and Italy was a failure, due to inevitable conflicts with the papacy. His chief claim to fame is as a lawgiver. The code of laws he gave Sicily has been described as "the fullest and most adequate body of legislation promulgated by any western ruler since Charlemagne."

A total eclipse of the sun occurred at about the ninth hour of June 6th in the year 1238, making it as dark as night. As it is said, this portended the death of Gregory the Ninth and the suppression of the churches by Frederick.

A great earthquake and hailstorm occurred in the Salvii Mountains [The location of these mountains is unknown to the editor], and about five thousand people perished. In the same year Frisia [Frisia (also Friesland) here refers to a coastal North Sea region extending from the Netherlands to Denmark]. was entirely inundated by the sea; and about one hundred thousand persons perished.

Folio CCIX verso

The Order of The Preaching Friars was brought to life at this time in a divine manner, like a new constellation, by the Blessed Dominic, and founded on the rule of Saint Augustine. When he (i.e. Dominic), together with Fulk, the bishop of Toulouse, went to the Lateran Council and came to Pope Innocent, desiring confirmation of this Order, they found him difficult to convince on account of the novelty of the matter. During the night, however, the pope, in his sleep, saw the Lateran Church about to loosen its structure, and to fall; but Dominick, the man of God, stood under it, bracing and holding it with his shoulders. By reason of this vision the pope accepted their plea, and directed them to choose a rule. And so Dominick returned to his 16 brethren, and at Toulouse established the rule of the Preaching Friars, which was afterward accepted and confirmed by Pope Honorius. This Order, among all others, has always been the most powerful and vehement in the dispersion, expulsion, and eradication of heresy. And so they might not suffer hindrance in the office of preaching, they discarded all estates, annual interest and rents; and such was the conclusion of the general chapter later held at Bologna. This Order was afterwards marvelously enhanced in learning and order by Raymond, the successor of Dominic, and by others

who gave their lives. The most distinguished of these are Peter Martyr of Verona, Thomas of Aquinas, and Vincent, all enlisted among the saints; also Peter of Tarantasia, called Innocent the Fifth, and Pope Benedict the Eleventh; Hugo the Cardinal; Albertus Magnus; Peter Paludanis, Jacobus de Varagine, Antonio, bishop of Florence, the holy confessors, and many others.

The Dominicans, otherwise called Preaching Friars, and in England Black Friars, from the black mantle worn over a white habit, is a religious order founded by Dominic as explained in the text and note at Folio CCVIII *recto*. Their first house was in Toulouse, where, in 1215, the bishop established them in the church of St. Romain. Dominic secured from Pope Innocent III permission to found an order of preachers whose sphere of activity should be the whole world; but the pope insisted they must adopt one of the existing rules. Dominic, having been an Augustinian canon, caused the rule of that order to be adopted. In 1218, an encyclical bull was issued to the bishops of the whole Catholic world recommending to them the "Order of the Preaching Friars," followed by another in 1221 ordering them to give these friars facilities to preach and to hear confessions in their dioceses. By this time the friars had penetrated into parts of Italy, France, Spain, Poland, and Bohemia.

The Order took definite shape at the two general chapters held at Bologna in 1220-21. The manner of life was very austere. At the founder's suggestion the general chapter determined that the poverty practiced in the Order should not be merely individual, as in the case of the monastic orders, but corporate, as among the Franciscans; so that the Order should have no possessions, except the monastic buildings and churches, no property, no fixed income, but should live on charity and begging—a mendicant order. Dominic died in 1221, but the order progressed in the hands of able successors, penetrating into Denmark, Sweden, Russia, Prussia and Poland; and soon they made their way to Greece and Palestine, and from there to central Asia. From the 14th century to the middle of the 17th they had missions in Persia, India, and China, and northern Africa. They followed the Spanish explorers and conquerors to the East and West, and many suffered martyrdom. They also became a power in the universities, occupying chairs in Paris, Bologna, Palencia, Oxford, Padua, Cologne, Vienna, Prague, and Salamanca. Albert the Great and Thomas Aquinas were the leaders in the medieval theological development, which to this day has maintained the principles and methods of Thomas.

The Dominican name is specially associated with the Inquisition, the office of Inquisitor in all the countries being held by the Dominicans. In 1425, Martin V allowed the order to hold property; and to have fixed sources of income, and the order soon ceased to be mendicant.

The first nunnery was established by Dominic in 1206 at Prouille in the diocese of Toulouse, as a refuge for women converted from the Albigensian heresy, and the converts soon spread. The rule resembled that of the friars, except that the nuns were to be strictly enclosed and purely contemplative; but in course of time they undertook educational work.

The Order of the Lesser Brethren was at this time confirmed by Pope Honorius, though with difficulty; for the ancient enemy recognized the future influences of this order in the churches of God, and therefore labored to bring it to naught. This Order was planted like a garden of pleasure and poverty by Saint Francis with great labor. He himself first entered it, seeking refuge from the turmoil of the world in service and adherence to God, and so that he might supply his brethren with the spiritual waters of learning and grace. When he saw the Order increase through the cooperation of the Holy Spirit, he made a rule that he himself observed with a zealous heart; and he admonished his brethren to do likewise. This is the rule: To observe the Gospels of our Lord Jesus Christ, and to live in poverty and chastity unto death. From this garden sprang many pious and highly educated men, namely: Louis (Ludovicus), a bishop; Anthony of Olisipo (Ulixbonensis); Bonaventura, a cardinal; and Bernardino of Siena; all numbered among the saints; also Nicholas, the fourth of this name, Alexander the Fifth, and Sixtus the Fourth, very great popes; also Alexander of Ales, Richard of Media Villa, and countless other celebrated teachers.

The Franciscans, Dominicans, and Carmelites are the three great Mendicant Orders, and arose simultaneously in the beginning of the 13th century. The career of Francis was the subject of text and note at Folio CCVII *recto*. The Franciscans and Dominicans were spiritual democrats, mingling with the people, yet not of the people. They took cognizance of the public and private affairs, domestic concerns and affections, cares and pleasures, from which their vows personally cut them off. Neither order in the beginning possessed anything of its own; nor did its members. Their vocation was to look after the stray sheep and to preach, exhort, and comfort. They were not called 'Padri,' fathers, but 'Frati, Suori,' brothers and sisters of all men. The Dominicans took the title Frati Predicatori ('Preaching Brothers'), while Francis, in his humility, styled his commentary Frati Minori ('the Minorites' or 'Lesser Brothers'). In England they were distinguished as Black-Friars and Grey-Friars.

One important innovation in religious communities was common to Franciscans and Dominicans – the admission of a third class of members (besides the professed friars and nuns) called the Tertiary Order, or Third Order of Penitents. It included both sexes and all ranks of life. The members were not bound by vows, nor required to quit their secular occupations, though they entered into an obligation to renounce secular pleasures and vanities, be just in all their dealings, and charitable to the extent of their means.

After some time the habit of the Franciscans changed from gray to dark brown. It consisted of a plain tunic with long loose sleeves. The tunic is fastened around the waist by a knotted cord, symbolic of the bridle of a subdued beast, for such Francis considered the body in subjection to the spirit. A cape, rather scanty in form, hangs over the shoulders, and to the back of the cape is attached a hood, drawn over the head in bad weather. The Dominicans are always shod; the Franciscans are generally barefoot or wear sandals—usually of wood.

The Franciscans aspired to a greater degree of sanctity and humility than the Dominicans—a more absolute self-abnegation. They were most loved by the people. Francis, as the Padre Serafico, patriarch and founder, holds the highest place in the order. Clara, as the Madre Serafica, first Franciscan nun, as the founder of the Poor Clares. Bonaventura, il Dottore Serafico, was the greatest prelate of the order. Anthony of Padua is generally figured as a pendant to Francis. Bernardino of Siena was the greatest preacher and reformer of the order.

In the Year of Salvation twelve hundred twenty-one the Tartars overran and ravaged Georgia and Armenia Major, bringing them under their dominion. Later they crossed the Rhaetian Mountains and entered Poland and Hungary, damaging, destroying and wasting these Christian regions by devastation, burning and slaying. [The history of the Tartar Empire was begun at Folio CCVII *verso*, and a note will be found there.]

The city of Jerusalem was now, for the fifth time, leveled to the ground by Cordirius, son of the great Saladin, while the Christians were besieging the city of Damietta [See Damietta, Folio CCX *verso*]; but the temple of the Lord remained unharmed. But when he decided to attack the Holy Sepulchre the Christians pleaded with him and softened his heart, so that he desisted from carrying out his evil decision.

Folio CCX *recto*

Clara, admirable, and holy virgin of the city of Assisi, born of noble family (for her father was a knight) and instructed in the ways of divine virtue through the discipline and example of Saint Francis, was held in high esteem at this time in the city of Assisi for her virtue, piety and grace. She started a congregation and order of poor women at Saint Damian's Church; and there she was illustrious for 42 years through remarkable castigations of the flesh, and in the practice of virtue. She also performed various miracles by the sign of the cross. But when the Church was oppressed by Emperor Frederick, and the enemy took Assisi, and the Saracens attacked the convent of Saint Damien, although ill, she caused herself to be carried before the enemy, a silver box containing the Holy Sacrament preceding her. And in tears she said her prayers to God, asking: My Lord, is it your wish that your unarmed servants shall be given up to the infidels? Dear Lord, protect your servants. And soon she heard a voice saying, I will always protect you. Shortly afterwards the enemy, who had already surmounted the walls, gave up the hostile undertaking. Pope Innocent the Fourth, together with his cardinals, visited Clara while she was dying; and he absolved her of all sin. She was so strengthened by God that for thirteen days she lived without food, and then died in blessedness. Her sister Agnes soon followed her. And as the Lord performed many miracles in Clara's honor, she was enrolled among the number of the saints in the year 1255.

Saint Clara of Assisi, daughter of a noble knight, was the eldest of his children. Her beauty and parental wealth exposed her to many temptations and offers of marriage; but she longed to follow the example of those who sought the crown of salvation by mortification and prayer. While still young she secretly devoted herself to a religious life, and went to Francis for counsel. He advised her to renounce the world, and she became his disciple. On his advice, she took refuge in the convent at San Paola, where her father and kinsman pursued her, but failed to induce her return. Her sister Agnes followed her example, and soon their mother joined them. Other ladies of rank did likewise, and from this point dates the commencement of the Order of the Poor Clares. Their habit was gray, girded with knotted cord, and they went barefoot or sandaled. Abstinence and silence were maintained, and poverty insisted upon. They existed on charity. The extreme austerity of her life wasted Clara's health.

At this time, Emperor Frederick ravaged the shores of the Adriatic and had in his army a band of Saracens who plundered Spoleto. One day they advanced to the gates of Asissi and attacked the convent of Damiano. Though bedridden, Clara arose, took the silver container holding the sacrament from the altar, placed it on the threshold and began to sing, "You have rebuked the heathen, you have destroyed the wicked, you have put out their name forever and ever!" The story goes that at that point the barbarians were said to have thrown down their arms and fled.

Pope Innocent IV visited Clara in person and confirmed the rule of the Order. She died at 60, in a kind of trance or rapturous vision. She was canonized in 1256.

Anthony (Antonius), a Spaniard, native of the city of Olisipic (Vlixibona) [Vlixibona, or Olixibona, correctly Olisipic (now Lisbon), a town in Lusitania, near the mouth of the river Tagus, was a Roman municipium with the surname Felicitas Julia. Its name is sometimes written Ulyssipo, because it was supposed to have been founded by Ulysses], Barefoot Brother, and a man of piety and virtue, first baptized as Ferdinand, was originally a Regular Canon. But when he learned that several Barefoot Brothers had suffered death for the sake of Christ he joined that order on their account, and honored the body of Christ in a wonderful manner. He lived and preached in Padua for a long time and is therefore called as of that place. At the pope's request he preached many pilgrimages at Rome, and his tongue became so fluent that the Greeks, French, Germans, Latins, English, and all others who heard him clearly understood him; for he was so highly educated that he was called an ark of the Holy Scriptures. He died at this time in Padua, celebrated for his countless miracles, and soon after Pope Gregory the Ninth enrolled him in the number of the holy confessors in the year 1232. After his remains had been interred for some time, and he was being translated to another city, his tongue was found to be still fresh and red as though he had just died. Of the same tongue the saintly Bonaventura said, O blessed tongue, which always blessed God! Now it appears what great merit you have. Afterwards, in the Year of the Lord 1263, those of Padua erected a beautiful large church to his honor.

Anthony of Padua, Portuguese by birth, took the habit of Francis, and devoted himself to the life of a missionary with the fixed determination to obtain the crown of martyrdom in the cause of Christ. He arrived at Assisi when Francis was holding the first general chapter of his order. Feeling the lack of a man of science and learning in his community, Francis encouraged him to devote himself to

his studies. He taught divinity with distinction in the universities of Bologna, Toulouse, Paris and Padua, but gave up this career to preach among the people. He preached peace.

Anthony generally preached in the open air, for his audiences were too great for any church to hold. Like Francis, he was a man of poetic imagination, tender of heart, and a lover of nature. After an active ministry of ten years he died, worn out by fatigue and austerities, in his thirty-sixth year. The following year he was canonized by Gregory IX and the citizens of Padua ordered that a church be erected to him at public expense. The magnificent edifice was begun in 1237, but was not completed until two centuries later. It is said that in all Italy there is not a church richer in ancient and modern monuments of art than this one.

The Order of The German Brothers originated at this time in Prussia, which was occupied by the Prussians (Pruteni) [The early Prussians, here called the "Pruteni," were known as the Borussi, that is, inhabitants along the river Memel, which Ptolemy calls the Rutta. They were of Lithuanian origin, and during the 10th and 11th centuries successfully opposed the introduction of Christianity], a barbarous pagan people until the time of Frederick, the second emperor of this name. When the Christians during the reign of said Frederick lost the city of Ptolemais in Syria, the German Brothers of Saint Mary were driven from there and returned to Germany. They were noblemen, learned and experienced in knightly affairs. In order that they might not fall into dissipation through idleness, they called Frederick's attention to the fact that Prussia, the country adjoining Germany, was not of the Christian faith, and that the pagans there often attacked and injured the Saxons and other Christian peoples in the vicinity; and so they suggested that the German Brothers stood ready to tame these coarse pagans, if the emperor would allow them to retain such lands in Prussia as they might conquer by the sword. To this the emperor and Conrad, duke of Masovia, who called himself ruler of the same country, assented; and accordingly the emperor gave them a letter under the golden seal. The German Brothers soon brought the entire land of Prussia into their dominion by the sword. This region is rich in grain, fish, game, cattle, water, pastures and meadows. It has many inhabitants, renowned cities, and fortifications. Since then the German tongue and Christian faith have been in the ascendant there; and later many episcopal churches were erected there. Here also is a large noble castle, called Marienburg, where the grand master holds his court and has his residence. As the Germans originally founded this order, no one was admitted to it, unless he were a German of noble parentage. The members wore a white habit, inscribed with a black cross to indicate their readiness to fight the enemies of the cross. They all wore beards, except the priests, and in place of (observing) the canonical hours, they make use of the Lord's Prayer; but they did not study the Scriptures. They were very rich, quite equal to kings in power, and they often fought with the Poles.

The Teutonic Order, or Teutonic Knights of St. Mary's Hospital at Jerusalem (Der Deutsche Order, Deutsche Ritter) was one of three great military and religious orders that sprang from the Crusades. It traces its birth to the third Crusade. The order had its beginnings amidst the privations and plagues that attended the siege of Acre (called by its ancient Hellenistic name Ptolemais in the Chronicle). In the winter of 1190-91 certain pious merchants from Bremen and Lübeck laid the foundations of a hospital in a vessel which had been drawn ashore. Within a few years, the foundation apparently became attached to the German Church of St. Mary the Virgin of Jerusalem, and in March 1198 (there being present in the Holy Land a number of Germans, the relics of the projected crusade of Henry VI), the great men of the army and the kingdom raised the brethren of the German Hospital of St. Mary to the rank of an order of knights. The original members were thus ennobled, and from that time on it was the rule that only Germans of noble birth could join the Order.

The Teutonic Order began with charity, developed into a military club and ended as something of a chartered company, exercising rights of sovereignty on the troubled confines of Christendom. Even in its last phase, the Order did not forget its original purpose; it maintained several great hospitals in its new home on the southwest shore of the Baltic, in addition to an hotel des invalids at Marienburg for its sick and aged brethren. But long before that period, the Order had begun to find that its true work lay on the eastern frontiers of Germany. In 1228 Christian, bishop of Prussia, who had received from the Polish duke of Masovia a part of Kulmerland as a fief, had founded the knightly Order of Dobrzin, and was attempting to subdue the non-Christian peoples of Prussia. Unsuccessful in the attempt, he invited the Teutonic Order to come to the rescue, and on the Order he bestowed Kulm and some of the frontier towns of his territory, with such lands as it should conquer.

Thus the Order took its place as the founder of one of the marks on the eastern frontier of Germany, and began to play its part in the Drang nach Osten, which is perhaps the vitally important thing in the history of Germany from the 12th to the 14th century. In 1229, the Order began the conquest of Prussia, founding fortresses at each step to rivet its conquest (for instance, at Thorn, named after Toron in Palestine); and, in 1234, the Order established its independence of all authority except the Papacy by surrendering its territories to the Holy See and receiving them back again as a fief. The pope gave to those who joined in the work of the Order the privilege of Crusaders; and the knights, supported by numerous donations and large accessions to their ranks, rapidly increased their territories. But, in consequence, the Order lost its connection to the East, and after the fall of Acre in 1291, the grand master (whose seat had been at Acre, while the German master (Deutschmeister), had controlled the Order in Germany) moved first to Venice, and then, in 1308, to Marienburg on the Vistula.

With the accession of large territories, the Order became a governing aristocracy; the original care of the sick, and even the later crusading zeal of the period of conquest gave way to the problem of governing a frontier state. A whole system of administration arose. At Marienburg, the grandmaster maintained a magnificent court.

The concord of the Order at this time with the towns and the Hansa was one of the causes of its prosperity until the close of the fourteenth century, and the Order was able to weather the storm that destroyed the Templars at the beginning of the 14th century. For a time the Order lay under papal sentence of excommunication; but the transfer of his seat to Marienburg in 1308 gave the grand master a

basis from which he was able to make easy terms with the pope. Nor was the Order, during the 14th century, unfaithful to its calling. It was the school of northern chivalry, engaged in unceasing struggle to defend Christianity against the non-Christian Lithuanians.

But at the height of its glory irretrievable ruin descended upon the Order. It suffered a crushing defeat at the hands of the Polish king Ladislaus at Tannenberg in 1410; and although this brought Ladislaus little immediate gain, it stimulated the elements of unrest in Prussia to new activity. The discontented clergy in Livonia; the towns, such as Danzig; the native aristocracy, organized in a league (the Eidechsenbund, or 'League of the Lizard'), all sought to use this opportunity. It was in vain that the heroic grandmaster, Henry of Plauen (1410-1413) sought to stem the tide of disaster; he was deposed by the chapter of the Order for his pains. The success of the Hussite raids in Germany gave fresh confidence to the Slavs of Poland. The Order was at variance within itself; some of the houses of the brethren refused to obey the marshall, and the grandmaster quarreled with the German master. Above all there arose in 1440 the Prussian League in which the nobles and towns joined together, nominally for protection of their rights, but really against the Order. The League naturally sympathized with Poland, not only because under Poland it hoped to enjoy the practical liberty which Polish anarchy already seemed to offer. The final result was that in 1454 an embassy of the League offered Prussia to the Polish king, and that, after many years of war, the peace of Thorn, Danzig, and other towns; and, while leaving East Prussia to the Order, made the Order the vassal of Poland for the territory which it retained. Henceforth the grandmaster was to sit in the Polish diet on the left of the king, and half of the knights were to be Polish.

From this point on the Teutonic Order lived in Germany and in Livonia. The master of the latter province had beaten off an attack of the Russians in 1502, and secured a 50 years' peace. The Order was now confined to Germany alone. In 1809, the Order was entirely suppressed by Napoleon I, and its lands went to the secular principalities in which they lay. But in 1840 the Order was resuscitated in Austria as a semi-religious knighthood, closely connected with the Hapsburgs. But its real heirs were the Hohenzollerns of Prussia. When Frederick the Great gained West Prussia by the first partition of Poland (1772), he was uniting together once more the dominions of the Order, sundered for 300 years.

ILLUSTRATIONS

1. Clara, founder of the Poor Clares, is portrayed in the habit of a Franciscan nun. She holds before her the container that was carried before her when she faced the Saracens who were about to invade her convent, and miraculously drove them off.
2. Anthony of Padua, a Franciscan Friar, is portrayed in his habit, apparently delivering a sermon.
3. German Brother in the garb of a Teutonic Knight. He holds a rosary. He is bearded, according to the custom of the Order, and on his habit is the crusader's cross, indicating the original mission of his order.

Folio CCX verso

Of Damietta and Its Siege

The Christian princes, who sometime before, through the diligence of Innocent the Third and the Lateran Council had been influenced to rescue the city of Jerusalem, collected an army and, some by land and some by water, proceeded to Constantinople; and from there, under the leadership of the papal legate, to the city of Acre (Acconem). [Acre, here called Acco, and also called Ptolemais in the . See Folio CXC verso, and note on Ptolemais]. In this host were Andrew (Andreas), king of Hungary; the duke of Austria; Count Henry (Heinricus) of Nivernais, and Walter (Gualterius), the chamberlain of the king of France. Together with King John (Ioannes) of Jerusalem they decided to attack the city of Damietta, lying on the river Nile, in Egypt, with the expectation that having taken this city, they could more readily conquer Cairo and Babylon, the great cities, which touched each other [Babylon (in Egypt) is now incorporated into the city of Cairo].; and having subjugated these cities, where the Saracen sultans resided, they hoped to eradicate all the barbarian Saracen people not only from Jerusalem and the Holy Land, but from the confines of the earth. Accordingly the city of Damietta was besieged in the month of May in the Year of Salvation twelve hundred eighteen. This same city is surrounded by three very thick tile walls, and a branch of the Nile, as wide as the Tiber at Rome, flows about it. It is situated three days' journey to the east of the New Babylon, and seven days' journey from Mount Sinai. This city of Damietta lies between the sea and the Nile, and has 28 tall towers and countless small ones. Among others was a tower called Pharea, the like of which in thickness and height has never been found, and out of which the suburban city of Crema and the outer public buildings could be watched and guarded against pirates and night prowlers. When our army was moving upon the city, the Sultan caused the city to be protected with defenses and bulwarks, and this tower to be protected and fortified round about. While our people were storming the defenses and bulwarks, and were destroying the tower round about, many people were injured daily, but more of the infidels than of our own. After our people had besieged the city for five months, some of our men went forth to spy out the sentinels of the enemy. And when they found them either asleep, or were not challenged by them, our men mounted the walls to destroy the gates, and they stabbed the Saracens who came running up when they heard the commotion. In the meantime the Christians crowded through the open gates. Thus they captured the city, and all the fortifications and gates were surrendered to the Christians. And the first and foremost temple of the city was converted into a church in honor of the glorious Virgin, the Mother of God, and consecrated as a bishopric. At that time Damietta was a widely celebrated and mighty city, in which an abundance of gold, silver and costly household furnishings were found; all of which the papal legate, the king, and the generals distributed among the Christian knights; and so also action was taken concerning the distribution of the possessions and estates in the city and in the country.

Damietta is a town of Lower Egypt on the eastern branch of the Nile, a few miles above its mouth, and 125 miles northeast of Cairo by rail.

Damietta is a Byzantine corruption of the Coptic name, Tamiata, Arabic Dumyat. The original town was four miles nearer the sea than the modern city. Under the Saracens it had great wealth and commerce, and, as the eastern bulwark of Egypt, was frequently attacked by the crusaders. In 1249, Louis IX of France occupied Damietta without opposition, but being defeated in the following year at Mansura, and compelled to surrender himself prisoner. Damietta was restored to the Muslims as part of the ransom exacted. To prevent further attacks from the sea of Mameluke, sultan Bibars around the year 1260 blocked up the Phatnitic mouth of the Nile, razed old Damietta to the ground, and transferred the inhabitants to the site of the modern town.

Folio CCXI *recto*

In the meantime the affairs of the Christians improved from day to day; and the papal legate, Andrew (Andreas), king of Hungary, and other knights and nobles hoped soon to crush the sultan and his Saracens. By common counsel they decided to proceed to the cities of Cairo and Babylon, into which the sultan, taking with him all removable possessions, ornaments and treasures of the Saracens, had fled. Now the sultan employed such cunning that he caused to be filled up all the channels by which the water of the Nile was conducted into the country, and ordered all fodder to be removed, so that not enough remained to sustain man and beast for three days. In consequence the Christians suffered such great concern that they feared that upon their return to Damietta they would come to grief because of the damming up of the channels. Therefore they sent emissaries to the Sultan; and of him they secured peace upon condition that they surrender the city of Damietta, together with all the possessions in it; and the Sultan agreed to return to them the piece of the cross which was in his possession, and to exchange prisoners. This occurred in the Year of Salvation twelve hundred twenty-one. [The story here told is that of the Fifth Crusade, the last one started in that pontificate of crusades – the pontificate of Innocent. It owed its origin to his feverish zeal for the recovery of Jerusalem, rather than any pressing need in the Holy Land; for here peace had reigned almost unbroken during the forty years following the loss of Jerusalem, and the brother and successor of Saladin had granted the Christians a series of truces (1198-1203, 1204-1210, and 1211-1217). But Innocent could never consent to forget Jerusalem in spite of the tragedies and failures of the past. In the fourth Lateran Council of 1215 he found the opportunity to rekindle the flickering fires. Before this gathering of all Christian Europe he proclaimed a crusade for the year 1217, and it was resolved that a truce of God should reign for the next four years, and for the same period all trade with the Levant should cease. There was to be peace in Europe and a commercial war with Egypt. In Germany, where Frederick II took the cross in this same year, a large body of crusaders gathered together; in 1217, the southeast sent the duke of Austria and the king of Hungary to the Holy Land; while in 1218, an army from the northwest joined at Acre the forces of the previous year. It was resolved to begin the crusade by the siege of Damietta. The original leader of the crusade was John of Brienne, king of Jerusalem, who had succeeded Amalric II; but after the end of 1218, the cardinal legate Pelagius claimed the command. The crusaders captured Damietta, but nothing was done to clinch the advantage. The entire year 1220 was spent by the crusaders in Damietta, partly in consolidating their immediate position, and partly in waiting for the arrival of Frederick II. In 1221, Hermann of Salza, master of the Teutonic Order, along with the duke of Bavaria, appeared in camp before Damietta. Without waiting any longer for Frederick, the cardinal, against the advice of King John, gave the signal for the march on Cairo. The sultan reiterated his former terms of peace – cession of most of the kingdom of Jerusalem, surrender of the cross that had been captured by Saladin in 1187, and the restoration of all prisoners. King John urged acceptance; but the legate insisted on a large indemnity in addition and the sultan prepared for war. The crusaders were driven back toward Damietta, and Pelagius had to make a treaty by which he gained a free retreat and the surrender of the Holy Cross at the price of the restoration of Damietta. The treaty was to last for eight years].

Elizabeth, daughter of a Hungarian king, and lawful spouse of the landgrave of Hesse, was illustrious in Germany in the Year of the Lord 1230. From youth she was devoted to divine service, and all her deeds were conformable to the will of God. She was an extirpator of vice, an image of patience, and a mirror of innocence. She suffered much persecution and scorn at the hands of her husband and her kin; but the Lord was her secret comforter. Her husband, the landgrave, left her free to practice good works and to serve God; and she devoted herself to those things with all her might until the time of her death. She banished all merriment from her lips, cared for the poor, bathing them and washing their bedding and clothing, and erecting a hospital for them. And now, having set up a treasury of good deeds by her virtuous practices, she veered from communion with her earthly spouse to a communion with Christ, laying aside her worldly attire, and receiving from master Conrad of Marburg a coarse habit; and she scorned the pomp and renown of riches, and disdained the world. On the 14th day of the Kalends of December she journeyed to the Lord. Among other countless miracles which God performed through her are the raising of 16 dead, and the restoration of sight to one born blind. She was enrolled among the saints by Gregory the Ninth, who ordered that her feast day be celebrated on the 13th day of the Kalends of December. [Elizabeth of Hungary (1207-31), daughter of Andrew II, king of Hungary, at the age of 14 married Louis IV, landgrave of Thuringia, and devoted herself to religion and to works of charity. According to legend, Louis at first forbade her unbound gifts to the poor. One day he saw his wife descending from the Warburg with a heavy bundle of bread; but when he sternly asked her to open it, he saw nothing but a mass of roses. The miracle converted him. On the death of Louis "the Saint" in 1227, Elizabeth was deprived of the regency by his brother, Henry Raspe IV, on the pretext that she was wasting the estates by her alms. With her three infants she was driven from her home, but ultimately her maternal uncle, Egbert, bishop of Bamberg, offered her a house, adjoining his palace. Through the intercession of some of the principal barons, the regency was again offered her, but renouncing all power, she chose to live in seclusion at Marburg, doing penance and ministering to the sick. She died there in 1231, and was canonized by Gregory IX in 1235].

The five books of the canon law, so called in analogy to the five senses, and known as the Decretals, were compiled at this time by Pope Gregory the Ninth through Raymond, and arranged in five parts. In them are comprehended various statutes and ordinances touching upon the Holy Trinity, the Christian faith, the courts, the clergy, marriage, and penalties pertaining thereto, etc. [For Raymond, see the

following text and note].

Raymond, of the Preaching Order, and its third general teacher after Jordanis, its second teacher, was a man at this time holy and conspicuous for his learning and the holiness of his life. He was of assistance and counsel to Pope Gregory the Ninth in the assembling, arrangement, and preparation of the five books of the canon law, called the Decretals. He lectured on the canon law at the university of Bologna; and, as it is said, was illustrious for his miracles. [Raymond of Pennaforte, celebrated jurist in the canon law, was born in 1180 at the castle of Pennaforte, in Catalonia. He studied jurisprudence at Bologna and became a canon at Barcelona. He joined the Dominicans in 1222, and, by his diligence in the service of the Inquisition and in preaching the crusade against the Saracens, he attracted the attention of the papal court. In 1230, Gregory IX named him his confessor and high penitentiary, and engaged him to edit a systematic law book made up chiefly of the earlier Decretals, and which is known under the title , which constitutes the second part of the . He also reduced ecclesiastical jurisprudence into scholastic form by his ; and on his return to Spain was appointed archbishop of Parragona. In 1238, he became general of his Order. He retired to a contemplative life in 1240, and was canonized in 1601].

Accursius of Florence, a highly learned jurist, lived at this time. On the strength of his knowledge in his field, and his experience in matters of civil government, he wrote a commentary upon the entire body of the civil law. [Franciscus Accursius, Italian jurist, born at Florence in 1182, first practiced law in his native city and was later appointed professor at Bologna. He arranged in one body the countless comments and remarks on the , , and . This compilation, entitled or , but usually known as the “Great Gloss,” though written in barbarous Latin, has more method than that of any previous writer on the subject. His eldest son, Franciscus, (1225-93) also lectured at Bologna, and, on invitation of Edward I, at Oxford].

Bartholomew of Brescia, highly renowned doctor of the canon law, at this time wrote various annotations upon and a glossary of ecclesiastical law; also a book of letters, and a chronicle of the Italian cities, etc. [Bartholomew of Brescia, instructor in the canon law at Bologna, and a fertile writer, is particularly renowned for his Glossary on the of Gratian].

Roffredus (Odefredus) of Benevento, a celebrated doctor in both civil and canon law, compiled a very useful book. [Roffredus of Benevento (c. 1170-c. 1244) was a civil lawyer who had worked at the papal court and wrote a summary of canon law in the 1230s].

ILLUSTRATION

1. Elizabeth of Hungary, portrayed in the act of giving food and drink to an emaciated man, of miniature size, who takes refuge under her cloak.

Folio CCXI verso

Year of the World 6443 | Year of Christ 1244

Pope Innocent the Fourth (previously called Sinibaldo), a Genoese, having been a cardinal, was elected pope. The news displeased Emperor Frederick, who knew this man's strength, virtue and courage. When this pope entered upon his pontificate, he made known his desire for peace with the emperor; but learning that the emperor entertained animosity against him, he went to Genoa, where he became seriously ill. When recovered, he took refuge with King Philip of France, who ordered the pope to be honorably received and conveyed to Lyons. There the pope called a council and summoned the emperor to appear. And when the emperor disobediently delayed doing so, this pope excommunicated and deposed him. This so enraged the emperor that he proceeded to Parma and leveled the houses and beautiful villas that belonged to the pope's relatives, and also causing much mischief in other places. Beside his transactions in this council, this pope also wrote many excellent books at Lyons; and he there canonized Saint Edmund (Eadimundum) of Canterbury. At this council he also ordained that the cardinals, when appearing in public, should wear red hats as a symbol of their readiness to shed their blood for the Christian faith and the salvation of the Christians. He canonized Peter of Verona, of the Preaching Order, who was slain by the heretics at Perugia; likewise Stanislaus, bishop of Krakow, who was illustrious for many miracles in his lifetime. Finally, at the suggestion of the Sicilian nobles, this pope went to Naples; and there he died, and was buried with great honor in the Church of Saint Lawrence, in the eleventh year, second month, and twelfth day of his pontificate. This pope ordained that in the Christian churches the eighth day of the festival of the birth of the Virgin Mary should be celebrated annually.

Innocent IV (Sinibaldo Fiesco), pope from 1243 to 1254, belonged to the noble Genoese family of the counts of Lavagna. After taking orders at Parma, when he was made canon of the cathedral, he studied jurisprudence at Bologna. In 1223, Pope Honorius III gave him a benefice in Parma, and, in 1226, he was established at the curia. He was next promoted to vice-chancellor of the Roman Church, and, in the same year, created cardinal priest of San Lorenzo in Lucina. In 1243, he was elected pope by the cardinals assembled at Anagni. At this time the emperor Frederick II lay under excommunication, but hoped great things from the elevation of a member of an imperialist family; but it was soon clear that Innocent intended to pursue the traditions of his predecessors. Overtures were made and interchanged, but neither side felt prepared to carry out its part of an agreement by which the emperor would satisfy the demands of the pope and receive absolution in return. Innocent began to feel unsafe in Rome, where the imperial partisans had the ascendancy. He fled to Sutri, sailed to Genoa, and proceeded to Lyons, at that time a nominal dependency of the empire. From there he issued a summons for a general council, before which he cited Frederick to appear in person or by deputy. The council met in 1245 and was attended by the partisans of the pope; and though Frederick condescended to be represented by his justiciar Thaddeus of Suessa, the judgment was a

foregone conclusion. Innocent renewed the sentence of excommunication, and declared Frederick deposed as emperor and king of Naples. He proclaimed a crusade against Frederick, arming the Dominican and Franciscan friars with special indulgences for those who would take up the cross against the imperial heretic. At the same time he sought to undermine Frederick's authority in Germany and Italy, and fomented a conspiracy amongst the feudal lords. At his instigation, the German archbishops and a few secular nobles, in 1246, elected Henry Raspe, landgrave of Thuringia, German king; but the landgrave died in the same year, and the papal party elected William II, count of Holland, as his successor.

Innocent's relentless war against Frederick was not supported by lay opinion. It wrought havoc and misery in Germany, increasing resentment against the priests. The pope's legate was driven from England, and not even the saintly king, Louis IX of France, approved the pope's attitude. Failure of the crusade in 1248 against the Muslims in Egypt was ascribed to the deflection of money and arms to the war against the emperor. Nor were the clergy a unit behind Innocent. At first the war went in Frederick's favor, but the defeat of his camp before Parma by the papal partisans was a blow from which he never recovered. He died in 1250.

Innocent IV left Lyons for Italy in 1251. He continued the struggle with Frederick's son, Conrad IV, who in 1252 descended into Italy, reduced the rebellious cities, and claimed the imperial crown. After Conrad's capture of Naples, Innocent feared that Rome itself might fall into his hands.

But Conrad died in 1254, leaving the infant son Conradin under the pope's guardianship. Innocent posed as the champion of the infant, exercising his rights over the kingdom of Sicily by nominating his own relatives to its most important offices.

Finally, when Manfred, who by Emperor Frederick's will had been charged with the government of the two Sicilies, felt himself obliged to acknowledge the pope's suzerainty, Innocent IV threw off the mask, ignored his ward's claims, and formally asserted his own claims to Calabria and Sicily. He entered Naples; but in the meantime Manfred had fled, and had raised an army of considerable strength. The news of Manfred's initial successes reached Innocent as he lay sick, and is said to have hastened his end. He died in 1254, and was succeeded by Alexander IV.

Pope Alexander the Fourth was hastily elected pope after the death of Pope Innocent the Fourth in the month of January in the Year of Salvation twelve hundred fifty-four. This Alexander, the fourth pope of this name, formerly called Rinaldo (Raynaldo), was a native of Campania and cardinal of Ostia. He was elected without delay to protect the churches against the power of Manfred, king of Sicily, whom the pope warned not to undertake any measures against the church. Alexander was a man of magnanimous disposition and counsel, and kind to the poor Christians; and for that reason he destroyed several books written against poverty by a certain William (Guilhelmo). This Alexander excommunicated said Manfred in open council at Anagnia, and persecuted the ravagers and tyrants. He undertook to arbitrate the war between the Venetians and the Genoese. Through a vision, in which the Blessed Augustine appeared to him, he accomplished the unification of the hermit brethren, a measure which his predecessors had begun; and he forced said order to leave its hermitage and to live in the city, where its members would be more useful in teaching and preaching, in setting examples, and in hearing confessions. In this way he confirmed the order, and gave it and the Preaching and Barefoot Friars many privileges, advantages, and concessions. He also gave them much assistance and support, being particularly favorable to the learned of the Order, and promoting many of them to cardinals and bishops. And after this pope in the third year of his pontificate had canonized the virgin Clara in the city of Anagnia, he again undertook to arbitrate and settle the matters involved in the war between those mighty communities of Italy, the Venetians and the Genoese. For that purpose he proceeded to Viterbo. There he was so distressed by the delays in the matter that he died; and there he was buried with great solemnity in the vicinity of the church of Saint Lawrence, in the 7th year of his pontificate; and the chair was then vacant for three months and four days. [Alexander IV (Rinaldo), pope from 1254 to 1262, was elected at Naples to succeed Innocent IV. His succession also involved the guardianship of Conradin, last of the Hohenstaufen, to whom he promised benevolent protection; but in less than a fortnight, he conspired against Conradin and bitterly opposed Conradin's uncle, Manfred. With excommunication and interdict, he fulminated against the party of Manfred, but in vain; nor could he enlist the knights of England and Norway in a crusade against the Hohenstaufen. Rome itself became too Ghibelline for the pope. He withdrew to the Viterbo; and there he died in 1261].

Folio CCXII *recto*

After Emperor Frederick had persecuted the Roman popes for some time and distressed the Roman See with many calamities, he was finally excommunicated by Pope Innocent in the Council of Lyons, deposed from his royal and imperial authority, and deprived of the two kingdoms of Sicily and Apuleia. After such deposition the sovereignty was in abeyance for 28 years up to the time of Pope Gregory the Tenth and Emperor Rudolf.

This refers to the period of the German Interregnum. The chronicler assumes that this began with the deposition of Frederick II in 1245. Frederick did not die until 1250. Although the papal party elected Henry Raspe, landgrave of Thuringia, to the German throne in 1246, he was never acknowledged as sovereign, and was defeated at Ulm by Conrad, Frederick's son, and died in the same year. Then the pope caused William of Holland, a youth of twenty, to be proclaimed emperor. William was strongest in the north of Germany, where he allied himself with the Guelphs, or papal party; but Conrad IV, who succeeded his father, prevailed in Southern Germany. The imperial towns and most of the German nobles were on Conrad's side. In the meantime, the hostilities between the Guelphs and Ghibellines raged in Italy, resulting in frightful atrocities. Family was arrayed against family, and city against city. Frederick crushed the revolts in Naples and Sicily; but the excesses of Ezzelino, leader of the Ghibelline nobility, neutralized Frederick's successes in Southern Italy. In 1247,

Parma revolted and defeated the besiegers. The emperor's son Frederick captured Florence, but his other son, Enzo, was captured and kept a prisoner by the Bolognese for twenty years.

Worn out by constant struggles with hostile popes, the emperor died in 1250. William of Holland was slain in a war with the Frislanders in 1256. Conrad IV barely escaped assassination instigated by the bishop of Regensburg. Conrad raised an army, and, in 1251, marched into Italy. With the assistance of his half-brother, Manfred, he overran Apuleia and took Capua and Naples. Conrad IV died in 1254, leaving his son Conradin.

When Innocent IV heard of the death of Frederick II, he returned to Rome in triumph, declared Naples and Sicily lapsed fiefs, and excommunicated Conrad IV and Manfred who were struggling for possession of their paternal inheritance. Conrad died soon afterwards, as stated, but Manfred successfully continued the struggle, forcing the papal troops to retreat to papal territory. This so distressed Innocent that it hastened his death. But his successor, Alexander IV, pursued the same policy toward the Hohenstaufen dynasty. He conferred the kingdom as papal fief on the tyrannical Duke Charles of Anjou. And although Manfred continued to defend his paternal inheritance, he was defeated by Charles at Beneventum in 1266, breaking the power of the Ghibellines who were now punished with death, imprisonment and exile, and their possessions divided among the French and Guelphic soldiers.

But the Ghibellines rallied about young Conradin, who with his youthful friend, Frederick of Baden, and a few faithful adherents continued the struggle. He put the pope to flight and entered the kingdom of Naples. But his hasty advance caused him to be ambushed and defeated by Charles of Anjou. Conradin was betrayed, and he and his friend Frederick of Baden were beheaded at Naples in 1268. The remaining Hohenstaufen princes also suffered cruel fates. Enzo died in prison. Manfred was defeated and killed near Benevento in 1266, and his sons ended their lives in prison.

The death of Conrad IV left William of Holland sole king of Germany. He was considered of little importance by either side, and, when slain in 1256, the German princes were left free to choose a new king. The chief candidates were two foreign princes – Richard of Cornwall, brother of Henry III of England, and Alphonso the Wise, king of Castile – both of whom bribed the electors. The party headed by the archbishop of Cologne chose Richard; that led by the archbishop of Treves elected Alphonso. Although Richard was crowned at Aix-la-Chapelle, he visited the country only three times afterwards; while Alphonso never entered it at all.

This period, when Germany was virtually without a sovereign, was called the Interregnum. For Germany, the Interregnum began with the death of William of Holland in 1256. Violence and lawlessness prevailed, and the strong alone could obtain justice. Nobles and knights degenerated into marauders and robbers. The princes and bishops occupied themselves in enlarging their territories and possessing themselves of privileges, while knights and vassals waylaid and plundered the defenseless. They dragged travelers into their dungeons, holding them for ransom, and, behind their strong walls, defied the impotent laws and tribunals. Only within the strong walls of the cities did industry venture to function at all.

This condition was ended by the death of Richard of Cornwall in 1271. Until that time, the pope held himself aloof from German affairs, since the vacancy of the imperial throne increased his own importance and prevented the rise of a rival.

But as the papal revenues could not be collected without the aid of imperial authority, Gregory X at last notified the electors of Germany that if they would not elect a new king, he would appoint one. And so, in 1273, the Interregnum ended by the election of Count Rudolf of Hapsburg, as king of Germany.

Henry (Heinricus), the seventh of this name, was declared Roman emperor. At this time German affairs were in a state of great unrest and dissension. After the excommunication and deposition of Frederick, the electors of the empire, at the command of the pope, held an election and chose Henry, landgrave of Thuringia, as Roman emperor. He was opposed by Conrad, said Frederick's son, whom Frederick had previously made king. After the crusade had been preached by papal order against this Conrad and the adherents of Emperor Frederick, the landgrave of Thuringia won many supporters and favorites; but before long he died at Eisenach without issue. [Henry Raspe was the second surviving son of Hermann I, landgrave of Thuringia. When his brother, the landgrave Louis IV died in Italy in 1227, Henry seized the landgraviate and expelled his brother's widow, Elizabeth of Hungary, and her son, Herman. In 1236, Henry accompanied the emperor, Frederick II, on a campaign against the duke of Austria and took part in the election of his son, Conrad, as German king at Vienna in 1237. But he did not appear at the diet of Verona in 1238, possibly because he disliked the betrothal of his nephew, Hermann, to the emperor's daughter, Margaret. At all events, when the projected marriage had been broken off, he supported the emperor in 1239 in opposition to a plan formed by various princes to elect an anti-king. In 1241 Henry's loyalty again wavered, and he was himself mentioned as a possible candidate. Frederick's visit to Germany in 1242 prevented this step for a time; but in 1246 Pope Innocent IV requested the German princes to choose Henry as Frederick's successor. He was elected and became known as the Pfaffen-König, or parson's king. Collecting an army, he defeated Conrad near Frankfurt, held a diet at Nuremberg, and undertook the siege of Ulm. He died at the Wartburg in 1247, leaving the male line of his family extinct].

William (Guilhelmus), count of Holland, after the death of the landgrave of Thuringia, was elected Roman emperor by the electors, in opposition to the emperor Frederick; but not long afterwards he was slain by the Frislanders. And thus, neither he nor the aforesaid Henry attained to imperial coronation. [William (1227-1256), king of the Romans and count of Holland, was the son of Count Floris IV and his wife, Matilda, daughter of Henry, duke of Brabant. He was about six years of age at his father's death, but his long minority, under the guardianship of his two paternal uncles, was peaceful. In 1247, William allowed Pope Innocent to proclaim him king of the

Romans in opposition to the excommunicated Frederick II, and he was crowned in 1248. He thus became recognized head of the Guelph party; but even after Frederick's death he had gained only a few adherents. He was killed in 1256].

The Origin of the Guelphs and Ghibellines

The very disastrous names of the Guelphs and Ghibellines were contrived at Pisa at this time, to the detriment of all Italy, by two German brothers, while the pope and Emperor Frederick were at enmity; for among the people of all Italy arose such madness and unreason that father raged against son, son against father, and brother against brother. This discord was caused by Emperor Frederick. Names were given to the partisans by him or his Germans. Those who adhered to the pope or the churches were called Guelphs; those who favored the emperor, Ghibellines. And as Ptolemy, a native of the city of Lucca, states, these unhallowed names were first heard in the city of Pistoria; before long these names poisoned and blackened all Italy (with the exception of Venice), and this has continued for about one hundred fifty years since then, with such madness, rage, and perniciousness that the Italians during this period committed more evil, wantonness and injury among themselves than they had suffered at the hands of foreign infidels; for in their fury the cities, the country, and the people suffered through spilling of blood and extermination. This was true, not alone of people in the same vicinity, but also of those far removed from one another; for wherever they met, they injured each other. Each party, through hatred of the other, had its own means of identification by colors, distinctive dress, course of conduct, manual signs, voice, and personal carriage. [See Guelphs and Ghibellines, Folio CCI *recto* and note, above].

Conrad was the son of Frederick and Yolanda (Iole), daughter of King John (Johannis) of Jerusalem; and upon him descended the paternal estate of his father; for Manfred, Frederick's natural son, waived the inheritance. Conrad also inherited Swabia, but spent little time there. Afterwards he went to Verona, and led a large army through its gates into the kingdom of Apuleia. As the historians state, Conrad was very much like his father in covetousness and evil. Later, in a grim and hostile attitude, he appeared before Naples and breached the walls in many places. He overturned the walls of the city of Capua, and burned the noble city of Aquina. Part of the time he lived in Germany, but the remainder of his life he spent in the recovery of Sicily. He finally died of poison, which it was suspected had been administered to him in an enema by the physicians at the instigation of his brother Manfred. Before his death he set up a regency for his son Conradin in the kingdom of Sicily in order to permit him to study the arts. [Conrad IV, German king, son of Emperor Frederick II and Yolanda (Isabella) of Brienne, was born in Apuleia in 1228. In 1235 he was made duke of Swabia, and in 1237 was chosen king of the Romans, or German king, at Vienna, an election that was subsequently confirmed by the diet at Spire. Although defeated at Frankfurt in August 1246 by the anti-king, Henry Raspe, he obtained help from the towns and from his father-in-law, Otto II, duke of Bavaria, and drove Henry Raspe to Thuringia. He was carrying on the struggle against Raspe's successor when the emperor died in 1250, and, a few days later, Conrad narrowly escaped assassination. Conrad raised an army, marched to Italy, and arrived at Verona in 1251. He sailed from Pola to Siponto, and with the help of his half-brother Manfred, overran Apuleia and took Capua and Naples. He died of a fever at Lavello, not far from Melfi].

Folio CCXII verso

A very large mountain in Burgundy tore asunder, shattering itself, and suffocating about five thousand persons. The rent ran many miles and finally stopped miraculously at other mountains.

Saint Cyrillus, a Greek, a Carmelite prior and doctor, flourished at this time in piety of life and in the spirit of prophecy. He wrote prophecies of the world's future, and was illustrious for many miracles; all to the honor of God, and the wonder and terror of the world. [Cyrillus was the third Prior General of the Carmelite Order. He was born at Constantinople in 1190, and died on Mount Carmel in Palestine in 1224].

The Grossoni, or Grossoini, an Arab people, at this time, at the instigation of the Sultan of Babylon, persecuted and oppressed the Christians in Asia, in many ways, particularly the Templars and Hospitalers. Afterwards they came to Jerusalem, where they exterminated by death the Christians whom the sons of Saladin had left unharmed; and with great scorn they dishonored and despoiled the Holy Sepulchre, which until then had remained unmolested.

Louis (Lodovicus), the blessed king of France, was crowned and anointed at the age of 13 years, upon the death of his father; and he reigned 41 years. This Louis, a zealous lover of the Christian religion, was reared from childhood by Queen Blanche, a devout woman, in every virtue; and his thoughts, words and deeds were confined to what pertained to God. In the twentieth year of his reign he collected a great and mighty army, and sailed over seas to the banks of the river Nile in Egypt. And so the Saracens decided upon a retreat from the city of Damietta. In this host was a papal legate, the patriarch of Jerusalem, and many French bishops and abbots. Robert, count of Poitiers, king Louis's brother, besieged the city of Damietta with a new force. In a heavy engagement King Louis captured the city, and afterwards fought various engagements with the Saracens. But he was finally defeated and taken prisoner, and for his ransom the city was returned to the Saracens. Later he fought against them, often with good fortune. At last death decimated his forces, and Louis, his brother John (Ioanne), and many nobles were taken by death. He was enrolled in the number of the holy confessors. Afterwards his body was brought back to Paris.

Louis IX, or St. Louis, king of France, was born in 1215, succeeding his father, Louis VIII, in 1226. During a dangerous illness he made a vow to go on a crusade. Having appointed his mother (the pious Blanche of Castile) regent, he landed with 40,000 men in Egypt in 1249. He captured Damietta, but was afterwards defeated, taken prisoner, and ransomed for 100,000 marks in 1250. He proceeded to

Acre with the remnant of his army, and remained in Palestine till his mother's death (in 1252) compelled him to return to France.

Louis did much to strengthen loyalty to his house, determined by the Pragmatic Sanction the relation of the French Church to the pope, founded the Sorbonne, set up royal courts of justice or parliaments in the French provinces, and authorized a new code of laws. He embarked on a new crusade in 1270, died of the plague the same year and was canonized in 1297.

Edmund (Eadimundus), archbishop of Canterbury, not long after his death, was enrolled in the number of the saints by Pope Innocent the Fourth in the Year of the Lord 1257. He was a man of wonderful piety and great wisdom. He was born in an English village, and retained his virginity to the time of his death. Being a master of liberal arts, he heard masses daily, and this was also useful and advantageous to his students. Afterwards he devoted himself to study of the Holy Scriptures. He was an extraordinary preacher and a very keen debater. Later he was elected archbishop of Canterbury, and there he flourished in great virtue. But being persecuted, he secretly fled from England overseas to Pontigny, and from there to the monastery at Soissy. While he lay sick and dying he received the Holy Sacrament. He died sitting up in bed, his head resting on his hand. His remains were carried to Pontigny and buried in the Church of Saint Jacob, where they were illustrious in many miracles.

Edmund (Edmund Rich) was born at Abingdon about 1175. His father, a retired merchant, with the consent of his wife, retired to a monastery, leaving the education of their family in her hands. Edmund entered the grammar school at Oxford, and at the age of 12, took a vow of perpetual chastity in the Virgin's church at Oxford. After graduating at Paris, he lectured for six years on the liberal arts. Having attracted the notice of the Roman court, he was appointed in 1227 to preach the crusade in England. In 1233, he was elected archbishop of Canterbury at the express suggestion of Gregory IX, and at once leaped into prominence for rebuking the king in following the advice of foreign favorites.

In common with the baronical opposition, Edmund treated Henry III as responsible for the tragic fate of Richard Marshal, earl of Pembroke, and threatened the king with excommunication. The king bowed before the storm, dismissed the foreign counselors, made peace with Marshal's adherents, and was publicly reconciled with the barons. But it was with the object of emancipating himself from Edmund's control that the king asked the pope to send him a legate (1236). On the arrival of Cardinal Otto in the following year, the archbishop found himself thwarted at every point. The marriage between Simon de Montfort and the Princess Eleanor, which Edmund had pronounced as invalid, was ratified at Rome upon appeal. The king and legate upheld the monks of Canterbury in their opposition to the archbishop's authority. On all public occasions the legate took precedence on the archbishop. By the advice of his suffragans, Edmund laid a protest before the king, and excommunicated in general terms all who had infringed the liberties of Canterbury. These measures led to no result, and after the papal encroachments of 1240, when the English clergy were required to pay a subsidy of a fifth for the war against Frederick II, and simultaneously three hundred Romans were "provided" with English benefices in return for their political services to the Holy See, Edmund withdrew to Pontigny. The state of his health drove him later to Soissy (near Provins), where he died in 1240.

Stanislaus, bishop of Krakow, in Poland, illustrious for his learning and piety, flourished at this time. After many works of virtue he died in blessedness, and was enrolled among the saints by Pope Innocent the Fourth; for during his life and after his death he was illustrious for his miracles. [Stanislaus was born in 1030 in a town of Austrian Galicia, formerly part of Poland. He was educated at Gnesen and in Paris, and, on the death of his parents, devoted his wealth and service to the church. He was ordained and given a canonry, and, in 1072, became bishop of Krakow. At this time, Boleslaus II was king of Poland. He was a man of cruelty and unbridled lust; for this reason Stanislaus threatened to excommunicate him. Because of this threat the king cut open the head of Stanislaus with his sword, and in his rage mutilated the face of the dying man. His attendants hacked the body to pieces, and cast it into the field, where three eagles are said to have defended it from wild dogs, until some of the faithful secretly buried it. Stanislaus was canonized by Innocent IV in 1253].

Also Saint Albert of Trapani (Tarpano), a native of Sicily and a Carmelite, renowned for his service, miracles and learning, and an image of perfection, flourished at this time. [Albert of Trapani (Albert of Sicily) (c. 1250 - August 7, 1306) was born in Trapani, Sicily, and entered the Carmelite monastery there at a very young age. He was later transferred to the Carmelite house at Messina, where his celebration of Mass while the city was being besieged and slowly starved to death in 1301 is believed to have saved the city by allowing ships loaded with grain to pass through the blockade].

A large stone fell into the monastery of Saint Gabriel. It was inscribed with a cross and an image of Christ. It bore the golden letters: Jesus of Nazareth, King of the Jews. It restored sight to a blind man.

ILLUSTRATION

Earthquake: A severed mountain is engulfing a number of people.

Folio CCXIII *recto*

Peter, a new martyr, a native of Verona, of the Preaching Order, and a sturdy defender of the true faith, resembled a rose sprung from thorns; for his parents were heretics attached to the Manichean fallacy. While still a youth he left the world and his parents, entered the Preaching Order, and there led a commendable life for 30 years as a zealous devotee and exceptional and earnest defender of the faith. And when, in the Year of the Lord 1252 on the day before the Kalends of May, pursuant to papal command, he was about to leave the

city of Como (where he was a prior of the brothers of the Preaching Order) to search out heretics in Milan, and with his fellow-wayfarers was on his way from Lake Como to Milan, he was seized by Arian heretics near the city of Barlassina [Barlassina is Barzano, a municipality in the Province of Lecco in the Italian region Lombardy, located about 19 miles (30 km) northeast of Milan and about 9 miles (14 km) southwest of Lecco], stabbed in the side with a knife, and martyred. During his lifetime this defender of the faith warded off all pernicious, heretical fallacies; and after his death, by way of merited reward and through his illustrious miracles, he uprooted these heresies to such an extent that many persons entered the fold of the church. Because of his piety and manifold miracles Pope Innocent enrolled him in the number of the martyred saints.

Peter Martyr, next to Dominic, is the glory of the Dominican Order. He was born in Verona in 1205. His parents belonged to the heretical sect of the Cathars, prevalent at the time in the North of Italy. Peter, however, was sent to a Catholic school where he learned the creed according to the Catholic form. Dominic, finding him an apt disciple, prevailed on him to take the Dominican habit at fifteen. He became an influential preacher, remarkable for the intolerant zeal and unrelenting cruelty with which he pursued heretics. For these services, he was appointed inquisitor-general by Pope Honorius III. At length, two Venetian noblemen whom he had delivered up to the secular authorities, and who had suffered imprisonment and confiscation of property, hired assassins to waylay him on his return from Como to Milan. One of them struck him down by the blow of an ax; and they pursued and stabbed his companion. They finally dispatched Peter with a sword. He was canonized by Innocent IV in 1253.

In his lifetime Peter was not beloved by the members of his own brotherhood, and his severe and intolerant persecuting spirit made him generally detested. Yet, since his death, the influence of his order has made him one of the most popular saints in Italy.

Ezzelino (Ezelinus) and Alberic (Alberinus), brothers, of the house of Romano, are also remembered here. A displacement of the lineage of the nobles of Italy occurred at this time. It was generally known that other noble families of Italy were of more ancient lineage than Ezzelino; for he was of rather obscure origin, his forefather having been a German knight and warrior in the service of Otto the Third in Italy. Ezzelino, under Frederick the Second (whom he resembled in life and manners), came into such wealth and power that he practiced such tyranny and destruction as Italy had never suffered at the hands of any king or emperor. Through him the emperor brought Verona under his dominion. When affairs in Germany had been silenced, and Emperor Frederick proceeded to Italy, those of Padua, through the cunning and flattery of Ezzelino, were influenced to take the emperor's part; but soon afterwards Ezzelino reduced them to servitude under the Germans and Saracens. Many were sent into exile; youths were mutilated and blinded, and no one was spared. By such terror he brought the cities of Vicenza and Brescia under his dominion. Having ravaged all the regions of Venice, he returned to Milan. But his plans miscarried, and he was defeated, seriously wounded, and died in despair after having subjugated and oppressed many cities over a period of thirty-four years.

Ezzelino da Romano, head of the Ghibellines in Italy in the time of Emperor Frederick II, was born in 1194, the son of Ezzelino II, a monk, and was of noble ancestry. His forefathers migrated from Germany into Italy under Conrad II. From early youth he participated in the feuds of his house. In 1226, he was made podesta of Verona, lost control in 1227, but recovered it in 1230. In 1232, he joined his former antagonist, Frederick II, who, in 1236, made him ruler of Vicenza; in 1237, of Padua and Treviso; and, in 1238, gave him his natural daughter in marriage. From this time, Ezzelino diligently pursued his purpose to gain independence for his house in the war with the Guelphs, and to set up a substantial kingdom comprehending the entire Trevisian March. He retained a secure hold upon his conquests. The reign of terror which he set up in the subjugated territories rendered his name detestable in the history of Italy, although he was always subservient to Frederick, and later supported his son, Conrad, in Italy.

Although generally hated, Ezzelino checked all secret attempts against him by his watchfulness. The papal ban pronounced against him was of no avail. In 1256, while Manfred was making an attack upon Mantua, an army of crusaders, under Archbishop Philip of Ravenna, joined by fugitives from Vicenza, Treviso, and other cities, attacked him and captured the city of Padua. But, in 1258, Ezzelino inflicted a total defeat, bringing his power into greater ascendancy than before. However, when, with the assistance of the nobility of Milan, he attempted to subjugate that city, a new alliance was formed against him. In 1259, he was defeated at Soncino and taken prisoner. He died a few days later. It is said that over 50,000 persons perished at his command. In the following year his brother Alberic was compelled by starvation to unconditionally surrender his castle; and after his sons and daughters had been cruelly martyred before his eyes, he was tied to the tail of a horse and dragged. With him died the lineage of Romano.

Hugo, of the Preaching Order, and renowned for his learning, was made a cardinal by Pope Innocent the Fourth, who showed great and special favor to learned men, elevating them to high offices and stations. After accepting this honor Hugo suffered no change in the humility, spirituality and devotion that had characterized his former life.

Manfred, son of Emperor Frederick by a noble concubine, attained the kingdom of Sicily upon the death of his brother Conrad; and he reigned 13 years. This Manfred was exhorted by Pope Alexander to venture nothing against the rights and possessions of the Church in Sicily; but he ignored this papal admonition, saying he was his deceased brother's lawful heir. For this reason the pope excommunicated him and sent a great army against him. Manfred, in response, enlisted many Saracens and unbelievers and reduced the papal forces to flight, slaying some of them and making prisoners of the rest. Later he attacked the Neapolitans, and caused much turmoil in other parts of Italy. For this reason Pope Urban sought the assistance of Charles, brother of Saint Louis, against Manfred, and proclaimed him king of Sicily. Charles came with an army, killed Manfred, and obtained the kingdom in peace.

Manfred (c. 1232-1266), king of Sicily, was a natural son of the emperor Frederick II by Bianca Lanzia. Frederick appears to have

regarded him as legitimate, and, by his will, named him as prince of Tarentum and representative in Italy of his half brother, the German king, Conrad IV. Manfred acted loyally and with vigor in the execution of his trust, and, when Conrad appeared in southern Italy in 1252, his authority was quickly and generally acknowledged. When Conrad died in 1254, Manfred, after refusing to surrender Sicily to the pope, accepted the regency on behalf of the infant Conradin.

On a rumor (1258) that Conradin was dead, Manfred was crowned king of Sicily at Palermo. The report was false; but the new king declined to abdicate, and pointed out the necessity of a strong native ruler. The pope declared Manfred's coronation void and pronounced sentence of excommunication. In conjunction with the Ghibellines, Manfred's forces defeated the Guelphs at Monte Aperto in 1260. He was eventually defeated and killed near Benevento in 1266. Contemporaries praise his noble and magnanimous character. He was renowned for his physical beauty and great intellectual attainments.

ILLUSTRATION

Peter Martyr of the Preaching Order; represented in the habit of his order. In his right hand he holds a dagger, symbol of his martyrdom.

Folio CCXIII verso

Pope Urban the Fourth, a native of France, and patriarch of Jerusalem, was elected pope after Alexander. Although he was born of a low humble family, yet he was a distinguished, extraordinary and eloquent man. When once upon a time he heard a slur to the effect that he was born of a mean, ignoble father, he answered: It is not the corporal birth but a virtuous life that makes a man noble. This pope instituted the festival of Corpus Christi, making it a day of great indulgence [The Feast of Corpus Christi is a Roman Catholic festival, instituted by Pope Urban IV in 1264, and observed on the Thursday of the week after Pentecost. The institution was the natural result of the acceptance of the doctrine of transubstantiation. It was not made an article of faith until the time of Innocent III. By the institution of Corpus Christi Day, this doctrine was expressed in liturgical form, and its popularity was secured. Roman legend states that, in 1230, Juliana, a nun of Liege, while looking at the full moon, saw a gap in its orb; and by a peculiar revelation from heaven, learned that the moon represented the Christian Church, and the gap, the want of a certain festival – that of the adoration of the body of Christ in the consecrated host – which she was to begin to celebrate, and announce to the world. In 1264, while a priest at Bolsena, who did not believe in the change of the bread into body of Christ, was going through the ceremony of the benediction, drops of blood fell on his surplice, and when he endeavored to conceal them in the folds of his garment, formed bloody images of the host. The bloody surplice is still seen as a relic at Civita Vecchia. It was in this year that Pope Urban published his bull, and it is upon such a tradition that the holiday was instituted]. This Urban resolved to bring the churches greater wealth. He allowed those marked with the cross to proceed on their way, and exhorted Count Charles (Carolus) of France, King Louis' (Ludovici) uncle and son-in-law, to concern themselves with the protection of the Church; and in this matter Charles agreed to please the pope and the king. But, when he was told of the pope's death, it was surmised that he would not proceed with his undertaking. The pope died at Perugia in the third year, first month, and fourth day of his pontificate, and he was buried there in the episcopal basilica. The seat was then vacant for five months. This Urban was partial to the mendicant orders, favoring and promoting them by his good will, assistance, and the grant of privileges. [Urban IV (Jacques Pantaléon), pope from 1261 to 1264, was the son of a shoemaker of Troyes. Having received a monastic education, he became archdeacon of Liege and papal legate of Innocent IV to Poland and Prussia. He was consecrated bishop of Verdun in 1253, and two years later was translated to the patriarchate of Jerusalem. He was on a visit to Italy when elected to succeed Alexander IV, and spent most of his pontificate at Orvieto. Under him began the preponderance of the French in the curia, which later led to the papal residence at Avignon, and indirectly to the Great Schism. In 1264, he instituted the festival of Corpus Christi. He favored the claim of Charles of Anjou to the crown of the Two Sicilies. He died on the arrival of Charles of Anjou, and was succeeded by Clement IV].

Pope Clement the Fourth, previously called Guido Fulcodi, of Narbonne, was by reason of his piety and learning, deservedly elected pope. He was the foremost and most distinguished jurist in all France, and the best counselor at the royal court. He had a wife and children, but after his wife's death he was appointed bishop of Podiensis; then archbishop of Narbonne; subsequently he was made a cardinal, and was finally elected pope. Being a cardinal of great reputation and worldly experience, the pope dispatched him as a legate to arbitrate and settle the misunderstandings between King Henry (Heinricum) of England and Simon (Symonem), Count of Montfort. In the meantime Urban died, and this Clement was elected pope in his stead, making it necessary for him to return home. There was a great urgency for his return; but on the way Clement feared Manfred, the deposed king of Italy; for this reason he proceeded by land in the habit of a mendicant. When he reached Paris the cardinals took him to Viterbo. There, together with the cardinals, he considered the matter of enlisting Charles (Caroli). Not long afterwards Charles sailed out of Marseilles to the Tiber and from there to Rome. Clement used prudence and discretion in the conduct of the papal office, and employed the wealth of the church in alms and divine works, rather than bestowing it upon his friends and relatives. Before he became pope his wife died, leaving him two daughters. One of these he put into a convent, with 30 small Tours (Thuronesium) pounds [The 'Tours pound' (in French, livre tournois) was one of several currencies used in France in the Middle Ages]. The other he espoused with three hundred Tours pounds as a marriage portion, upon condition that she ask nothing more of him. He had a kinsman who held three offices, and him he compelled to choose one and give up the other two. And when this kinsman asked for a greater office the pope told him to live for the Lord God, and not according to his lay desires. He died afterwards at Viterbo in blessedness after having been in office 3 years and nine months; and the seat rested two years on account of dissension among the cardinals. [Clement IV (Gui Foulques), pope from 1265 to 1268, son of a lawyer, became a valued legal adviser of Louis IX of France, and after the death of his wife, took orders. In 1258, he was made bishop of LePuy; in 1259, Archbishop of Narbonne, and, in 1261, cardinal-bishop of Sabina. He was elected pope at Perugia in 1265. He invested the avaricious Charles of Anjou with the kingdom of Sicily, but subsequently came into conflict with him after the death of Manfred in 1266. When Conradin, last of the Hohenstaufen, appeared in Italy, Clement excommunicated him and his supporters. Clement died at Viterbo in 1268].

Bernard of Compostela, a very highly informed priest and doctor of both branches of the law, attendant and chaplain of the aforesaid Pope Innocent, was by the example and zeal of the same pope moved to write various elegant manuscripts on jurisprudence and other subjects, which he left behind. []

In the Year of the Lord 1263 a remarkably large comet appeared for over three months, proceeding from the East to the center of the heavens, and directing its beams toward the west. On the night of Urban's death it ceased to appear.

Folio CCXIII recto

The electors of the Empire who met after the death of Frederick and his son Conrad in the year 1256, were so divided in the choice of a Roman king, that they elected two kings, namely Alphonso, king of Castile [Alphonso X, El Sabio ('the Wise' or 'the Learned,' (1252 – 1284) is one of the most interesting, though not the most capable, of the Spanish kings of the Middle Ages. His scientific fame is based mainly on his encouragement of astronomy. As a ruler, he showed legislative capacity and a desire to provide his kingdoms with a code of laws and a consistent judicial system. His descent from the Hohenstaufen through his mother, daughter of the emperor Philip, gave him claims to represent the Swabian line. The choice of the German electors, after the death of Conrad IV in 1252, misled him into wild schemes of no effect but immense expense. To obtain money, he debased the coinage, and then endeavored to prevent a rise in price by an arbitrary tariff. The little trade of his dominions was ruined and the burghers and peasants were deeply offended. His nobles, whom he tried to cow by sporadic acts of violence, rebelled against him. His second son, Sancho, enforced his claim to be heir in preference to the children of the elder brother who died in Alphonso's life. Son and nobles alike supported the Moors when he tried to unite the nation in a crusade; and when he allied himself with the rulers of Morocco, they denounced him as an enemy of the faith. A reaction in his favor was begun in his later days, but he died defeated and deserted at Seville, leaving a will by which he endeavored to exclude Sancho.], and Count Richard of Cornwall [Richard, earl of Cornwall and king of the Romans (1209 – 1272), was the second son of the English king John by Isabella of Angouleme. He was the junior of his brother, Henry III, and received the earldom of Cornwall in 1225, from which date he was a prominent figure in politics. In 1240, he took command of the crusade in order to escape the troubled atmosphere of English politics. In 1257, a bare majority of the German electors nominated him king of the Romans, and he accepted their offer. He obtained recognition in the Rhineland, which was closely connected with England by trade relations; but otherwise he was unsuccessful in securing German support. On the outbreak of civil war in 1264, he took the side of his brother Henry III, and his capture in a windmill near Lewes after the defeat of the royalist army is commemorated in the earliest of English vernacular satires. He remained prisoner till the fall of Montfort. He died in 1272], brother of the king of England; but neither of them was confirmed. Consequently the Roman imperial sovereignty was without a head for a number of years, until the time of Pope Gregory the Tenth and Rudolf, King of the Romans.

The historian Ptolemy of Lucca clearly states concerning Charles (Carolo) that said Charles, together with his spouse, Beatrice, through various cardinals sent for the purpose by Pope Clement, were invested with the royal crown of Jerusalem and Sicily at the Lateran Church. It is also known that Charles before receiving the crown obligated himself and agreed in writing to pay the sum of forty-eight thousand guilders annually as a reward for his fief, and in acknowledgment of his subservience to the Roman Church. By the same treaty it was also agreed that the successors to the Roman imperial sovereignty, even though chosen by the electors, should consider themselves bound by such treaty. And this conclusion was arrived at, having in mind the former emperors Frederick the First and Second, and the antagonism, uproar and dissensions which occurred in their time; for Alphonso, in view of the dissension in the election intended to acquire the Roman imperial title by grant and by the sword. Had the electors disregarded the Count of Cornwall (considering him of little consequence) and elected Charles, the result would have been disappointing to Alphonso, and he might have overrun Italy with an army had he not feared invasion of the kingdom of Castile in the meantime by his two brothers Henry (Heinricus) and Frederick, one of whom he had exiled to France and the other to Africa.

Pilgrimages had a marvelous rise at this time, not only in Italy, but among the people elsewhere; and so, through the temptations of the Devil, 2,000 children were marked with the cross, and proceeded to the various seaports in hordes. Many were captured by pirates, and but few returned. [Child Pilgrimages became a religious epidemic in Europe in 1212, although the last boy crusade was in 1459. Threats and persuasions, love and fear, had no effect on the boys, who wept day and night, pined and trembled in every limb. There was no difference in the social scale, in children of counts and barons running away from home as well as the sons of shepherds and tradesmen. The Children's Crusade of 1212 was preached in France by Stephen, a peasant boy, and, in Germany, by Nicholas, also a peasant boy. Some 90,000 children proceeded "to rescue the Holy Land from the infidels," and ships were placed at their disposal. The French contingent embarked at Marseilles, and part perished in the first month by shipwreck on the island of San Pietro; while the rest were sold into slavery through the Muslims. The German contingent reached Genoa, but was dispersed by various disasters before spring].

Albertus Magnus, a native of the town of Lauingen, on the Danube, in Swabia, and of the Preaching Order, was at this time the most renowned and praiseworthy teacher of the church among all the celebrated men at Paris—the splendor and ornament of Germany. He was of such pious life and great learning that no one excelled him or could be compared to him; for this reason he was called the Great. In the Year of the Lord 1262 he was appointed bishop of Regensburg; but because of his love of learning he left the bishopric, spending many years in Cologne and Paris, teaching the Holy Scriptures and philosophy. He also wrote commentaries on all the works of Aristotle, and very intelligently opened up Christian theology. Writing more than four books of thoughts, he explained a great part of the Bible. He made eminently clear the Gospels and the Epistles of Paul. He also composed a very beautiful book on animals as well as other things worthy of praise. Finally he returned his spirit to God at Cologne at the age of eighty-seven years, and was buried with great honor in the choir of Church of the Holy Cross before the highest altar in a stone chest with Sisfridus, the archbishop of Cologne, officiating; and (as it is said) he performed many miracles during life and after death.

Albertus Magnus, Albert of Cologne (c. 1193/1206-1280), scholastic philosopher called Doctor Universalis ('Professor of Everything') was born of the family of the counts of Bollstädt, at Lauingen, in Swabia. In 1223, he joined the Dominican order, and after teaching at Cologne, Hildesheim, Freiburg, Ratisbon, Strasbourg, and again at Cologne, was sent to Paris from 1245-1248, and there acquired great fame. When he returned to Cologne in 1248, Thomas Aquinas, who had been under his direction at Paris, went with him. From 1254 to 1257, he was provincial of the German province, during which time he defended the Mendicants against the University of Paris and its spokesman, William of St. Amour. From 1260 to 1262, he held the bishopric of Regensburg. From that date to 1270, when he returned to Cologne as a lector, he seems to have been traveling about, preaching a crusade in Germany and Bohemia, and undertaking various other ecclesiastical missions. His works, which were mostly completed before 1256, were published in 21 folio volumes at Lyons in 1651, and reprinted in 36 volumes at Paris in 1890. They include paraphrases of all Aristotle's works, a commentary on the Sentences of Peter Lombard, an incomplete *Summa Theologiae*, a treatise against Averroes, and the curious *De Causis et Processu Universitatis* – a work of Neoplatonic coloring.

Albert had a remarkable affinity with the early Franciscan philosophers of Oxford; thus, his love of experimental science, and his knowledge of geography, astronomy, medicine, zoology and botany are strongly reminiscent of Grosseteste and Bacon, while his interweaving of Aristotelian, Arabian, Jewish, Neoplatonic and Augustinian elements bear a close resemblance to the system of Thomas of York. However, as far as his Dominican successors are concerned, Albert's chief influence seems to lie in his successful propagation of an esteem for Aristotle.

The Latin and German editions of the Chronicle differ greatly in the second half of the mini-biography devoted to Albertus Magnus. Below is the German edition following the sentence (shared by both editions) "In the Year of the Lord 1262 he was appointed bishop of Regensburg; but because of his love of learning he left the bishopric, spending many years in Cologne and Paris, teaching the Holy Scriptures and philosophy."

He skillfully compiled many elegant, useful, keen, subtle, and sensible commentaries, not only on the Holy Scriptures, but also books on natural philosophy, and other works. In particular this learned man stated that a humble contemplation of the passion of Christ is more beneficial than fasting on bread and water throughout the year, or daily flagellation to the point of drawing blood. So that every man might earn a great reward with little labor, a book was printed at Nuremberg under the memo of the Schatzbehalter, which teaches an easy way to eternal blessedness.

The German edition once again abridges and summarizes the contents of the Latin text. But here, unusually, it also adds a single piece of new information, one that is directly connected to the publisher of the Chronicle. The Schatzbehalter was written by Stefan Fidolin, a monk, was printed by Anton Koberger at Nuremberg on November 8th, 1491, under the title *Das Buch, der Schatzbehalter oder Schrein der waren reichthumer des heils und ewyger seligkeit genant*, or "Shrine of the Veritable Riches of Salvation and Eternal Bliss." It consists of 352 leaves, printed in two columns, and contains 96 full-page illustrations by Michael Wohlgemut (master of Albrecht Dürer), printed from 91 wood blocks, the difference representing repeated illustrations. The author died in 1498.

Bonaventura, a native of Tuscany from the town of Bagnoregio, was born from the faithful union of John (Ioanne) of Fidenza and Ritella. At the age of twenty-two he adopted the habit of the Franciscan Order. Through the teaching and guidance of Alexander of Hales he attained to such perfection in scriptural wisdom that in the seventh year after entering the order, he taught the Holy Scriptures as a master of the other brethren. Thirteen years after his entry into the Order he was made a general, and after that a cardinal. In addition to his great piety he was so gifted with ingenuity and great and worthy devotion, that his renown radiated through out the world. He wrote many excellent things conducive to devotion and contemplation. After his corpse had turned to dust, his heart was found perfectly intact. For that reason, and because of his manifold miracles, he was enrolled in the host of the saintly confessors by Pope Sixtus the Fourth in the Year of the Lord 1482.

Bonaventura (John of Fidenza), (1221-1274), Franciscan theologian, was born at Bagnoregio, in Tuscany. He became a Franciscan about 1243, and studied at Paris under Alexander of Hales and John of Rochelle, to whose chair he succeeded in 1253, having been lecturing from 1248. His opposition to the master of the University who, under the leadership of William of Saint-Amour, sought to exclude the mendicants from teaching, was successful owing to the intervention of Alexander IV, and as a result he received the degree of doctor in 1257, some few months after he had been appointed general of his Order. In 1273, Gregory X made him cardinal and bishop of Albano, and insisted on his presence at the great Council of Lyons (124). At this meeting he died. Bonaventura, known as Doctor Seraphicus ('Angelic Professor') was canonized in 1482 by Sixtus IX, and ranked as sixth among the doctors of the Church by Sixtus V in 1587.

Bonaventura combined the character of a man of action with that of a philosopher, theologian and mystic.

ILLUSTRATION

Bonaventura, cardinal; a new woodcut. The cardinal is portrayed in his official vestments, and holds an open book before him.

Folio CCXIII verso

Alexander of Hales, an incontrovertible and distinguished teacher, was at this time illustrious for his skill and learning. And by virtue of his intelligence and at the request of Pope Innocent he compiled a summary of the Holy Scriptures. He wrote many good and valiant

things, and an exposition of the Old and New Testament; for these reasons he earned for himself the epithet the Spring of Life. Because of his divine wisdom, and the exceptional devotion and contemplation that he exhibited toward the most Blessed Virgin, he adopted the habit of the brothers of Saint Francis in his declining days. He gave assurance that if anyone, in the Virgin's name, asked for anything possible to grant, he would fulfill it. A brother (sc. of the Order of St. Francis), carrying a bag for the collection of alms in the city, met him; and to Alexander he said; Inasmuch as you have served the world with renown for a long time, and our Order has no master, I pray you, for the sake of God and the Virgin Mother, and for the benefit of your soul and the honor of our Order, to adopt the habit of our Order. He answered, I will follow you at once and do as you desire. And thus he retired from the world and entered the order. [Alexander of Hales, known as Doctor Irrefragabilis (the Unanswerable Doctor) was one of the first English scholars and theologians to make his influence felt in Paris. Born about 1175 in Gloucestershire, he went to Paris to study, and there became a master of arts sometime before 1210. About 1231 he entered the Friars Minor, and after his appointment as the first magister regens of the chair of theology held by his order in the university became celebrated as a teacher. John of Rochelle, Bonaventura and probably Roger Bacon were among his pupils. He died in 1245. Bacon tells us that Alexander's weighed more than a horse and was not entirely of his own composition. The latter statement is well substantiated. However, we know that he attempted to correlate the predominating Augustinianism of his day with the newly introduced philosophy of Aristotle and the Arabians. HE admits the plurality of forms, the independence of body and soul, the existence of an intelligible matter or potency in all spiritual creatures, and the Augustinian theory of Divine Illumination in knowledge. Alexander's was extensively utilized by Albert the Great, Saint Thomas and Saint Bonaventura].

Guido Bonatti (Bonatus), an astronomer, was at this time so well informed in his art and the practice of it, that nothing was unknown to him. [Guido Bonatti (date of birth unknown; date of death sometime between 1296-1300) was a famous Italian astronomer and astrologer. An advisor of powerful men of the 13th century (e.g, Frederick II, Ezzelino da Romano III, Guido Novello da Polenta, Guido I da Montefeltro), he also served the governments of Florence, Siena and Forli. His influential book ('Book of Astrology') was written around 1277. Dante places him in hell as punishment for his astrology].

Martinus Scotus of the Cistercian Order, a great teacher, and a man who lived an extraordinary life, was at this time held in great esteem at Rome. He wrote a short history, named Martiniana, after himself. But the Preaching Order gives credit for this work to another Martinus, a bishop of their Order. [Martinus Scotus ('Martin the Scotsman') is unknown to the current editor].

Alexander of Villa-Dei, teacher of the Holy Scriptures, a Benedictine (though some say a Franciscan) at this time wrote a book very useful to students. He divided it into three parts, and it begins with the words *Scribere clericulis*, etc. [Alexander of Villa-Dei (French Villedieu) was a French author and mathematician born around 1175 in Villedieu-les-Poêles in Normandy. He was a Franciscan (not a Benedictine) and a writer of educational works, including the ('Instruction for Children'), a versified grammar that became a standard text in the Late Middle Ages, and the ('Poem on Algorithm'), on arithmetic, which was also widely used in the 13th-15th centuries. He taught at the University of Paris, and died in 1240].

Vincent of France, a native of Burgundy, historian, master of the Holy Scriptures, and a brother of the Preaching Order, was also illustrious at this time. He wrote countless histories and many excellent works on diverse subjects.

Vincent of Beauvais (in Latin *Vincentius Bellovacensis*; c. 1190 – c. 1264) wrote the most famous encyclopedia of the Middle Ages. The date of his birth as well as of his death is uncertain, and very little is know of his career. He at one time held the post of "reader" at the monastery of Royaumont (Mons Regalis), not far from Paris.

The *Speculum Maius* ('The Great Mirror'), the great compendium of all the knowledge of the Middle Ages, as it left the pen of Vincent, seems to have consisted of three parts: (1) *Speculum Naturale* ('Mirror of Nature') divided into 32 books and 3,718 chapters, a vast summary of all the natural history known to western Europe toward the middle of the 13th century; (2) *Speculum Doctrinale* ('Mirror of Instruction') in 17 books and 2,374 chapters, a summary of all the scholastic knowledge of the age, being intended as a practical manual for the student and official alike; and, to fulfill this object, it treats of the mechanical arts of life as well as the subtleties of the scholar, the duties of the prince and the tactics of the general. It also treats of mathematics, under which head are included music, geometry, astronomy, astrology, weights, and measures, and metaphysics. It is noteworthy that in this book Vincent shows a knowledge of the Arabic numerals, though he does not call them by this name. The last book of the 17 treats of theology or mythology, and concludes with an account of the Holy Scriptures and of the Fathers down to Bernard of Clairvaux, and the brethren of Saint Victor. (3) *Speculum Historiale* ('Mirror of History') is an expansion of the last book of the previous volume, and consists of 31 books divided into 3,793 chapters. It brings history down from the Creation to the Crusade of Saint Louis. Four of the medieval historians from whom the author most frequently quotes are Sigebert of Gembloux, Hugh of Fleury, Helinand of Froidmont, and William of Malmesbury.

Vincent can hardly be reckoned an original writer, but is deserving of high praise for his immense industry in collecting, classifying, and arranging these three huge volumes of 80 books and 9,885 chapters. The undertaking to combine all human knowledge into a single whole was in itself a colossal one. Indeed, more than six centuries passed before the idea was again resuscitated; and, even then, it required a group of brilliant Frenchmen to do what the old Dominican did unaided. All the printed editions of Vincent consist of four parts, the additional one being *Speculum Morale*, clearly the production of a later hand.

The Florentines, after the death of Emperor Frederick, who had so greatly oppressed them, again obtained their freedom, bringing home the Guelphs whom he had driven out; and they re-established themselves in their proper status and mode of life under a commendable government.

Dissension and war occurred at this time between the Venetians and Genoese concerning a cloister in Asia, to the great detriment and injury of both cities and all Christians as a whole.

Michael Palaeologus, a Greek and friend of Emperor Theodore, drove the French and Venetians out of Greece, and killed the said two sons, who had been under his guardianship, and usurped the sovereignty. He reigned 45 years. And thus ended the Roman Empire in Greece, and the Greeks commenced to rule. The Greek sovereignty continued for 196 years until the Year of the Lord 1454. [Michael VII, Palaeologus (1234 – 1281), was the great grandson of Alexius Angels, emperor of Constantinople. He rose to distinction at an early age, and ultimately became commander of the French mercenaries in the employ of the emperors of Nicaea. A few days after the death of Theodore Lascaris II in 1259, Michael, by the assassination of Muzalon, became guardian of the young emperor John Lascaris. Afterward invested with the title of “despot,” he was finally proclaimed joint emperor and crowned alone at Nicaea in 1260. In 1261, Michael conquered Constantinople, and blinded and banished John Lascaris. For this last act he was excommunicated by Arsenius, and the ban was not removed until the accession of a new patriarch in 1268. Subsequently Michael was involved in wars with the Genoese and Venetians, whose influence in Constantinople he sought to diminish by maintaining the balance of strength between them. In 1269, Charles of Sicily, aided by John of Thessaly, made war with the alleged purpose of restoring Baldwin to the throne of Constantinople, and pressed Michael so hard that he consented to the papal supremacy at the council of Lyons in 1274. The union thus brought about between the two Churches was, however, extremely distasteful to the Greeks, and the persecution of his “schismatic” subjects to which the emperor was compelled to resort weakened his power so much that Martin IV was tempted to enter into an alliance with Charles of Anjou and the Venetians for the purpose of re-conquering Constantinople. The invasion, however, failed, and Michael so far had his revenge in the “Sicilian Vespers,” which he helped to bring about. He died in Thrace in December 1282].

Henry (Heinricus), cardinal of Ostia, was at this time a man highly educated in civil and canon law; For this reason he was greatly esteemed by Pope Alexander, at whose request he wrote many good and useful things, and a wonderful summary on both branches of the law. []

Odofredus, second of the name, highly educated in the civil law, wrote many commendable manuscripts on that subject at this time. [Odofredus, Italian jurist of the 13th century, was born at Bologna and studied law under Baldwin (Baldvinus) and Accursius. After having practiced as an advocate both in Italy and France, he became professor at Bologna in 1228. The commentaries on Roman law attributed to him are valuable as showing the growth of the study of law in Italy, and for their bibliographical details of the jurists of the 12th and 13th centuries. Odofredus died at Bologna on December 3rd, 1265].

Aymo, an Englishman, general of the Barefoot Order, and highly learned in the Holy Scriptures, also flourished in the time of the men mentioned above. [Aymo (Aimo?) is unknown to the current editor].

ILLUSTRATION

Martinus Scotus in his Cistercian habit, open book in hand.

Folio CCXV recto

Thomas Aquinas, of the Preaching Order, a teacher, and a disciple of Albertus Magnus, was born of a noble family in the vicinity of Apuleia and Sicily. During these uncertain times of change and turmoil in the kingdom of Sicily (during which King Conrad the Swabian destroyed the city of Aquino), the noble parents of Thomas, being the foremost family in that town, fled from there, placing Thomas under the care of the brothers of Monte Cassino, to be brought up there. Here he devoted himself to learning and spirituality; and afterwards, through the guidance of divine grace with which he was endowed from childhood, he entered the Dominican Order. To the end he lived a very spiritual and perfect life, during which he attained to such extraordinary ability in the Scriptures and in philosophy that no one was found to excel him. For he went to Cologne and advanced to such an extent that after the lapse of several years he became the foremost teacher in Paris. There he wrote four excellent books, and became known as the angelic teacher. Later he was called to Rome by Pope Urban, and offered a higher dignity; but he ignored the offer, and devoted himself entirely to study and writing, producing many vigorous and commendable works, as well as clear and commendable expositions and interpretations, not only of the Holy Scriptures, but also in natural philosophy. Moreover, he became very renowned for his miracles. Finally he was again summoned to Rome, to proceed from there to the Council at Lyons, called by Gregory X. But when he reached Monte Cassino, he was seized with illness; and he journeyed to the Lord in blessedness, on the Nones of March in the Year of the Lord 1274. Because of his manifold miracles he was enrolled among the saintly confessors by Pope John XXII at Avignon on the 15th day of the Kalends of August in the year 1323, fifty years after his exit from the world.

Thomas Aquinas (Thomas of Aquino), prince of scholastic philosophers, and known as Doctor Angelicus (‘Angelic Teacher’) was born at the castle of Roccasecca, near Aquino in the province of Naples, about 1225. Having received his elementary education at the abbey of Monte Cassino, in 1239 he went to study the seven liberal arts at the University of Naples. There, five years later, he entered the Order of Saint Dominic against the wishes of his family. From 1245-48 he studied in Paris under Albertus Magnus, and, when Albert returned to Cologne in 1248, Thomas went with him. In 1252, he was again in Paris, where four years later, after composing the commentaries on the Bible and on the Sentences, he received the degree of Licentiate in Theology, and shortly thereafter that of Master in Theology. For the next few years, he was engaged in teaching and defending the rights of his Order against William of St. Amour, the spokesman of the University of Paris. From 1259-68 he taught at the Pontifical Curia in Rome, and again in Paris from 1268-72, where

he began his opposition to Siger of Brabant and the Latin Averroists, and to the Franciscan supporters of Augustinianism. In 1272, he was recalled to his native country to teach at Naples. Like his friend, Bonaventura, he was summoned by Gregory X to the General Council of Lyons (1274) which proposed to reconcile the differences between the Greek and Latin churches, but, while on his way to Lyons, he died on March 7th, 1274.

In spite of the condemnation of many of his doctrines by various churchmen, Thomas was canonized in 1323 by Pope John XXII, and, in 1567, his festival was ranked by Pius V with those of the four great Latin fathers – Ambrose, Augustine, Jerome, and Gregory. No theologian, save Augustine, has had an equal influence on the theological thought of the Western Church, a fact strongly emphasized by Leo XII in his Encyclical of August 4th, 1879, which directed that the teachings of Thomas should be taken as the basis of theology. At least three further justifications for bestowing this honor could be suggested: (1) Thomas was a many-sided nature, as keenly interested in politics or mysticism as in metaphysics or theology. (2) He was the ideal scholar, persuading instead of denouncing his opponents, critical within reason, sober in judgment, and proving all things while holding fast to that which is good. (3) He was the producer of a most astounding Synthesis of past philosophical thought.

All the many writings of Thomas are preparatory to his great work, the *Summa Theologica*. He began, in 1254, with his *Commentary on the Sentences of Peter the Lombard*, a work in which the influence of Albertus Magnus and of Augustinianism that he was to desert later, is very evident. Then came his deliverances upon speculative theological problems and his commentaries on certain of the Scriptures. About the same time, he was producing commentaries on Boethius and on certain works of Aristotle. Most of the important doctrines of all these works and the later *Opuscula*, are set forth in a simplified manner in the two great *Summae*, the *Summa contra Gentiles*, and the *Summa Theologica*.

In the *Summa contra Gentiles*, the chief work of the Middle Ages on natural theology, Thomas attempts to meet the views and objections of non-Christians by clearly distinguishing the spheres of natural reason and faith. Reason and faith, he thinks, are both concerned with the same object, but in different ways; the former starts from sense-data, and attains to a knowledge of the existence, unity, goodness, intelligence and will of God; the latter rests on revelation and authority, and attains to a knowledge of God as a purely spiritual Being, that is, a Being with a Trinity of persons. Each requires to take into account the knowledge arrived at by the other, and, on account of the difference in their method, there need be no fear of contamination; they cannot be confused and they should not be isolated. Of the two, faith is the more important, because it bestows on man knowledge that he could not ordinarily possess, and thus it is said to transcend reason. True reason and faith can never be contradictory, for they both come from the one source of all truth, God, the Absolute One.

In 1265, Thomas began his *Summa Theologica*, intended to be the sum of all known learning. It is divided into three parts—God, Man, and the God-Man. The first and second parts are wholly his own work, but in the third only the first 90 questions are his; the rest of it was finished in accordance with his designs by Reginald of Piperno. Part I treats of the existence of God, of his nature and attributes, of the Trinity, of the Creation, of problems pertaining to the angels and to man, and lastly, of the divine government of the world. Part II deals firstly of general morality as founded on the ethics of Aristotle, and including man's end, his will, the passions of his soul, virtue in general, sin, the old law and the new law of grace—the latter dealing with special morality, including the theological and cardinal virtues which raise numerous practical issues, and the contemplative life. In the third part of the *Summa*, Thomas discusses the person, office, and work of Christ, and had begun to discuss the sacraments when death ended his labors.

Charles (Carolus), brother of King Louis (Ludovici) of France, was declared king of Sicily by Pope Clement upon the death of Manfred; and he reigned 7 [Charles I ruled Sicily for 17 years (as the German edition states), not 7 years]. years. Not long afterwards he brought the kingdom of Sicily and Apuleia under his dominion. Then he proceeded to Viterbo to help the pope with his entire army. But when he learned that the youthful Conrad, grandson of King Conrad the Swabian, had been called forth to proceed against the Guelphs in Italy, he marched into Etruria. And there occurred a great battle in which Conradin was taken prisoner and beheaded. After this Charles made peace with the Pisans, and with them he went to the assistance of his brother King Louis. But when he found his brother dead, he made peace with the king of Tunis, upon condition that he pay the king and his successors, forever, an annual tribute.

Charles I (1226 –1285), king of Naples and Sicily, and count of Anjou, was the seventh child of Louis VII of France and Blanche of Castile. Louis died a few months after Charles' birth and was succeeded by his son, Louis IX (St. Louis), and, on the death in 1232 of the third son, John, count of Anjou and Maine, those fiefs were conferred on Charles. In 1248, Charles accompanied Louis in the crusade to Egypt, but, on the defeat of the Crusaders, he was taken prisoner with his brother. He was ransomed and returned to Provence in 1250. In 1262 Pope Urban IV determined to destroy the power of the Hohenstaufen in Italy, and offered the kingdom of Naples and Sicily to Charles of Anjou, in consideration of a yearly tribute. Charles accepted and collected a large army to take possession. Pope Clement IV conferred on the expedition all the privileges of a crusade. After narrowly escaping capture by Manfred's fleet, Charles reached Rome safely and was there crowned king of the Two Sicilies. In 1266, he encountered his rival Manfred, son of Emperor Frederick II, at Benevento, where Manfred was defeated and slain, and the whole kingdom was soon in Charles' possession. In 1268 he defeated Conradin, Frederick's grandson and last legitimate descendant of the Hohenstaufen, at Tagliacozza. Conradin was taken prisoner, tried as a rebel, and executed at Naples.

In 1272, Charles took part with Louis IX in a crusade to North Africa. The election of Rudolf of Hapsburg as German king, and that of Nicholas III to the Holy See, diminished Charles' power. The cruelty of the French rulers of Sicily provoked in 1282 the rebellion known as the Sicilian Vespers. Charles determined to subjugate the island, but his fleet was completely destroyed, as was also that of Charles' son, who was taken prisoner. Charles came to Naples with a new fleet, and was preparing to invade Sicily again, when he died

at Foggia in 1285.

The sect of the Flagellants had its origin in Italy; and from there permeated into Germany and France. They whipped themselves with scourges provided with knots and barbs. Out of this practice originated many errors of faith and in the sacrament. To some extent this sect was finally exterminated by fire and sword.

A sect of fanatics (Flagellants) started in Perugia in 1260, flourished for a brief while in Italy, and were almost forgotten, when the ravages of the Black Plague in Europe (1347-1349) caused their revival, appearing first in Magdeburg in 1349. Believing that their sins had called down the vengeance of heaven, vast processions of penitents passed through the streets, armed with scourges, lashing themselves and one another until the blood flowed. They marched with torches and banners at night in the winter, and penetrated into the solitudes of mountain and forest. The penance was repeated twice a day—morning and evening, and continued for thirty-three and one half days, in memory of Christ's earthly life.

The greatest enthusiasm was excited on their behalf throughout Germany. It often happened that after they had lashed themselves in the churches, they were entertained in the market place. Clement IV and succeeding pontiffs issued bulls against them, and they were condemned by the Council of Constance in 1414.

The theologians say that at this time the following prayer was praised by the upper classes, Blessed be the sweet name of the Lord Jesus Christ and his Mother, the glorious Virgin Mary, forever and ever. Amen. The Virgin Mary and her good Son bless us. Amen. And whoever should say this or make this prayer was, at the request of Louis (Ludovici) the Saint, King of France, rewarded by Pope Innocent with an indulgence of three years, for each time it was repeated.

Philip, son of Saint Louis (Ludovici), the king, assumed the sovereignty upon the death of his father and brother in Africa. He reigned fifteen years and resembled his father in piety of life. He fled from the plague in Africa into Italy, and established a five years' truce between the Genoese and the Venetians. For the sake of the Christian faith he performed many commendable deeds of kindness at home and abroad. He provided a beautiful sepulcher for the remains of Mary Magdalene, and a larger chapel, and locked her head in a little silver shrine. He also did many similar and far greater things. [Philip III (1245 – 1285), surnamed 'the Bold,' king of France, son of Louis IX, had many of the virtues of his father, but neither decision of character nor devotion to duty. He was pious, charitable, of unimpeachable morality, quick tempered, but forgiving, no great scholar, and energetic only as a hunter. His lack of fitness to rule made his court the arena of intriguing factions, which, in reality, ruled France during his reign of fifteen years. Mathew of Vendome, abbot of St. Denis, an old servant of Louis IX, acted as Philip's counselor throughout the reign. He died in 1285].

ILLUSTRATION

Thomas Aquinas. The angelic doctor, fully robed as man of learning, holds an open book before him. A dove, probably symbolic of the Holy Spirit, has alighted on his shoulder and appears to be whispering in his ear.

Folio CCXV verso

Pope Gregory the Tenth (formerly called Theobald), an Italian, born at Piacenza of a noble family, which had been driven from Milan, and an archdeacon of Liege, while in Asia was elected pope by an assembly of the cardinals at Viterbo. During all his life he was a renowned man, wise and prudent in all his affairs and business, brave and firm in disposition, a scorner of wealth and mundane things, and mild and kind-hearted toward the poor Christians, particularly those who took refuge in the bosom of the Papal See. As soon as he entered upon the pontificate he undertook, with the assistance of King Philip of France, to arbitrate the turmoil and war between the Genoese and Venetians. After this arbitration he proceeded to Florence with Charles (Carolo) the king of Sicily. Through sympathy for the citizens who had been exiled from this city, and with the support of King Charles, he took measures for their return. The pope then proceeded to Lyons to hold a council there. And to Lyons came Palaeologus, emperor of Constantinople. And so Rudolf was chosen Roman Emperor by the electors. After good management of this council the pontiff again returned to Italy. On the way he was approached by Alphonso, the king of Castile, who complained of the election of Rudolf to the imperial sovereignty, because his rights to the imperial title under the former election had not been respected. But the pope pacified Alphonso with kind words and many reasons; and in consequence Alphonso abandoned and waived his rights and demands against the newly elected Roman emperor. The pope then proceeded to Arezzo; and there he died in the fourth year, second month, and tenth day of his pontificate. [Gregory X (Tebaldo Visconti), pope from 1271 to 1276, was born at Piacenza in 1208, and became Archdeacon of Liege. While accompanying Edward of England on the crusade, he was elected pope and consecrated in 1271. He summoned the 14th general council at Lyons in 1274 for the purpose of considering the eastern schism, the condition of the Holy Land, and the abuses of the church. The Greeks were persuaded to consent to a union for the time being, and Rudolf of Hapsburg renounced at the council all imperial rights in the States of the Church. Gregory issued the constitution determining for the first time the form of conclave at papal elections. He was on his way to Rome to crown Rudolf when he died at Arezzo on January 10th, 1276].

Innocent the Fifth, a Burgundian, formerly called Peter of Tarentaise, of the order of Saint Dominic, a man highly learned in the Holy Scriptures, was elected pope at Arezzo in the Year of the Lord 1275. At this time the Florentines sent emissaries to Rome to secure removal of the ban which had been pronounced against them; and this the pope granted. He would have brought the Genoese and Venetians to his way of thinking, had he not been suddenly taken by death; for he died in the Lateran Palace on the second day of the

sixth month of his pontificate. [Innocent V (Pierre de Champagni or de Tarentaise), pope from January 21st to June 22nd, 1276, was born about 1225 in Savoy, and entered the Dominican order at an early age. He studied theology under Thomas Aquinas, Albertus Magnus and Bonaventura. He was made archbishop of Lyons in 1271; cardinal-bishop of Ostia and Velletri and grand penitentiary in 1275; and, partly through the influence of Charles of Anjou, was elected to succeed Gregory X. As pope he established peace between the republics of Lucca and Pisa, and confirmed Charles of Anjou in his office of imperial vicar of Tuscany. He was seeking to carry out the Lyons agreement with the Eastern Church when he died. Before he became pope, Innocent prepared in conjunction with Albertus Magnus and Thomas Aquinas a rule of studies for his order, which was accepted in 1259. He was also the author of several works in philosophy, theology and the canon law. He was succeeded by Adrian V].

Adrian (Hadrianus) the Fifth, a Genoese, formerly called Ottobuono, was elevated to the papacy in the hall of the Lateran at Rome. He was a relative of Innocent the Fourth, who had previously made him a cardinal. He was a man of magnanimous disposition, and as soon as he had accepted the care of the papal see he journeyed to Viterbo to make proposals to mitigate the power of Charles (Caroli); and for that reason he invited King Rudolf to assist him; but Rudolf was delayed in doing so because of the war in which he was engaged with the king of Bohemia. It was this pope's plan to carry out many beneficial measures, but death intervened. He died on the fiftieth (or, as others say, fortieth) day of his pontificate at Viterbo. [Adrian V (Ottobuono de' Fieschi), pope in 1276, was a Genoese. He was created cardinal deacon by his uncle, Innocent IV. In 1264, he was sent to England to mediate between Henry III and the barons. He was elected pope to succeed Innocent V on July 11th, 1276, but died at Viterbo on August 18th, without having been ordained, even to the priesthood].

A council or great assembly was convened at Lyons in this year by Pope Gregory the Tenth. The first matter considered was the recovery of Jerusalem. To this council came the Greek emperor, Michael Palaeologus, with a large entourage, and consented, for the thirteenth time, to the union of the eastern and the Western or Roman Churches, in accordance with the wishes of the Greeks. A number of wellborn and noble people of Scythia, who accompanied the said emperor, received baptism and adopted the Christian faith. And Rudolf, who had been chosen Roman emperor by the electors, was confirmed in the same council by Pope Gregory upon condition that he peaceably come to Italy in the following year to be anointed and to receive the imperial crown, and afterwards lend his utmost assistance toward the recovery of the city of Jerusalem.

Folio CCXVI recto

Year of the Lord 1273

Rudolf, count of Hapsburg, was elected Roman emperor by the common and unanimous choice of the electors, after the long interregnum of the Roman sovereignty and the destruction of the estates of the Roman Empire. He was elected upon condition, as stated previously, that he proceed to Rome the following year to receive the imperial crown, and was authorized by Pope Gregory to rescue the Holy Land. He was an intelligent, prudent, and ingenious man, strict in his dealings, earnest in warfare and defense, just and God-fearing, invulnerable in the excellence of his reputation, strong of body, of handsome countenance, wise counsel, magnanimous, and very generous. In consideration of such commendable ability and characteristics, he became emperor; and he reigned for 19 years, transacting the business of the German nation and of the country with care and industry. Rudolf had been the major-domo of Ottakar, the king of Bohemia; but when he was chosen defender of the common Christian welfare, he demanded through his imperial emissaries that Ottakar deliver up to him Austria, Kernten, and other places bordering on Italy, as possessions of the Roman Empire. When Duke Frederick of Austria died without bodily issue, his sister Margaret inherited that country. She married Ottakar, to whom the Austrian principality consequently reverted. Ulrich, who possessed the principality of Kernten, also was without issue of his body; for this reason he sold to Ottakar, Kernten, Krain, and the Wendic March, and other lands. But since Austria was no longer a female fief, and Ulric held the aforesaid lands without the authority or consent of the Roman emperor, and consequently had no authority to sell them, Emperor Rudolf asked Ottakar to surrender the same. This the Bohemian king Ottakar refused to do; nevertheless they were united through subjugation, and Austria became subject to the emperor. On both sides they intermarried their children with one another, and thus the non-assenting lands became espoused estates. Although the Bohemian king took an oath to observe these things, he was so influenced by the words of his wife that he collected a large army against the emperor. The emperor engaged the king in a great battle and killed him. Finally Rudolf died at Erfurt, of weakness and age. However, before his death, his daughter Gutta, together with her husband Wenceslaus, king of Bohemia and son of Ottakar, came to him at Erfurt. He was removed to Spire and buried with the Roman emperors in the Year of the Lord 1291 in the 22nd day of July.

Rudolf I (1218-1291), German king, son of Albert IV, count of Hapsburg, and Hedwig, daughter of Ulrich, count of Kyburg, was born at Limburg on May 1st, 1218. At his father's death in 1239, Rudolf inherited the family estates in Alsace, and, in 1245, married Gertrude, daughter of Burkhard III, count of Hohenberg. A partisan of the emperor Frederick II and his son, Conrad IV, he was richly rewarded by them, but, in 1254, was excommunicated by Innocent IV. In the general disorder after the fall of the Hohenstaufen, he increased his estates largely at the expense of his uncle, Hartmann of Kyburg, and the bishops of Strasbourg and Basle, becoming the most powerful prince in south-western Germany. His election as German king at Frankfurt (September 29th, 1273) was largely due to the efforts of his brother-in-law, Frederick II, of Hohenzollern, burgrave of Nuremberg. The support of Albert, duke of Sax-Lauenburg, and of Louis II, count palatine of the Rhine and duke of upper Bavaria, had been purchased by betrothing them to two of Rudolf's daughters; so that Ottakar II, king of Bohemia, a candidate of the throne, was almost alone in his opposition. Rudolf was crowned at Aix-la-Chapelle on October 24th, 1273. To win the approbation of the pope, Rudolf renounced all imperial rights in Rome, the papal territory and Sicily, and promised to land a new crusade; and Pope Gregory X, in spite of Ottakar's protests, not only recognized Rudolf himself, but persuaded Alphonso X, king of Castile, who had been chosen German king in 1257, to do the same. From 1274-78, Rudolf was engaged

in an intermittent struggle with Ottakar, which ended with the latter's death. Rudolf then set about consolidating his authority in Austria and the adjacent countries, where he met much opposition. At length, in December 1282 Rudolf invested his sons, Albert and Rudolf, with the duchies of Austria and Styria at Augsburg, and so laid the foundations of the greatness of the house of Hapsburg.

In 1281, Rudolf compelled Philip I, count of upper Burgundy to cede some districts to him, forced the citizens of Berne to pay tribute, and in 1289 marched against Philip's successor, Otto IV, and compelled him to do homage. He was much less successful, however, in maintaining order in Germany, although in 1289 he led an expedition into Thuringia and destroyed some robber castles. In 1281, his first wife died, and on February 5th, 1284 he married Isabella, daughter of Hugh IV, duke of Burgundy. In 1291, he attempted to secure the election of his son, Albert, as German king, but without success. Rudolf died at Spire in 1291 and was buried in the cathedral there.

Conradin, grandson of Emperor Frederick the Swabian, born of his son Conrad, at the request of the Ghibellines, proceeded against the Guelphs with a large powerful army of Germans, and arrived at Verona. Afterwards he went to Pavia, and from there passed through Cararra as far as the gulf of Genoa. He then collected a large army of Ghibellines from Lombardy and Romandiola and at Arezzo and slew King Charles's Sicilian marshall. After this Conradin and the Duke of Austria, both still young, engaged in battle with Charles. From this battle they fled, but after the expiration of eight days they were spied out, brought before Charles, condemned to death by the sword, and slain. With the death of Conradin the duchy of Swabia came to an end, together with his shield and helmet. The duke of Swabia had gloriously ruled over the Roman Empire until the year 1250. [Conradin (1252-1268), king of Jerusalem and Sicily, son of the German king Conrad IV, was born in Bavaria in 1252. Although he had been entrusted by his father to the guardianship of the Church, Pope Innocent IV sought to bestow the kingdom of Sicily on a foreign prince. Innocent's successor, Alexander IV, continued this policy, offered the Hohenstaufen lands in Germany to Alphonso X, king of Castile, and forbade Conradin's election as king of the Romans. Having assumed the title of king of Jerusalem and Sicily, Conradin took possession of the Duchy of Swabia in 1262. Conradin's first invitation to Italy came from the Guelphs of Florence, by whom he was asked to take arms against Manfred, who had been crowned king of Sicily in 1258. This invitation was refused, but, after Manfred's fall in 1266, envoys came again to Bavaria. Conradin crossed the Alps and issued a manifesto at Verona setting forth his claim on Sicily. His partisans both in the north and south of Italy took up arms; his envoy was received with enthusiasm at Rome; and the young king himself was welcomed at Pavia and Pisa. In November 1267, he was excommunicated, but his fleet was victorious over that of Charles, duke of Anjou, who had taken possession of Sicily on Manfred's death; and in July 1268, he was himself greeted with great enthusiasm at Rome. In August 1268 he unsuccessfully encountered the troops of Charles of Tagliacozzo. He was seized at Astura and handed over to Charles. Tried as a traitor, he was beheaded with his friend, Frederick of Baden, titular duke of Austria. With his death, the Hohenstaufen race became extinct].

At this time Henry (Heinricus), younger son of King Richard, duke of Cornwall, went to the pope concerning his paternal kingdom; and Guido, count of Montfort, also still a youth, together with King Philip of France, went there as well. And it so happened that on a certain day they met in the church of Saint Lawrence at Viterbo. But when Guido was informed of the presence of said Henry there, and learned that he was the son of King Richard, by whom Simon, his father, was treacherously slain in England, he came upon him and stabbed him there in violation of the sanctity of the aforesaid church.

Hedwig (Hegwidis), a duchess of Poland, a widow of marvelous sanctity, by her father a margravine of Bada, and by her mother an Eastern margravine and countess of Rochlitz, was sent to Kitzingen for education. She was espoused to Duke Henry (Heinrico) of Silesia, and bore three sons and as many daughters. The oldest was slain in a battle with the infidels. She erected a noble cloister to the Cistercian Order at Trebnitz, not far from Breslau; and in it she established her daughter Gertrude as abbess over one hundred virgins. Upon the death of her husband she lived a pious life there. Upon her death she was enrolled among the number of the saints because of her manifold miracles.

Hedwig, Berthold XI, Count of Andechs, Marquis of Istria, duke of Dalmatia and Meran, by his wife Agnes of Rochlitz, had four sons, Egbert, bishop of Bamberg; Berthold, patriarch of Aquileia; Henry, who succeeded to the marquisate of Istria; Otto, who inherited the duchy of Meran; and three daughters: Hedwig, Agnes and Gertrude.

Hedwig was born in 1174, educated at Kitzingen, and espoused, at the age of twelve, to Henry I, duke of Silesia. She became the mother of three sons and a like number of daughters. In 1238, being now a widow, she retreated to the Cistercian convent of Trednitz, near Breslau, which she herself had founded and richly furnished. Depressed by the misfortunes of her kin, she died in 1243, was canonized in 1268, and is regarded as the patroness of Silesia.

ILLUSTRATION

Hedwig is portrayed as a nun. In her left hand she holds a model of the convent she founded at Trednitz, near Breslau; in her right hand, an image of the Virgin and Child. The portrait is not in accord with the traditional portrayal. She is usually represented as a Cistercian nun, with crown and mantle; also as barefooted and carrying her shoes in her hand, as was her custom.

Folio CCXVI verso

John the Twenty-First, a native of Spain or Portugal, from the city of Lisbon, a Tusculanian bishop and cardinal, previously called Peter the Physician, was elected pope. And although this man was otherwise educated and fond of learned people, yet it is said that he was ignorant and awkward in the conduct of his office and dealings, and inconsistent and indifferent in his observance of the customs. They

say he wrote much during his lifetime, particularly different rules applicable to medicine; also a book that physicians called the Treasure of the Poor. This pope exhorted Michael Palaeologus, the Greek emperor, to observe the union established and confirmed by the Council of Lyons. In the time of this pope the Venetians pursued those of Ancona with a severe war. At the same time the Templars residing in the city of Tyre accorded the Venetian merchants many rights and privileges. In the meantime the aforesaid Greek emperor, with enticing and equivocal words, influenced this Pope John to go to Viterbo into a chamber which this pope was causing to be built, and which fell, causing his death in the eighth month of his pontificate. [John XXI (Pedro Giuliano-Rebulo), pope from September 8th, 1276 to May 20th, 1277 (should be named John XX, but there is an error in the reckoning through the insertion of an antipope), a native of Lisbon, educated for the church, became archdeacon and then archbishop of Praga (1271-75). He ingratiated himself with Gregory X at the council of Lyons (1274) and he was taken to Rome as cardinal-bishop of Frascati, and succeeded Gregory after an interregnum of twenty days. As pope, he excommunicated Alphonso III of Portugal for interfering with Episcopal elections, and sent legates to the Great Khan. He was killed in 1277 by a fall of the roof in the palace he had built at Viterbo. His successor was Nicholas III. John XXI has been identified since the 14th century with Petrus Hispanus, a celebrated Portuguese physician and philosopher, author of several medical works. John XXI is often referred to as a magician by ignorant chroniclers].

Year of the World 6476 | Year of Christ 1277

Pope Nicholas the Third, a Roman of the Orsini family and formerly called Giovanni (Iohannes) Gaetano, was elected pope after an interregnum of six months; for the cardinals, soon after the death of the aforesaid Pope John, went to Rome for the purpose of electing a new pope; and King Charles (Carolus) of Sicily, with the support of the Roman senate, attempted to secure control and custody of the assembly of cardinals, which resulted in great detriment to the church and various disadvantages to himself; for he preferred to see a Frenchman rather than an Italian elected pope. In consequence the election was delayed into the seventh month, to the marked prejudice and peril of Christendom; for this reason the nobles and common people of Italy became estranged from the king and regarded him with disfavor; and therefore this Giovanni Gaetano, a cardinal, was elected pope; and he was called Nicholas the Third. This Nicholas was so well endowed physically and mentally that he accomplished many things; and he undertook many more on the strength of his knowledge and magnanimity. Yet he considered nothing of more consequence throughout his pontificate than to quell and mitigate the power and might of said King Charles; and this he accomplished by ingenuity born of his striking prudence and intelligence, recovering from King Charles many cities and communities which his ancestors had forcibly taken from the Roman Church, and which he still held. This Nicholas was a wise counselor, a promoter and lover of men of learning, and a generous distributor of spiritual dignities. He created a number of bishops and cardinals, selecting them from among the learned men of the Preaching and Barefoot Orders and others. He also made a number of beautiful additions to the churches at Rome. It is stated that he performed the office of the mass with such inward feeling and devotion that he shed tears all the while. Yet he was subject to aspersions; for he was accused of favoring his relatives and bestowing many possessions and estates upon them. He died of a stroke at Rome in the third year of his pontificate. Then (the seat) was vacant for five months. [Nicholas III (Giovanni Gaetano Orsini), pope from 1277 to 1280, was a Roman nobleman who had served under eight popes. He succeeded John XXI largely through family influence, after a vacancy of six months in the Holy See. A born politician, he concluded a concordat with Rudolf of Hapsburg in 1278, by which the Romagna and the exarchate of Ravenna were guaranteed to the pope. He issued an epoch-making constitution for the government of Rome that forbade foreigners taking civil office. He repaired the Lateran and the Vatican at enormous cost. Nicholas brought just reproach on himself by his nepotism].

William (Guilhelmus), citizen of Placentia, and a highly renowned physician, lectured at this time at Verona for a common wage. And there he wrote an excellent book on surgery which he later ably extended into four volumes, including all plagues and diseases.

William (Guilhelmus) Durand of the Preaching Order, surnamed Speculator, a bishop of Provence, a disciple of Hostiensis the teacher, and an excellent instructor in the canon law, at this time as he himself attests wrote a useful work on jurisprudence called the Speculum, from which he derived the surname Speculator. As some say, he also wrote another book entitled Rationale Divinorum Officiorum.

William (Guillaume) Durand (1230-1296), was a French canonist and liturgical writer who studied law at Bologna and taught canon law at Modena. Under Nicholas III and Martin IV he held high offices in the Church. He successfully defended the papal territories, both by diplomacy and arms. In 1295 he refused the archbishopric of Ravenna, and in 1296 retired to Rome, where he died the same year. His principal work is the Speculum iudiciale ('The Judicial Mirror' or 'Mirror for Magistrates'), while his Rationale divinorum officiorum ('Explication of the Divine Office') on the origin and symbolism of the Christian ritual is an authority on the Western liturgy. Indeed, the latter work is, perhaps, the most important medieval treatise on the symbolism of church architecture and rituals of worship. This work, often ranked with the Bible as one of the most frequently copied and disseminated texts in the Late Middle Ages, served as an encyclopedic compendium and textbook for liturgists and remains an indispensable guide for understanding the significance of medieval ecclesiastical art and worship ceremonies.

This Guillaume Durand is not to be confused with the Dominican Guillaume Durand (Durandus of St. Pourcain), French scholastic theologian, surnamed Doctor Resolutissimus ('Most Stubborn/Resolute Teacher').

The Saracens sailed from Africa into Upper and Lower Spain, but the Christians, miraculously marked with the cross, defeated them in battle.

William (Guilhelmus) Durand Speculator, teacher of the canon law, dressed in the cap and gown of a teacher.

Folio CCXVII recto

While a dance was proceeding on a bridge over the Meuse, at Utrecht, the most Holy Sacrament was being carried in advance of the dancers to a sick person. Because the dancers showed no respect or honor to the said Sacrament, the bridge broke, and about 200 persons fell into the river Meuse and were drowned as a punishment of their forgetfulness of the gratitude due to God. [See note on Folio CCLXI recto (Illustration)]

A noble woman, in the bishopric of Constance, had a very unusual birth at this time—a miraculous lion.

In the city of Esslingen, in upper Bavaria (as it is said) a monster was born to a woman. From the navel up it had two breasts and two heads facing each other, and four arms embracing; also two pudenda. The monster died after it was born.

Fifteen Swabian counts formed an alliance against Emperor Rudolf, causing him much distress. The most renowned and distinguished among them were the counts of Montfort, Helffenstein, and from Württemberg and Toggenburg [Toggenburg (here called Tockenbourg) is an ancient country in the upper valley of the river Thur, in Switzerland, whose former owners, the counts of Toggenburg, belonged to the wealthiest and most distinguished dynasty of the country. The line became extinct in 1436]. But he destroyed their possessions and estates and made them forever subject to the empire. Later he destroyed the castles of the robbers in many parts of Germany, and established peace from the mountains of Italy to Britain.

The Venetians and Genoese from time to time up to the present continued the war which they had begun at Ptolemais; and of this we will make some mention. In the twelve hundred sixty-third year the Venetians sent a great and mighty fleet under their general Rainerio (Raynerio) Zeno to the vicinity of Sicily, where they had hoped to find the Genoese fleet. Being disappointed, they sailed to Asia. At Tyre they unexpectedly encountered the Genoese fleet and defeated it. Elated with their triumph, they undertook the capture of the city of Tyre with the assistance of those of Ptolemais and Acco; but the enterprise failed. The Genoese having received information that a number of vessels laden with merchandise were proceeding overseas from Venice, secretly lay in wait for them; but when the Venetians were warned by their spies and messengers, they deposited the cargo of their ships on shore, and lost the empty vessels. Three years later the Venetian ships accidentally encountered Genoese ships at Lilybaeum [Lilybaeum (now Marsala) situated on the promontory of the same name, which forms the extreme west point of Sicily, now called Capo Boeo. It was a city of military and commercial importance in ancient times, and, after the fall of the Roman Empire, continued to be one of the most important cities of Sicily. The people, during the Arabian dominion in Sicily, attached too much value to its port that they called it Marsa Alla – the port of God – from which has come its modern appellation of Marsala. It was not until the 16th century that this celebrated port was blocked up with a mole or mound of sunken stones by order of the Emperor Charles V in order to protect it from attacks of the Barbary corsairs. From that period, Trapani has taken its place as the principal port in the West of Sicily; but Marsala is still a considerable town, and a place of some trade, especially in wine. Lilybaeum was originally founded by the Carthaginians, and continued in their hands until it passed under the domain of Rome], and captured them. When the news reached Genoa, the Genoese sent a strong fleet in pursuit of the Venetian ships; and the Genoese attacked the Venetians in the straits of Drepanum [Drepanum (now Trapani) is a city and Episcopal see of Sicily, capital of the province of the same name, and situated on the west coast of the island. The ancient Drepanum (Greek for 'sickle,' from the shape of the low spit of land on which it stands) was originally the port of Eryx. It is represented by Virgil in the as the scene of the death of Anchises. It was an important Carthaginian naval station in the First Punic War. Under the Norman kings at the time of the first crusade it became a place of importance; it was a residence of the Aragonese kings. Trapani has a harbor of some importance. There are also large salt-pans to the south of the city, extending along the coast as far as Marsala], and both sides became involved in a great battle. The Genoese sustained heavy damage through the burning and loss of their ships. Because of this defeat Emperor Michael of Constantinople, scorning his association with the Genoese, entered into a five-years' peace with the Venetians.

The historian Ptolemy Lucensis states that Pope Nicholas (if death had not altered his plans), would have created two kings, one in Lombardy, the other in Etruria, through whom Italy might have protected and defended itself against the Roman and Sicilian kings who had abused their office. The same pope ordained that henceforth no one of royal blood should be elevated to the office of Roman senator.

The Tartars, together with the Armenians, defeated one hundred thousand Babylonians, slaying many, and reducing the rest to flight. In this year also, the island of Sicily seceded from Charles (Carolo), its king; and the count of Apuleia, son of said Charles, was defeated by the son of the king of Aragon in a naval engagement, with the loss of many men, and was taken to Apulia and lodged in prison.

ILLUSTRATIONS

. Dance on the bridge at Utrecht, is represented by a fair sized woodcut. The scene is depicted as a very narrow rivulet, over which a miniature corduroy bridge has been constructed. Across this bridge passes a priest with the Holy Sacrament, an acolyte at his side carrying a lantern and bell. They have passed over the bridge, and are followed by a group of dancers, one of them playing on a musical instrument. They are unmindful of the mission of the priest, and of the presence of the Sacrament. The bridge has parted, and a number of them are struggling in the water. But in spite of the cries and commotion made by the submerged ones, the rest of the party is nonchalantly going forward to the same fate. The banner of the resurrection is suspended from the boy carrying staff of the lantern and

flutters in the breeze.

2. A miraculous lion born to a woman in the bishopric of Constance, rests in contentment on a soft cushion ornamented with tassels. Unlike the vague, rather generic description in the Chronicle, this miraculous lion is depicted as having a child's head and lion's body.
3. The subject is one person up to the navel, where it divides into two bodies, chest and head facing each other, arms embracing. The woodcut does not agree with the text in all the details (text = four arms; woodcut = two arms; text = two sets of pudenda; woodcut = one set of pudenda).

Folio CCXVII verso

Pope Martin the Fourth, previously called Simon, a cardinal, and a native of France, was elected pope six months after the death of Pope Nicholas and after a long controversy. This pope made six cardinals on the day of the Resurrection; and he reinstated King Charles (Carolus), who came to him, in the office of senator, from which he had been deposed by Pope Nicholas. At the request of said Charles, and upon his complaint that the Greek emperor Palaeologus had disobeyed and ignored the decision of the Council at Lyons, this pope, in the first year of his pontificate (in the Year of Salvation twelve hundred eighty-one) excommunicated Palaeologus as well as the Aragonese king for his wanton and violent retention of the kingdom of Sicily. In the beginning of the following year, after the Perugians had overrun the Fulgmates [Probably those of Fulginium (Latin for Foligno)], devastating their country, and besieging their city and taking it by force, the pope placed the Perugians under the ban, subjected them to a heavy money fine, and reconciled them to the Church. This pope also conducted a war against the Forlians, who had seceded from Church, and soon reduced them to obedience. Because of the revolt of the Ghibellines against the Guelphs this pope fled to Paris, where he died of a fever not long after, and was buried in the episcopal basilica there. At his grave many sick persons were restored to health by God in recognition of this saintly pope's merit.

[Martin IV (Simon Mompitit de Brion), pope from 1281 to 1285, should have been named Martin II. He was born about 1210 in Touraine, and became a priest at Rouen and a canon of St. Martin's at Tours. He was made chancellor of France by Louis IX in 1260 and cardinal-priest of Santa Cecilia by Urban IV in 1261. As papal legate in France he conducted the negotiations for the assumption of the crown of Sicily by Charles of Anjou, through whose influence he succeeded Nicholas III after a six-month struggle between the French and Italian cardinals. The Romans at first declined to receive him, and he was consecrated at Orvieto on March 31st, 1281. His excommunication of the emperor Michael Palaeologus, who stood in the way of the French projects against Greece, weakened the union with Eastern Christians, dating from the Council of Lyons in 1274. Martin unduly favored his own countrymen, and, for three years after the Sicilian Vespers (1282), he employed all the resources of the papacy on behalf of his patron against Peter of Aragon. He was driven from Rome by a popular uprising and died at Perugia. He was succeeded by Honorius IV].

Year of the World 6484 | Year of Christ 1285

Pope Honorius the Fourth, a Roman of the ancient noble family of the Savelli, formerly called Giacomo (Iacobus), a cardinal, was elected pope at Paris without much delay; for with this matter the cardinals concerned themselves as being of first importance. He came to Rome in the one thousand two hundred eighty-fifth Year of the Lord, a time when his brother Pandolfus held the office of senator. At this time law and order prevailed at Rome. This pope was entirely favorable and partial to the conduct of the French king, during his whole life an upright pious man, and a great lover of the Christians and the clergy. He confirmed the Carmelite order which had been attacked by many and not adequately defended at a former council. He was very fond of learned, able, intelligent and worldly-wise people, and showed particular favor to those who were attached to the papal court and defended it. Finally, not long afterwards he died in the second year and first day of his pontificate, and his body was carried from Saint Sabina to the Basilica of Peter in a great funeral procession. And he was buried in marble sepulcher, which is still in existence. The seat then was vacant for 10 months as many cardinals were suffering from a lingering illness. [Honorius IV, formerly Giacomo (James) Savelli, studied in Paris and was made a cardinal in 1261. He was elected pope in 1285 and died in 1287].

Emperor Rudolf sent his chancellor to Etruria under command and with authority to grant liberty to all who would pay for it and declare their fidelity to the Roman Empire. Those of Lucca gave twelve thousand guilders, and were given their liberty. And so the Florentines established a new and useful form of government by a constitution providing for the order of their rulers, and defining and distinguishing the duties of the various offices.

A number of cities in Upper Swabia, formerly considered villages, were enclosed with walls by the Roman emperor, and endowed with civic rights and privileges, particularly Esslingen, Reutlingen, and Heilbrunn.

In the month of February of this year a sea fish in the form of a lion was caught and brought to Pope Martin in the ancient city. The animal howled, shouted and cried like a human being, and many who heard it were frightened and amazed. And this was a sign of great dissension.

At this time a child, with claws like a bear, was born to the cousin of Martin himself. Of this he was so ashamed that he caused all the pictures of bears in his houses to be scraped from the walls.

ILLUSTRATIONS

1. A sea lion is caught in a stream by two men with a net. The miracle is not so much the nature of the creature itself (for no doubt this was a common seal), but its presence in Italian waters.
2. In the bottom margin of the Beloit College copy of the Chronicle a previous owner of the book has added his own illustration of the last paragraph on this page. Hand-drawn illustrations are extremely rare in copies of the Chronicle, and 'Bear-boy' is the only example of an owner illustrating a text that was not assigned an illustration by the publisher in Beloit's copy.

Folio CCXVIII *recto*

Charles (Carolus) the Second, son of the king of Sicily, as a youth attained to the sovereignty after the death of his father in this year; and he reigned 25 years. He had many battles with Peter, the king of Aragon, finally wounding him so seriously that he died. And now having freed himself of his enemy, he consumed the rest of his days in peace. In the fifth year of Charles's reign the king of Hungary having died without male issue, his kingdom descended upon Charles by his wife through inheritance, and he bequeathed it to his first born son Charles. Finally, he died at the age of 40, leaving behind nine sons and four daughters by his wife Mary, daughter of the Hungarian king. The most renowned of these were Charles, surnamed Marcellus, king of Hungary; Ludwig, who joined the Barefoot Order; and Robert, who succeeded to the kingdom. [Charles II (1250-1309), king of Naples and Sicily, son of Charles I, had been captured by Ruggiero di Lauria in the naval battle of Naples in 1284, and, when his father died, he was still a prisoner in the hands of Peter of Aragon. In 1288, Charles was liberated with the understanding that he retain Naples alone, Sicily being left to the Aragonese, and induce his cousin Charles of Valois to renounce the kingdom of Aragon, given to him by Martin IV. He went to Rieti where the new pope Nicholas IV immediately absolved him from all the conditions he had sworn to observe, crowned him king of the Sicilies, and excommunicated Alphonso, while Charles of Valois, in alliance with Castile, prepared to take Aragon. Alphonso III, the Aragonese king, being hard pressed, promised to withdraw the troops he had sent to help his brother James in Sicily, to renounce all rights there, and pay tribute to the Holy See. Alphonso died childless in 1291 before the treaty could be carried out, and James took possession of Aragon, leaving the government of Sicily to the third brother, Frederick. The new pope, Boniface VII, elected in 1294, under the auspices of King Charles, mediated between the latter and James, and a most dishonorable treaty was signed. An attempt was made to bribe Frederick into consenting to the arrangement, but being backed by his people, he refused, and was later crowned king of Sicily. Peace was made in 1302, Charles giving up Sicily and agreeing to the marriage of his daughter Leonora to King Frederick; the treaty was ratified by the pope in 1303. Charles died in 1309, and was succeeded by his son, Robert].

Wenceslaus, the second of this name, sixth king of Bohemia, who was eight years of age when his father Ottacar was slain, was taken to Franconia by Otto, the margrave of Brandenburg, who acted as his regent in Bohemia for five years; after which Wenceslaus himself assumed the sovereignty. This Wenceslaus rebuilt the city of Prague so handsomely after it had been destroyed by fire that the fire was regarded as a blessing. Afterwards his spouse Gutta, daughter of Emperor Rudolf, judged the war between Albert her brother, and her husband. It is said that during his coronation a remarkable number of travelers on horseback were seen at the royal court at Prague, and also a countless number on foot. He subjugated the Poles and received the royal crown at their hands. To the Hungarians, he gave, at their request, as king, his 13-year old son Wenceslaus. Later, at the request of the Hungarians he recalled and took back home Charles the son of the king of Sicily, whom Pope Boniface had sent to them. Wenceslaus died at the age of 30, leaving his son Wenceslaus as successor to the kingdom.

Thaddeus of Florence, an excellent physician, at this time lectured and taught medicine at Bologna. He also wrote many commendable works on medicine, as well as commentaries on the works of other physicians. He died at Bologna at the age of eighty years, leaving countless riches that he had amassed by virtue of his great renown and the practice of his art; for when he was engaged by the Italian princes he charged them one hundred gold coins per day. When Pope Honorius asked him to attend him, he refused to come until he had been promised one hundred gold coins for each day's attendance; but when the pope was cured of his illness and well again, he gave Thaddeus ten thousand ducats. [Thaddeus Alderotti (Thaddeus of Florence, also called Taddeo Fiorentino), was, during his lifetime, considered the most illustrious physician, not only in Bologna, where he taught, but of all Italy. His contemporary Dante refers to him in the as great teacher (Canto XII). He was the real founder of the medical school of Bologna, and the chief apostle of the scholastic or dialectic method in Italy. His commentary on the works of Hippocrates is similar in dialectic method to the commentaries of the lawyers of his time on Justinian. In addition to teaching medicine, he was also a corn chandler in the public granary at Or San Michele. His services were at all times in great demand, and his charges made accordingly. Called to the bedside of Pope Honorius IV, he declared he would not move for less than a hundred ducats a day. In Florence he maintained a sumptuous villa. Many of his pupils became famous men, including Gentile da Foligno and the two brothers, del Garbo. Taddeo was the originator of the so-called , records of actual interesting cases. This style of medieval literature became the vogue at the end of the 17th century. Taddeo died in 1270].

Philip, king of France, surnamed the Fair, son of King Philip, began to rule over France upon the death of his father; and he reigned 29 years. He conducted a serious war against Edward (Edouardum), the king of England, who sustained heavy losses. He caused Pope Boniface the Eighth to be imprisoned for his haughtiness. Having determined to extirpate the Templars, he caused their grand master to be burned, ordering the rest cruelly put to death. The remainder fled from the kingdom in fear. For their greed and misdeeds he deprived the Jews of their possessions and estates and drove them out of the kingdom.

Philip IV (1268-1314), called 'the Fair,' king of France, was the son of Philip III and his wife, Isabella of Aragon. His reign began in October 1285 and is one of the most momentous in the history of medieval Europe. Little is known of the part Philip personally played

in these events. Contemporary writers characterize him as a handsome, lethargic nonentity, although some paint him as a master of statecraft. Yet this was the king who brought the papacy under his yoke, carried out the destruction of the powerful order of the Temple, and laid the foundations of the national monarchy of France. He was one of the few monarchs who have left to their successors reasoned programs of state reform. The greatest event of this reign was the struggle with Pope Boniface VIII, who went so far, in 1296, as to forbid any lay authority to demand taxes from the clergy without his consent. When Philip retaliated by a decree forbidding the exportation of any coin from France, Boniface gave way to save the papal dues, and the bulls issued by him in 1297 were a decided victory for the French king. There was a truce until 1301, when the arrest of a bishop by Philip's orders resulted in the renewal of the quarrel. To insure the support of his people, the king had called in assembly the three estates of his kingdom at Paris in 1302; in the following year, Guillaume de Nogaret seized the pope at Anagni, an event immortalized by Dante. Boniface escaped from his captors only to die, but the short pontificate of his saintly successor, Benedict XI, was occupied in a vain effort to restore harmony to the church. The issue of the conclave that met at Perugia on his death was ultimately determined by the diplomacy and gold of Philip's agents, and the new pope, Clement V, was the weak-willed creature of the French king. When, in 1309, the pope installed himself at Avignon, the new relation of the papacy and the French monarchy was patent. It was the beginning of the 'Babylonian captivity' of the popes. The most notable of its first fruits was the hideous persecution of the Templars, which began with the sudden arrest of the members of the order in France in 1307, and ended with the suppression of the order by Pope Clement at the council at Vienne in 1313.

In 1294, Philip IV attacked Edward I of England, then engaged in the Scottish war, and seized Guienne. In 1297, Edward was obliged to make peace. Then the Flemish cities rose against the French royal officers, and utterly defeated the French army at Courtrai in 1302. The reign closed with the French position not much improved in Flanders. Philip died November 29th, 1314.

Aegidius of Rome, a general of the Augustinian order, archbishop of Bourges (Bituricensis), and an Aquitanian primate, was at this time, for his great ingenuity, called the prince of teachers of the Holy Scriptures. He was a noble Roman of the family of Colonna. By reason of his learning and scriptural wisdom, he enlightened his order and the entire Christian Church, and defended the teachings and writings of his master Thomas Aquinas. He was illustrious for his miracles, and lived to a blessed end. [Aegidius a Columnis (Egideo de Colona, called Aegidius Romanus, after Rome, his birthplace, and sometimes called Giles of Rome in English) (c. 1243-1316), a scholastic, and called, because of his deep learning, Doctor Fundatissimus ('Best-Grounded Teacher') was a student of Thomas Aquinas, and later preceptor of Philip the Fair, of France. In 1296, he was bishop of Bourges. He died in 1316. He became an Augustinian monk early in life, was one of the most important realists, and sought to treat the Augustinian teachings in a scholastic manner. Among his numerous works is the book ('On the Guidance of Princes') written for Philip IV, the royal ward under his tutelage].

ILLUSTRATION

Aegidius of Rome, an Augustinian monk and scholar, portrayed in his habit, open book in hand.

Folio CCXVIII verso

Year of the World 6489 | Year of Christ 1288

Pope Nicholas the Fourth, a Pisan of Ascoli, formerly called Jerome (Hieronimus), a brother of the Barefoot Order, and afterward a cardinal, was elected pope ten months after the death of Pope Honorius and placed in the Chair of Saint Peter himself. With the papal court he soon journeyed to the city of Reate [Rieti, anciently Reate, a city and episcopal see of Italy, capital of the province of Rieti, in Italy. It is situated on the right bank of the Belino (a torrent tributary to the Tiber), which at this point issues from the limestone plateau; the old town occupies the slope and the new town spreads out on the level. In 1149 Reate was besieged and captured by Roger I of Sicily. In the struggle between church and empire, it always held with the church; and it defied the forces of Frederick II and Otto IV. Pope Nicholas IV long resided at Rieti, and it was there that he crowned Charles II of Anjou king of the Two Sicilies. In the 14th century, Robert, and afterwards Joanna of Naples, managed to keep possession for many years, but it returned to the Sates of the Church under Gregory IX. About the year 1500, the liberties of the town, long defended against the encroachments of the popes, were entirely abolished. An earthquake in 1785 was followed in 1799 by the pillage of Rieti by the Neapolitans.]; but at the end of the year he returned to Rome and held his court there. He made cardinals from most of the clerical orders, for he loved them all alike, and didn't feel more indebted to his kin and near relatives than to any other good person. Although this Nicholas was a pious man, yet many detrimental and unhallowed things occurred in the realm of Christianity during his pontificate. In his time the kings of Aragon and France made peace; but it did not last long. Considerable turmoil, discord, arson, and murder occurred in various forms in the city of Rome. In the second year of his pontificate the city of Tripoli was ravaged with slaughter and fire by the sultan, although the pope, at his own expense, sent many warriors to its rescue and undertook to send other crusaders. But after the affairs of Christendom became more difficult in the course of his pontificate, this pope (as some maintain) fell into a state of melancholy; and he died in the fourth year, first month and 8th day of his pontificate, and was buried in Santa Maria Maggiore at the head of the basilica. The seat then was vacant for almost three years through dissension among the cardinals. [Nicholas IV (Girolamo Masci), pope from 1288 to 1292, a native of Ascoli and a Franciscan monk, succeeded Bonaventura as general of his order in 1274, was made cardinal-priest of Saint Prassede and Latin patriarch of Constantinople by Nicholas III, cardinal-bishop of Palestrina by Marin IV, and succeeded Honorius IV after a ten-months' vacancy in the papacy. He was a pious, peace-loving monk with no ambition save for the church, the crusades, and the extirpation of heresy. He steered a middle course between the factions at Rome, and sought a settlement of the Sicilian question. In May 1289, he crowned Charles II, king of Naples and Sicily, after the latter had expressly recognized papal suzerainty, and, in February 1291, concluded a treaty with Alphonso III of Aragon and Philip IV of France, looking toward the expulsion of James of Aragon from Sicily. The loss of

Ptolemais in 1291 stirred the pope to renewed enthusiasm for a crusade. He sent the celebrated Franciscan missionary, John of Monte Corvino with some companions to labor among the Tartars and Chinese. He issued an important constitution in 1289 granting the cardinals one-half of all income accruing to the Roman See, and a share in the financial management; and thereby he paved the way for that independence of the college of cardinals, which, in the following century was to be detrimental to the papacy. Nicholas was succeeded by Celestine V].

Pope Celestine the Fifth, previously called Peter of Morrone, a clerical monk, was elected pope at the request of King Charles (Carolo) and cardinal Latinus. Although not highly educated in the Scriptures, he was a pious man. After unwillingly accepting the pontificate he went to Aquileia, and summoned the cardinals to join him there. There also he made twelve new cardinals, and himself received the papal crown. At his coronation there were present two hundred thousand persons, who came there in consequence of the long delayed election and to marvel at the piety of this man, who although a hermit and separated from the world, had come into such a high office. But Celestine did not alter the strictness of his former life. However, as he was not a man of worldly discernment, and therefore not regarded as qualified to administer the papal office and the common welfare, men began to consider his deposition. Then this came to the notice of King Charles, he took the pope to Naples with him, and in various ways exhorted him not to resign the pontificate, nor to leave the Church that he had governed so well. But Benedict, the cardinal, a sly and enterprising person, learned in the written law, showed the pope that unless he acknowledged himself unqualified, and abdicated, he would seriously and in many respects sin against the canon law. And to that end he caused a statute to be passed making it proper for a pope to abdicate. Not long afterwards Celestine gave up the papacy, leaving the cardinals the power and privilege of electing another pope. Accordingly the cardinals before long elected Benedict Gaetano. But after Peter of Morrone had abdicated, and while he was returning to his hermitage, he was taken prisoner by order of Benedict, who had been elected pope and was called Boniface the Eighth. Celestine was taken to the castle of Fumone, and there held in such close confinement that he soon died; for Boniface feared that as long as Celestine lived the people might love this holy man more than they would a man like himself, inflated with his own ability, and would nevertheless follow Celestine. This Celestine was enrolled among the saints by Clement the Fifth, and his feast day is observed on the 14th day of the Kalends of July. [Celestine V (born Pietro da Morrone, 'Peter of Morrone'), pope in 1294, was born of poor parents at Isernia about 1215, and became a Benedictine. Living as a hermit, he attracted other ascetics, whom he organized into a congregation of Benedictines, which was later called the Celestines. A fight between the Colonna and the Orsini, as well as dissensions among the cardinals, prevented a papal election for over two years after the death of Nicholas IV. Finally, in 1294, Celestine was elected. Multitudes came to his coronation and he began his reign as the idol of visionaries, of extremists, and of the populace. But the pope was in the power of Charles II of Naples, and became his tool against Aragon. When he wished to abdicate, Benedict (Benedetto) Gaetano, destined to succeed him as Boniface VIII, removed all scruples against this unheard of procedure by finding a precedent in the case of Clement I. Celestine abdicated in 1294, and died in a monastic cell in the castle of Fumone in 1296. He was canonized by Clement V in 1313].

Ugolino, of the Augustinian order, an illustrious teacher of the Holy Scriptures, first a bishop of Armenia, and then a patriarch of Constantinople, was held in great esteem at Paris at this time, and occupied the highest chair of learning. In addition to his scriptural wisdom he was a man of good morals, and consequently very useful, helpful and beneficial to the churches of God at this time. He wrote many commendable things, and his works are not unknown to the learned.

Ugo Boliomus, of the Preaching Order, a renowned doctor and cardinal, was illustrious at this time for his piety and writings. John (Jo.) of Parma, of the Barefoot Order, an excellent master of the Holy Scriptures, was likewise. []

Folio CCXIX *recto*

Adolph, count of Nassau, was a strong man, whom the German electors unanimously elected Roman king upon the death of Emperor Rudolf; and he reigned for six years. He was an able man, but not very powerful in people and money. After accepting the sovereignty, and before securing the imperial crown from the pope, he collected an army in the Year of the Lord 1292 and proceeded against Meissen. King Wenceslaus of Bohemia came forth to meet him at Grünheim. There they intermarried their children; and the emperor added the margraviate of Meissen to the Roman Empire. But when he finally demanded homage and obedience from the ruling house, he encountered marked opposition from Duke Albert of Austria, who had the cooperation and support of several electors. Therefore Adolph made war against Albert, but on account of the small number of his men, Adolph was defeated and slain between Spire and Worms on the day of Saints Processus and Martinian. [Adolph of Nassau (c. 1255-1298), German king, son of Walram, count of Nassau, was chosen to succeed Rudolf I by an election due more to the political conditions of the time than to his personal qualities. His position was unstable, and the allegiance of many of the princes, among them Albert I, duke of Austria, son of the late King Rudolf, was merely nominal. He claimed Meissen as a vacant fief of the empire, and, in 1294, allied himself with Edward I, King of England, against France. Edward granted him a subsidy, but Adolph turned his arms against Thuringia which he had purchased from the landgrave, Albert II. This bargain was resisted by the sons of Albert, and, from 1294 to 1296, Adolph was campaigning in Meissen and Thuringia. He had been unable to fulfill the promises made at his election and the princes grew suspicious. Wenceslaus II, king of Bohemia, fell away from his allegiance, and Adolph was deposed in 1298, when Albert of Austria was elected his successor. In the same year, Adolph was killed in the battle of Goellheim by, it is said, the hand of Albert].

CONCERNING THE LOSS OF THE EASTERN CITIES

Tripoli, a renowned city in Asia, was brought under the dominion of the Babylonian sultan by siege, and force of arms in the second year of the pontificate of Pope Nicholas the Fourth. After the slaughter of many people and the manifold plunder of countless treasures of

incalculable worth, as well as other property and possessions found there, the city was ravaged with fire and its buildings were destroyed. In the third year of said pope the same sultan by the same cruel means captured the cities of Tyre, Sidon and Berytus [Modern Beirut, chief seaport of Syria, situated on a triangular promontory backed by the Lebanon range. The bay thus formed to the north is known as St. George's bay, for it is here, according to legend, that he slew the dragon], together with their fortifications, markets and castles; and, as in the case of Tripoli, ravaged them with fire. The Christian princes of the west did not go to Asia to avenge the calamity thus visited upon the Christians by fire and sword, and the sultan made a treaty with the city of Ptolemais, providing for a peace of two years. Pope Nicholas, however, at the expense of the church, sent five hundred horsemen, who were followed by a large army, without any particular leader, thus involving great risk. They proceeded to Ptolemais. Now there were formerly in this city a countless number of inhabitants; so the expeditionary forces indulged in murder, robbery and incendiarism in the regions of the sultan for some time. The sultan patiently endured this for a long while, but after it had continued for a year, he sent his son with one hundred fifty thousand soldiers to Ptolemais and heavily besieged the city. In the meantime his father died, and the army elected him to succeed his father. Those in the city concluded to leave with their wives and children, the sick, and all their household effects, and to hold the city with twelve thousand warriors. But the new sultan took the city by force, killed all persons found in it, and cruelly damaged the city with fire, and destroyed its fortifications and walls. This occurred in the Year of Salvation twelve hundred ninety. [Two projects of crusades were started before the final expulsion of the Latins from Syria. In 1274, at the Council of Lyon, Gregory X preached the crusade to an assembly which contained envoys from the Mongol khan and Michael Palaeologus as well as from many western princes. Gregory was successful in uniting the eastern and western churches for the moment, and in securing for the new crusade the aid of the Palaeologi, now thoroughly alarmed by the plans of Charles of Anjou. Thus was a new papal crusade begun, backed by an alliance with the Constantinople. In 1276, Gregory died, and his plans with him; there was to be no union of East and West in a common crusade. Charles was able to resume his plans. In 1277, Mary of Antioch ceded her claims to him, and he was able to establish himself in Acre; in 1278, he took possession of the principality of Achaea. With these bases, he prepared a new crusade, to be directed against Constantinople. But the Sicilian vespers, followed by the coronation of Peter of Aragon as Sicilian king, occupied the rest of his days. This was the last serious attempt to recover the dying kingdom of Jerusalem. The fall of the great power of Charles of Anjou set free Kala'un, the successor of Bibars' son, to complete the work of the great sultan. In 1289, Kala'un took Tripoli, and the country of Tripoli was extinguished; in 1290 he died while preparing to besiege Acre, which was captured after a brave defense by his son and successor Khalil in 1291. Thus, the kingdom of Jerusalem came to an end].

The Order of The Celestines, so called after the aforesaid Pope Celestine, its founder, began at this time under the rule of Saint Benedict, and it prospered marvelously; for after this most holy man's death in prison, many noble and highly educated men, scorning the pomp and wealth of the world, entered this order in view of this pope's numerous miracles; and soon the order grew in membership and the number of its cloisters. [Celestine, a religious order founded about 1260 by Peter of Morrone, afterwards Pope Celestine V (1294). It was an attempt to unite the eremitical and cenobitical modes of life. It followed the Benedictine rule supplemented by increased austerities. The form of government was borrowed largely from those prevailing in the Mendicant Orders. But even though the Celestines are reckoned as a branch of the Benedictines, there is little in common between them. During the founder's life, the order spread rapidly, and eventually there were about 150 monasteries in Italy, and others in France, Bohemia, and the Netherlands. The French houses formed a separate congregation, the head-house being in Paris. The French Revolution and those of the nineteenth century destroyed their houses, and the Celestine Order seems no longer to exist].

ORDER OF THE SERVITES

The Order of The Servants of The Virgin Mary was founded by Philip, a very religious man. He died not far from Florence. He established this order under the rule of Saint Augustine, and by word and example he gave it form, making certain additions. This order was afterward confirmed by three popes—Benedict the Eleventh, Boniface, and Urban the Sixth, and is reckoned as a Mendicant Order. [The Servites or "Servants of Mary," an order under the rule of St. Augustine, was founded in 1233 by seven merchants of Florence, recently canonized as "the seven holy Founders," who gave up their wealth and position, and, with the bishop's sanction, established themselves as a religious community on Monte Senario, near Florence. They lived an austere life of penance and prayer, and being joined by others, they were, in 1240, formed into an order following the Augustinian rule supplemented by constitutions borrowed from the Dominicans. They established houses in Italy, France, Germany and Spain. The order received papal approbation in 1255; in 1424 it was recognized as a Mendicant order, and, in 1567, it was ranked with the four great orders of Mendicant friars].

Folio CCXIX verso

Boniface the Eighth, a Campanian, previously called Benedetto Gaetano (Benedictus Caietanus), was elected pope in Naples at the close of the year one thousand two hundred ninety-four. He was a highly learned man of public experience; for he was at the papal court for a long time, and rose to the pontificate through all the official stations. While a cardinal he undertook everything which he considered of promotional advantage toward the attainment of the high papal office. It is said that he cunningly arranged that several of his predecessors secured secret access to the bed-chamber of Celestine, and spoke to him in simulation of a voice from heaven, to the effect that he would attain to blessedness if he should give up the papal chair [They employed the following contrivance to induce Celestine to abandon the pontificate: Having been informed by a chamberlain that the pope was frequently in the habit of shutting himself up in a secret chapel to give himself up to fasting and prayer, as he did in his cell at Mount de Mouron, the cardinal caused the wall to be pierced behind the place occupied by the crucifix, and introduced into the opening a speaking trumpet, which communicated with a chamber of the upper story; then, during the silence of the night, when the pontiff had retired to his chapel to pray, he called out to him in a terrible voice: "Celestine! Celestine! Cast aside the burden of the papacy – it is a charge beyond your strength."]. After Boniface attained to the pontificate he began to ignore everyone. He persecuted the Ghibellines, and deprived the cardinals, Peter and James

(Iacobum) of the family of the Colonna, together with their uncle Sciarra (Sara), of their paternal castles. Yet he established dual festivals for the apostles, the evangelists, and the four Doctors, Gregory, Augustine, Jerome and Ambrose; and enrolled among the number of the saints the Blessed Louis (Ludovicum) of the royal lineage of France and of the Barefoot Order. He recovered for the Church the city of Eugubium [Gubbio, a town and Episcopal see of Umbria, Italy (anciently Iguvium, medieval Eugubium). A bishop of Iguvium is mentioned as early as 413 CE. It was taken and destroyed by the Goths in 552, but rebuilt with the help of Narses. Modern Gubbio occupies an important place in the history of majolica. In the struggles of this period, it was generally on the Ghibelline side.], which the Ghibellines had taken from it. Three times he declined to confirm the election of Duke Albert of Austria as ruler of the empire. He was the first to institute, in the year one thousand three hundred, the Jubilee, during which complete absolution from all sins was granted to those who should visit the churches of the apostles. Because of this such a great and countless number of people came to Rome that it was impossible for people to pass each other in that spacious city. This pope, through a course of negotiations, subjugated the kingdom of France, deposed Philip, the French king, and crowned the said Duke Albert as king of France and as Roman emperor. Because of this Philip, the deposed king, secretly and by night sent the aforesaid Sciarra to Anagni, and secured the assistance of the Ghibellines, who had been persecuted for a long time by this pope. They fell upon the pope in the bedchamber in which he was born, in his father's house, and carried him off to Rome as a prisoner; and there he died of dejection after twenty-four days, in the eighth year, ninth month, and seventeenth day of his pontificate.

Boniface VIII (Benedetto Gaetano), pope from 1294 to 1303, was born of a noble family at Anagni, and studied canon and civil law in Italy and possibly at Paris. After being appointed to canonicates in both of these countries, he accompanied Cardinal Ottobuona to England in 1265 for the purpose of reconciling Henry III and the baronial party. Later he became advocate and notary at the papal court, and, in 1281, was made cardinal-deacon, and, in 1291, cardinal-priest. It was he who headed the conspiracy to depose his predecessor, Celestine V, in order to satisfy his own ambitions. After the retirement of Celestine, the cardinals waited ten days before reassembling, so as to give him time to finish his measures, and to assure himself of a majority in the sacred college. The conclave having at last formed in the palace of King Charles, he was chosen sovereign pontiff.

As soon as Boniface had been proclaimed pope, he left Naples for Rome. The streets and public places were strewn with flowers, and the pope was greeted with shouts of joy. He first went to the church of the Lateran to be seated on the pierced chair. From there he went to St. Peter's, where he was solemnly consecrated, in the year 1295. On the succeeding day, he caused the abdication of Celestine to be confirmed by the sacred college in contempt of all the ecclesiastical rules, which prohibited the abdication of a pontiff. These precautions did not appear to him to be sufficient, for he caused his unfortunate predecessor to be apprehended, confining the old man in a castle, giving him orders to confess that he might prepare to die. While the holy hermit was unveiling the secrets of his soul, the pope was concealed behind a tapestry, and, when he had finished his confession, the new pope suddenly appeared before him, reproached him for the regrets he had expressed for his abdication, and caused him to be placed in a dungeon. It is said that fearful of an uprising of the people in favor of the victim, Boniface decided to starve him to death, and it was announced some days afterward that Celestine, enfeebled by age, had expired while in the act of blessing the holy father.

In his attempt to exercise authority in temporal, as well as in spiritual affairs, Boniface involved the papacy in many controversies with European powers. The attempt to build up the greatest estates for his family, chiefly at the expense of the ancient house of Colonna, made mortal enemies. Until 1303, he refused to recognize Albert of Austria as the rightful German king. Assuming himself overlord of Hungary, he declared that its crown should fall to the house of Anjou. He humbled Eric VIII of Denmark, but was unsuccessful in the attempt to try Edward I, the conqueror of Scotland, on the charge of interfering with a papal fief; for Parliament declared in 1301 that Scotland had never been a fief of Rome. In 1296, by papal bull, Boniface forbade the levying of taxes on the clergy without his consent. Philip IV, king of France, retaliated by ordinance prohibiting the exportation of gold and other property from France, thereby crippling the papal revenues; but Boniface, in the spirit of reconciliation, canonized the king's grandfather, Louis IX. However, hostilities were later renewed. Philip caused grave charges to be placed against the pope and sent his vice-chancellor Nogaret to arrest him and bring him to France to be deposed by an oecumenical council. With Sciarra Colonna, Nogaret surprised Boniface at Anagni as the latter was about to pronounce sentence of excommunication against the king. Boniface was saved from the vengeance of Colonna by Nogaret, imprisoned for three days until released by the citizens of Anagni, conducted to Rome, only to be confined by the Orsini in the Vatican, where he died in October, 1303. Dante, who had become embittered against Boniface while on a political mission in Rome, calls him the "Prince of the New Pharisees" (*Inferno* 27, 85), but laments that "in his Vicar, Christ was made a captive" and was "mocked a second time" (*Purgatory*, 20, 87 f.). Boniface patronized the fine arts, interested himself in the Vatican Library, and founded the University of Rome.

Benedict the Eleventh, from Treviso, formerly called Nicholas, of the Preaching Order, a cardinal, was elected pope. He entered the Preaching Order in his youth and was so competent and virtuous that he became a general of the order. He was made pope because of his virtue, and so conducted himself that after death he was justly regarded as one of the blessed. He excommunicated five citizens of Anagni, and restored the king of France to his realm and freedom. He also restored to grace John (Johannem) and James (Iacobum) of the family of the Colonna, the cardinals deposed by Boniface. It was his intention to aid and rescue the Christians who had gone to Syria and Palestine to combat the Tartars and the infidels. In order to accomplish this more skillfully and conveniently he journeyed to Perugia with his court; but, weakened by sickness, he died there on the Nones of June in the eighth month and seventeenth day of his pontificate, his undertaking unexecuted. He was buried with great pomp in the cloister of the Preaching Order in the one thousand three hundred and third year. The seat as then vacant for 11 months. [Benedict XI (Niccolo Boccasini), pope from 1303 to 1304, entered the Dominican Order in 1254 at the age of fourteen years, became lector, prior of the convent, provincial of his order in Lombardy, and, in 1296, its general. In 1298, he was created cardinal priest, and, in 1300, cardinal-bishop. He was a loyal supporter of Boniface VIII against Philip the Fair of France, and, in 1303, was unanimously elected pope. He did much to conciliate the enemies made by his predecessor, but, in

1304, excommunicated Nogaret and all the Italians who had captured Boniface in Anagni. Benedict died at Perugia in 1304. His successor, Clement V, transferred the papal residence to Avignon. Among Benedict's works are the commentaries on part of the Psalms and on the Gospel of Matthew. His beatification took place in 1733].

Pope Boniface himself published the sixth book of papal law in these years. He ordered that this book be compiled by the three most learned men who had published the new decretals. And he ordered by public decree that it be observed and that it be read in the public universities. And this book the archdeacon of Bologna expounded on. [The German edition of the does not have this paragraph. Instead, in an attempt at editorial improvement, it abridges the Latin paragraph's content as "He wrote the sixth papal book of the canon law, and ordered it read in the universities." and includes that sentence in the paragraph on Boniface above (before the sentence "He recovered for the Church the city of Eugubium, which the Ghibellines had taken from it.")].

Louis (Ludovicus), of royal lineage born of Charles (Carolo), king of Sicily, and Mary his mother, a Sicilian and Hungarian queen, had a spiritual preceptor in the days of his youth. Two of his brothers took him to Catalona, where he was given over as a hostage for the release of his father King Charles. There he was instructed in the liberal and spiritual arts for seven years by the Barefoot brothers, and became a lecturer on spiritual and lay matters. He was zealous in prayer, and such a lover of chastity, that outside the cloister he never spoke to anyone other than his mother and sister. All his life he castigated himself. Firstly at the request of the Barefoot Order, and later at the request of Pope Boniface, he accepted the rule of the bishopric of Toulouse. He performed marvelous works of kindness, and, after living a pious life, was favored with a blessed end. [Louis of Naples was a son of Charles II, King of Naples and Sicily (Folio CCXVIII *recto* and note), and was fourteen years of age when sent as a hostage for his father into Spain. There he spent seven years in captivity, during which time he became dangerously ill, and, thinking himself dying, he vowed to join the Franciscans if health was restored to him. Upon his release he returned to Naples where he took holy orders and was ordained a priest. A favorite friend was Jacques d'Euse, a little deformed man, a cobbler's son of Cahors. He had followed in his youth the fortunes of an uncle who had a small trading capital at Naples. He was encouraged to study by a Franciscan friar, but refused to enter the Order. The poor scholar was recommended to the instructor of the king's children. He ingratiated himself into the favor of Louis; and, mounting step by step, he finally became pope (as John XXII) at Avignon (1316). One of his first acts was to canonize his friend and benefactor, Louis of Naples. Louis died at the age of twenty-three, two years and ten months after he left captivity, and during that time became bishop of Toulouse and Pamiers].

Folio CCXX recto

Albert, the first of this name, a duke of Austria, and son of the emperor Adolph, in the year 1298, after the slaying of the emperor Adolph, was elected Roman king; and he reigned ten years. But as the electors were not unanimous in their first choice, he waived his rights under this election in order that he might not be accused of having assumed the sovereignty by force. For this reason he was then unanimously elected, and crowned at Aix-la-Chapelle. In war, arms, and defense, he was a stern, earnest and able man; although some write that he was one-eyed, and had a coarse and boorish countenance; that he was avaricious, and preferred the interests of his children to the common good. Although he often requested Pope Boniface to confirm his election, the pontiff, who was a proud and haughty man, repeatedly withheld it. But when discord arose between this proud pope and King Philip of France, because Philip had called a great council at Paris to consider the injustice of accusations made by Boniface, and to complain of the pope's unworthy assumption and possession of the pontificate, the pope became so angry, that he not only confirmed said Albert, but subjugated King Philip's kingdom to Albert; and this was the origin of much discord among Christian peoples. Albert had a brother, named Rudolph, to whom Agnes, the sister of King Wenceslaus of Bohemia, was espoused. He died at Prague, and left a son named John (Iohannes), who requested of his uncle a division of his paternal inheritance; but in mockery Albert sent him a small green wreath in place of it. After Albert had performed many excellent deeds, and had sternly transacted his affairs, and was journeying across the Rhine, he was assassinated at Rhinefelden, not far from the village bridge, by his nephew John, who had accompanied him under the guise of friendship. But John afterward rued the deed; and he journeyed to pope Clement the Fifth, asking him to absolve him of the murder. The pope replied that the slayer of an emperor should be judged by an emperor. And John went to Emperor Henry (Heinricus) VIII, who was at Pisa. As a penance and punishment for his crime Henry ordered John to enter a cloister of the Order of Saint Augustine to do penance there for the rest of his life; and this he did without protest.

Albert I (c.1250-1308), German king and duke of Austria, eldest son of king Rudolph I, was invested with the duchies of Austria and Styria in 1282. On Rudolph's death in 1291, Albert was obliged to acquiesce in the election of Adolph of Nassau as German king; but, in 1298, he mustered sufficient allies to enable him to defeat Adolph at Göllheim, near Worms; and he was elected king, and later crowned. Pope Boniface VIII declined to recognize him until 1303, when Albert admitted the right of the pope to bestow the imperial crown and promised that none of his sons would be elected king without papal consent. In 1306 he secured the crown of Bohemia for his son, Rudolph, but tried in vain to impose his own claims on Thuringia in 1307. His action in abolishing all tolls established on the Rhine since 1250 led to the formation of a league against him by the Rhenish archbishops and the count palatine of the Rhine; but, aided by the towns, he soon crushed the rising. He was on the way to suppress a revolt in Swabia when he was murdered in 1308, at Windisch, on the Reuss, by his nephew John, whom he had deprived of his inheritance.

Although a hard, stern man, he had a keen sense of justice when his selfish interests were not involved, and few of the German kings possessed so practical an intelligence. He encouraged the cities and, not content with issuing proclamations against private war, formed alliances with the princes in order enforce his decrees. The serfs, whose wrongs seldom attracted notice, found a friend in this severe monarch, and he protected even the despised and persecuted Jews. The stories of his cruelty and oppression in the Swiss cantons first appear in the 16th century, and are now regarded as legendary.

In these times, and after the death of Saint Louis (Ludovici), six sons and five daughters were born to Charles (Carolo) the Second, the king of Naples, by his wife Mary, who was the daughter of the king of Hungary. The eldest son, Charles, expected the Hungarian kingdom as his maternal inheritance; while Robert, duke of Calabria, the second son, expected the Neapolitan kingdom as his paternal inheritance. Philip, the third son, obtained the principality of Tarentum. The first daughter, Clementia, was espoused to Charles, the firstborn son of king Philip of France; the second daughter, Blanche (Blancam), to James (Iacobus) the king of Aragon; and the third daughter, Leonora, to the brother of James.

Wenceslaus (Wentzeslaus) the Third, the seventh Bohemian king, son of the aforesaid Wenceslaus, was a drunken, unchaste, villainous man, who consumed the estates of others, and dishonored other men's wives, and practised adultery with them. At the age of eighteen he was stabbed to death in the house of the dean of the cathedral of Olmütz, but by whom is not known, except that a bloody dagger was seen upon Conrad, a Thüringian horseman, who being suspected, was slain in a commotion before he had been questioned about it. At the same time Duke Henry (Heinricus) of Carinthia, who was acceptable to the king's sister, came to Prague, and the Bohemians chose him as their king. This displeased Albert; and he invaded Bohemia with an army, drove Henry out, installed his own son Rudolph as king, and gave him as wife the widow of the elder Wenceslaus. Rudolph died without issue in the first year of his reign. Therefore the Bohemians were compelled to elect another king; and finally the aforesaid Duke Henry retained the kingdom against the wishes of Emperor Albert.

At this time a comet appeared in the heavens as an omen of the future affliction and misery of the Christians. On Saint Andrew's day in the same year an earthquake suddenly occurred, the like of which had never taken place; and in consequence many buildings were destroyed.

Folio CCXX verso

At this time a number of the imperial electors, more particularly the ecclesiastical leaders, were not in unison; and they entered into an alliance against Emperor Albert. They accused him of slaying his sovereign, Adolph, in battle, and therefore considered him unworthy of the imperial dignity. Accordingly the distinguished princes of Germany appointed Duke Rudolph, Palsgrave of the Rhine, as arbiter of the empire. He was a courageous man and was therefore chosen to henceforth exercise that office in order that the Roman emperors might not venture upon evil or reprehensible undertakings and bring the imperial dignity into disrepute. [See Albert I and note, Folio CCXX *recto*].

A cunning deceiver, availing himself of various pretences, represented himself to be the lost emperor Frederick [The impersonation was of Frederick I, whom the Italians called "Barbarossa." (See Folio CCIII *recto* and note). On June 10th, 1190, Frederick was either bathing in or crossing the river Calycadnus (Geuksu), near Seleucia (Selefke), in Cicilia, when he was drowned. The news of his death threw all Germany into a state of mourning, particularly the lower classes. In later years, in times of great distress, Frederick was regarded as the greatest ruler of the empire, and his return was longed for. It was on this account that the saga, which really refers to his grandson, Frederick II, was applied to Barbarossa. He did not die, but sleeps in the Untersberg, near Salzburg, or in a cavern in the Kyffhaeuser Mountain in Thüringia, waiting until the needs of his country call him to the rescue. Meanwhile, his beard has grown through the top of the stone table at which he sits. Occasionally, he moves his head to see whether the ravens are circling about the mountain, or whether the hour of his awakening has come, and, with it, the Golden Age of Germany]. Although he had secured many followers through his cunning, he was imprisoned by the emperor, and, having confessed his deception, was burned.

The Jews, who had multiplied in many places, were burned in the first year of emperor Albert at Nuremberg, Würzburg, Rotenburg, and many other places, because of their evil deeds. Sparing no one of this unhappy race on account of sex or age, several thousand are said to have perished except for the children who had been baptized. [The German edition of the abridges this paragraph as follows: "The Jews, who had multiplied in many places, were burned at Nuremberg, Würzburg, Rotenburg, and many other places, because of their evil deeds."]

When in the year twelve hundred ninety-nine it became known that James (Iacobum) of Aragon, the Sicilian king, had died, Robert, the duke of Calabria, proceeded to Sicily with a large force at the behest of his father, King Charles (Caroli); and he captured the city of Catania [Catania, ancient Catina; city and Episcopal see of Sicily]. He was soon followed by his brother Philip, duke of Tarentum, with a well equipped fleet. But in the meantime the Sicilians took up arms to oppose Robert by land and sea. In the meantime the fleet of Philip had taken to sea without caution, relying on the assistance of Robert, who had taken possession of the aforesaid city. From afar Philip saw the ships of Robert coming to join him from the port of the city; but Robert was unprepared for action. And so the Sicilians, who were well prepared for battle, vigorously attacked both fleets, first engaging the supporting ships, a number of which were captured, some sunk, and others dispersed. Only a few of the ships returned to Robert at Catania. Then followed a severe engagement with the fleet of Philip. In the meantime Duke Robert became so frightened that he fled. He left the city of Catania with the few ships that remained; and returned to Italy.

Dinus of Mugello, a highly informed scholar in both branches of the law, at this time attained to first rank among the scholars and teachers of Italy. He was so powerful and convincing in his addresses, disputations, and conclusions that he became renowned for his wisdom in all juristic councils. He set forth the entire body of the civil law, with commentaries and interpretations, in a number of books; and he gave much excellent advice. [Dinus of Mugello, a 13th century jurist, born in the valley of Mugello, near Florence, taught at Bologna, and, at the request of Boniface VIII, participated in the preparation of the Sixth Book of Decretals. He died at Bologna soon

after 1298].

Peter de Bella Partita, a Burgundian, and easily the peer of the said Dinus in Scriptural wisdom and teaching, at this time, with a skill and ingenuity equal to his, wrote much upon the civil law and its interpretation, as well as other commendable things.

The Year of Salvation one thousand three hundred came in which, pursuant to good counsel, and in emulation of the Fathers of the Old Testament, Pope Boniface the Eighth established the first year of the Jubilee. It was to be observed every hundred years. All persons coming over the mountains or by sea to Rome, and sojourning there for eight days, and those living in Italy or its islands and going to Rome and remaining there for fifteen days, visiting the churches and holy places, were to be absolved of all sin. By means of this indulgence many persons previously either having a public or private feud became reconciled in peace and good will.

A Jubilee is a solemn season, recurring at stated intervals in the Church of Rome, chiefly marked by the indulgences then granted by the pope to all his communion. Boniface VIII was the first to institute it, in 1300, in imitation of that of the Jews, ordering it to be observed every hundredth year. Clement VI reduced it to fifty, Urban IV to thirty, and Sixtus IV to twenty-five, where it has remained. Beside this, the popes, upon their exaltation to the see of Rome, have frequently celebrated a jubilee, as also on other extraordinary occasions. The ceremony observed at Rome, at the end of every twenty-five years, which they call the Holy Year, is this: The pope goes to St. Peter's to open the holy gate (as they call it), which is walled up, and only opened on this occasion; and, knocking three times at the gate with a golden hammer, says these words, "Open to me the gates of a righteousness; I will go into them and I will praise the Lord." (Psalms 118:19); immediately after this the masons fall to work to break down the wall; which done, the pope kneels before it, while the penitentiaries of St. Peter wash him with holy water, and then, taking up the cross, he begins to sing *Te Deum* and enters the church, followed by the clergy. In the meantime, three cardinal legates are sent to open the other three gates with the same ceremonies which are in the churches of St. John Lateran, of St. Paul, and St. Mary Major; and, the next morning, the pope gives his benediction to the people, in the jubilee form. When the holy year has expired, they shut up the holy gates again on Christmas Eve in this manner: The pope, after he has blessed the stones and mortar, lays the first stone, and leaves there twelve boxes full of gold and silver medals.

The Jewish jubilee was celebrated every fifty years. The word is derived from 'jovel,' which, in Hebrew, signifies the blast of a trumpet (Joshua 6:4,13), because the year of the jubilee was proclaimed with trumpets. This year was one of general rest and universal liberty in which all servants were restored to their freedom, and all sold possessions returned to their first owners. The Jews observed these jubilees very exactly until the Babylonian captivity, but, after their return, they no longer observed it.

James (Iacobus) of Arena was a highly learned jurist, whose opinion and good counsel in the interpretation of the law were always on the side of righteousness. He also wrote many elegant treatises on jurisprudence.

Nicholas of Naples, who was alive at this time, was a jurist, and also wrote many excellent treatises and interpretations of the civil law.

ILLUSTRATION

Burning of the Jews: In an open field, a closely packed gathering of Jews are being burned to death. As the flames roar about them, they are sinking into the ground. An executioner with fuel-wood on his shoulders is feeding the flames. Some of the victims are bare-headed, some wear caps, while at least for of them wear the pointed or cone-shaped hat which, beginning in the twelfth century, was prescribed by law so that no Jew might be taken for a Gentile. These hats were of orange-yellow color with a white brim, or white with a yellow brim, and at times were turned back in the form of a horn. Pope Innocent III gave strong impetus to the repression of the Jews, especially by ordering the wearing of a badge. Such distinctive marks worn on the outer clothing usually consisted of a circular piece of cloth as shown in the illustration accompanying the Ritual Murder of Simon of Trent (see Folio CCLIV *verso*).

Folio CCXXI *recto*

John (Ioannes) Scotus, of the Barefoot Order, a subtle teacher of the Holy Scriptures, flourished in the Year of the Lord 1300, or thereabout, as a second Apollo, and wrote very subtle books on the other teachers or the Holy Scriptures; and concerning the book of Sentences, particularly the fourth, on the higher criticism (which he then reduced to order, as it is said), he wrote many subtle things; for this reason he was called the Subtle Scholar. In addition, he also wrote many expositions and interpretations of the Holy Scriptures, and other works well known to the learned. Being a highly educated man, he made other men learned. Through his ingenuity the body of scriptural wisdom marvelously took form. He finally died of a stroke, although some say he was buried alive. [John Duns Scotus, one of the greatest of the medieval school-men, was born about 1265 in the village of Duns, Scotland. Joining the Franciscan Order, he studied at Merton College, Oxford, where shortly after 1290 he lectured on the , philosophy and theology. He then spent four years in Paris and after retuning to Oxford, was again, by 1302, lecturer in Paris. There he received the master's license. He was transferred to Cologne, where he died in 1308. His works are chiefly commentaries on the Bible, on Aristotle, and on the of Peter Lombard. Duns Scotus was the critic of preceding scholasticism, and the founder of a new type of thought. The schoolmen of the thirteenth century, especially Thomas Aquinas, had systematized and defended the Christian theology by means of the philosophy of Aristotle. On certain points, Aquinas diverged from Aristotle, but the disagreement of Duns Scotus went much deeper. He contended that Aquinas was wrong in subordinating the practical to the theoretical, and seeking in speculation, instead of in practice, for the foundation of Christian theology. This contention struck at the whole Aristotelico-Christian philosophy. Theology, he holds, rests in faith, and faith is not speculative, but practical – an act of will. The system of theology built up by Aquinas is subjected by Duns Scotus to a searching criticism, conducted

with consummate dialectical skill, and abounding in refined distinctions, which gained him the title Doctor Subtilis ('The Subtle Scholar'). In his own system he maintained a strict orthodoxy. He carried on a zealous controversy against the Dominicans (Aquinas' order) in defense of the doctrine of the Immaculate Conception].

Raynerius of Pisa, of the Preaching Order, an excellent master, courageous in teaching and speech, a very pious and holy man, was held in high esteem at this time. Just how highly learned, scripturally wise, and ingenious he was, appears by a book which he began to write, and being without a title, begins thus, Absolution, etc. The material in this book shows how scripturally wise and of what pious disposition this man was. For this reason he is justly remembered among other excellent, highly learned, and praiseworthy men. [Raynerius of Pisa (d. 1348), a Dominican, wrote an alphabetical summary of the doctrine of Thomas Aquinas which some scholars believe even today is useful].

Nicholas of Lyra, of the Barefoot Order, a distinguished luminary among the teachers of the Scriptures, at first disputed and wrote against the ill will of the Jews, devoting much care and labor to the subject. And later, to their revilement and derision, he interpreted and explained the Old Testament with zeal and industry in many works; and in consequence of this he became renowned throughout the world. It is said that in the beginning he was a teacher of the Jews, and thus knew their tongue and script and was very learned in them. He is said to have been converted to Christ from the Jewish faith, afterwards adopting the Barefoot Order. [Nicholas of Lyra (c. 1265-1349), French commentator, born in Lire, now Vieille-Lyre (Eure), entered the Franciscan order at Verneuil about 1300, and studied at Paris, becoming a scholar before 1309. He taught there for a number of years. He was a provincial of his order in France and later in Burgundy, and as Executor of the estate of the widow of King Philip VI, he founded the college of Burgundy at Paris. He died there in 1349. Among his authentic works are two commentaries on the entire , one following the literal sense, the other the mystic sense. He also wrote two treatises against the Jews, a theological work on the Beatific Vision, directed against Pope John XXII, as well as a book of devotions].

Alanus, a very highly learned scholar, lived, as some say, at this time. Although well informed in all the arts he was so renowned in the Scriptures and in natural philosophy that he was deservedly called the Scholar of Everything. He was buried in the Cistercian cloister, and his marble tomb is on the right as one passes out of the chapel of the church; and on it is written, Alanus, who knew all there is to be known [Alanus ab Insulis ('Alanus from the Islands'; also called Alain de Lille), scholastic philosopher, born about 1128, probably at Lille, was a Cistercian monk. About 1151, he became bishop of Auxerre. He died in 1202 or 1203. Among his best known theologico-philosophic works are those dedicated to Clement III, in five books, entitled ('The Art of the Catholic Faith'), in which he defends the principal teachings of the Christian Church against the attacks of the pagans, Jews and heretics. Of his political works, is one of the most celebrated poems of the Middle Ages].

Clara, a native of the little town of Montisfalconi [Probably Montefiascone, a town and Episcopal see in the province of Biterbo, Italy], of the Augustinian Order, a virgin renowned for her virtuous and pious life, there departed from this world in blessedness in the year 1299. This most holy virgin performed such great services and so many miracles that she might well be enrolled in the number of the saints. In praise of her piety we give this testimonial which may be seen with open eyes and which has never been read concerning any other pious person. For when she died, there was seen in her heart a clearly defined image of the crucifix, with the scars of suffering; also three small stones of equal weight, as an obvious indication of her holiness.

The Fraticelli, the heretics, together with their heresies, were condemned by Pope Boniface and ferreted out with great zeal. It was ordered that they be extirpated at all costs. Therefore the corpse of Hermannus, originator and beginner, which had remained interred for twenty years at Ferrara, was dug up and burned. These heretics met in caves by night; and during the day the initiates sang according to the Christian custom; but after midnight they exhorted men and women to promiscuity in a loud voice. And when a child was born, it was passed from hand to hand among them all until it died. Later the dead child was roasted and the ashes put in a small cask and wine poured on it; and when the now converts drank this, they were regarded as confirmed in their heretical faith.

The Fraticelli originated in the marquisate of Ancona about 1294, most of them being apostate monks, under a superior named Pongiloup. They drew women after them on pretense of devotion and were accused of licentiousness in their nocturnal meetings. They were charged with maintaining a community of wives and goods. An abundance of libertines flocked after them because they countenanced their licentious way of life. Their opponents claimed that when a child was born as a product of their promiscuous relations, it was tossed about from hand to hand in their assemblies until it died. The member of the cult upon whose hands the death occurred became the high priest of the order.

The name Fraticelli was given during the 13th, 14th, and 15th centuries to a number of religious groups in Italy, differing widely from each other, but all derived more or less from the Franciscan movement. The word is a plural diminutive of the Italian frate ('friar'). As early as 1238, Gregory IX condemned all who begged or preached in a habit simulating that of the mendicant orders, and this condemnation was repeated by his successors. The term Fraticelli was used contemptuously to denote not any particular sect, but the members of orders formed on the fringe of the church. But the name may be more justly applied to an extreme and fanatical offshoot of Franciscanism, which we hear of definitely in 1322 as established in Sicily, and known as Fraticelli. This group of exalted and isolated ascetics began to regard itself as the sole legitimate order of the Minorities and then as the sole Catholic Church. After being excommunicated as "schismatics and rebels, founders of a superstitious sect, and propagators of false and pestiferous doctrines," they proceeded to elect a general, and then a pope called Celestine. For nearly a century they were able to carry on an active campaign of getting their message out throughout Italy, until Pope Martin V, in 1426, appointed two of the strict and orthodox sections of the Franciscan Order as Observants, with orders to make a special crusade against the heresy of the Fraticelli. From 1426 to 1449 the

Fratricelli were unremittingly pursued, imprisoned and burned. The sect gradually died out after losing the protection of the common people, whose sympathy was now transferred to the austere Observants and their miracle-worker Capistrano. From 1466 to 1471 there were sporadic burnings of Fraticelli, and, after the latter date, the name disappears from history.

Folio CCXXI verso

Year of the World 6504 | Year of the World 1305

Pope Clement the Fifth, a Vasconian bishop of Burdegalia [Burgdelia (Burdiglia or Burdegala), modern Bordeaux], previously called Bertrand de Gouth (Bernardus Gotho), son of a noble, was elected pope after a lengthy controversy; for the cardinals were held in conclave by the Parisians until they agreed upon the election of Bertrand, who was then in Gaul. When he received the news of his election he went to Lyons, and there he summoned the cardinals to him. And after some delay they came in the month of August, in the Year of Salvation thirteen hundred five. There the pope was crowned in the presence of King Philip of France, his brother Charles (Carolus), John (Iohannes), duke of Britain, and all the nobility of France. And while the pope was being carried through the city with great pomp, a high wall, from which the people were viewing the pageant, fell to the ground. Under it fell the duke of Britain, and many unnamed persons; so also, Charles, brother of the king of France, fell in a faint. In the turmoil which ensued the pope was crowded and driven back and forth, so that his tiara fell from his head, and a costly jasper was lost from it. He made so many cardinals from Gaul that it was easy to conjecture that in the future no one except those from Gaul could be elected pope; yet he conceded to the wishes of the Romans and Italians by reinstating the two Roman cardinals, James (Jacobus) and John, the Colonna; And so that the Romans might not be impatient and become antagonistic because of the long absence of the papal court from Rome, he ordered the appointment of three legates with consular authority to proceed to Rome and to govern Italy. Later, at his command the heresy of the men called the Dulcinists was suppressed, and the Order of the Templars entirely extinguished. At the instance of those of Ferrara, he interdicted the Venetians, prohibiting singing, readings, and the Sacrament. He did likewise with those of Florence and Lucca. For that reason the Florentines undertook to burden the clergy with heavy levies and taxes. But when he turned his attention to pacifying the Church, he held a council; in it the first book, named Clementarium, after him, was made, and Celestine, under the name of Peter, was enrolled in the number of the confessors. After enduring much painful illness, he died in the eighth year, ten month, and fifteenth day of his pontificate. The seat was then vacant for two years, three months, and 17 days. [Clement V (Bertrand de Gouth), pope from 1305 to 1314, was born of a noble Gascon family about 1264. After studying at Toulouse, Orleans, and Bologna, he became a canon at Bordeaux, then vicar-general to his brother, the archbishop of Lyons; in 1295, bishop of Cominges; and, in 1299, archbishop of Bordeaux. On June 5th, 1305, he was chosen to succeed Benedict XI. From the beginning, Clement V was subservient to French interests. Among his first acts was the creation of nine French cardinals. Early in 1306 he modified those features of former bulls which were offensive to the king. In March of 1309, the entire papal court settled at Avignon, a fief of the king of Sicily. Thus began the 70 years "Babylonian captivity of the Church." In October of 1307 came the arrest of all the Knights Templar in France, whom the king had charged with heresy, immorality, and abuses. Hearing that the State would proceed independently against the alleged heretics, Clement summoned the Council of Vienne, which was unable to conclude that the Templars were guilty of heresy. The pope abolished the Order, however, as it had outlived its usefulness. Its French estates were granted to the Hospitallers, but actually Philip IV held them until his death. In his relations to the empire, Clement was an opportunistic. He refused to favor the candidacy of Charles of Valois, brother of Philip IV, lest France become too powerful; and recognized Henry of Luxemburg, whom his representatives crowned emperor at the Lateran in 1312. When Henry, however, came into conflict with Robert of Naples, Clement supported Robert and threatened the emperor with interdict. Henry's unexpected death was soon followed by that of the pope on April 20th, 1314, at Roque-maure-sur-Rhone].

Dulcinus and Margaret, his wife, the heretics, in the Year of Salvation one thousand three hundred seven, at the city of Novara in Lombardy, collected followers for their heresies by the thousands, and poisoned them with their evil seed, and incited the laity to envy and hatred of the priests and clergy. In their assumed purity and innocence they considered themselves superior to all other persons, and in an unseemly manner they caused the people to intermingle in promiscuity. This continued for two years, after which they were driven into the mountains by the emissaries of Pope Clement, and were killed by frost and starvation; while Dulcinus and Margaret were torn limb from limb, burned, and their ashes scattered to the winds. [The Dulcinists were so called from one Dulcinus, a layman of Novara in Lombardy, who lived in the beginning of the 14th century. He pretended to preach the reign of the Holy Spirit; and, while he rejected the pope's authority, he foolishly made himself out to be the head of a third reign, saying that the Father had reigned from the beginning of the world to the coming of Christ; and the Son's reign then began and continued until the year 1300. He was followed by a great many people to the Alps, where he and his wife were taken and burnt by the order of the pope. This sect was a reaction against the worldliness of the Church].

In the Year of the Lord 1311 on the Kalends of November a general council was held at Vienne, attended by 300 bishops and other prelates from various parts of the world. And although Pope Clement, to satisfy the wishes of the king of France, had promised to efface the memory of Pope Boniface, and employed every effort to that end, he could not secure the consent of the Council to the purpose. Yet he invoked an illegal proceeding against the king of France. It was ordained that all the possessions and estates of the Templars should be accredited to the Hospitallers at Jerusalem. In the same council general statutes affecting the status of the clergy were considered. And although Pope Clement did much to encourage the rescue of the city of Jerusalem, all was in vain and for naught. [The Council of Vienne ranks as the fifteenth ecumenical synod. It met from October 16th, 1311 to May 6th, 1312 under the presidency of Pope Clement V. The transfer of the Curia from Rome to Avignon (1309) had brought the papacy under the influence of the French crown; and this position Philip the Fair of France now endeavored to utilize by demanding from the pope the dissolution of the powerful and wealthy order of the Temple, together with the introduction of a trial for heresy against the late Pope Boniface VIII. To evade the second claim,

Clement gave way on the first. On the 22nd of March, the order of the Temple was suppressed by the bull, while further decisions as to the treatment of the order and its possessions followed later. Additional decisions were necessitated by the violent disputes which raged within the Franciscan order as to the observance of the rules of Francis of Assisi].

Folio CCXXII recto

Henry (Heinricus), the eighth of this name, or (as some write who do not count Henry the landgrave of Thuringa) the seventh, a count of Luxemburg, was chosen Roman king by the electors in the Year of the Lord 1308 at Frankfurt, and was crowned at Aix-la-Chapelle. He then sent the Duke of Bavaria and Lord Guido of Namur, brother of the Count of Flanders, to the pope at Avignon to arrange for his confirmation; and this they obtained, but upon condition that Henry come to Italy within two years to receive the imperial crown. But Henry did not take advantage of this period of grace; for, sending his emissaries to Italy in advance, he proceeded to that part of Germany which lies near Italy and adjoins the mountains. The royal emissaries first went to the Florentines, who at that time, above all others, were scorners and enemies of the Roman imperial and royal name. This Henry was a wise, righteous, and merciful man, a stern warrior, devout, honorable and courageous, and an intelligent counselor. In the meantime he requested Elizabeth, the sister of Wenceslaus II of Bohemia, then 18 years of age, to come to him at Spire, and he espoused her to his son John (Iohannem), then four years younger (sc. than Elizabeth). At the same time he collected three armies. One of these he led into Italy against the Brescians; and he also reduced the Lombards to obedience. The second army he employed against the counts of Württemberg, who had been disobedient to the Empire, and with the sword he wrested from them 72 well fortified castles and cities out of 80, and restored them to the Empire. The third army, collected in Franconia and Bavaria, he sent into Bohemia under the leadership of his son and Peter, the archbishop of Mainz. Meanwhile Henry crossed the mountains against those of Taurinorum [Augusta Taurinorum, or Taurasia; modern Turin].; and they came forth to meet him and made their submission. Those of Asti did likewise, and Henry appointed a governor for them and for many other cities. And so also the lords of LaScala at Verona pledged allegiance and submitted. Among the citizens of Milan were two partisans, one a leader of the Guelphs, the other of the Ghibellines. And when Henry approached the city, both parties became afraid, and in consequence Henry's will prevailed, and he secured possession. He put the city under the control of Duke Leopold of Austria and the Germans. In the meantime Henry received the imperial iron crown at Milan. Afterwards he proceeded to Genoa, from there to Pisa, and finally to Rome; and there he was crowned. Still later he deposed Robert, the king of Naples, besieged Florence, and secured dominion over Pisa and Siena. Finally Emperor Henry became seriously ill. On advice of the physicians he took the baths; but as these did not help him, on the advice of the physicians he sought another climate, proceeding to the city of Benevento, twelve miles from his camp. After he had secured the city by a siege, he died. Many historians state that certain indications of poisoning appeared in his corpse; and Ptolemy of Lucca states that he died of poison administered to him in the Holy Sacrament by a brother of the Preaching Order; and another adds that this was done at the instigation of the Florentines. The death of Emperor Henry was good fortune to Robert, but to others it was a catastrophe. His body was buried in an elevated tomb behind the high altar in an ancient and noble temple at Pisa. Henry was a magnanimous man, who, if he had lived longer, would have accomplished great things; but he reigned only five years and eight months, and the Empire was without a ruler for a year after his death.

Henry VII (c. 1269-1313), here called Henry VIII, for reasons explained in the text, was the son of Henry III, count of Luxemburg, and passed his early days under French influence. In 1308, he succeeded Albert as king of Germany, for Albert's unpopularity prevented the electors from choosing his successor from the Austrian house of Hapsburg. The Bohemians, having become dissatisfied with their ruler, Henry V of Carinthia, Henry married his son, John, to Elizabeth, a sister of Wenceslaus; and thus John became king of Bohemia, the crown of which long remained under the Luxemburg dynasty.

In 1310, Henry VII crossed the Alps, hoping to reunite Germany and Italy. He was joyfully welcomed by the oppressed Ghibellines, while Dante hailed him as the deliverer of Italy, celebrating his appearance by a Latin essay, called *Monarchy*, and reserving a place for him in his *Paradiso*, marked with a crown. Having entered Milan in 1311, Henry placed the iron crown of Lombardy on his head. He met with an honorable reception in the Ghibelline city of Pisa.

But trouble soon showed itself. Poverty compelled Henry to exact money from the citizens; and the peaceful professions of the Guelphs were insincere. Notwithstanding all his efforts at reconciliation, the Guelphs and Florence, under the leadership of Robert of Sicily, rose against him. The pope also opposed him, and the king of Naples threw a garrison into Rome. Henry forced this garrison to retire into the Leonine City, while they held the Church of St. Peter against him. Thus cut off from the great cathedral, Henry was crowned emperor in the Church of St. John Lateran on June 29th, 1312.

Henry now endeavored to crush the Guelphic revolt, and raised an army, which he led into Tuscany, with the intention of chastising Florence; but the fatal air of Rome had so undermined his constitution that he died on August 24th, 1313. His body was taken to Pisa and was buried in the Campo Santi, a churchyard of the city. This event changed the situation. The Germans, deprived of their sovereign, disbanded and recrossed the Alps; and the Guelphs were again in the ascendancy. Henry died in the flower of his age and was the last of the German emperors who exercised any real authority in Italy. He was a man of great ability and noble character. The Guelph Villani wrote of him, "He was a man never depressed by adversity; never in prosperity elated with pride or intoxicated with joy." His successors were not emperors in the sense in which that title can be employed to describe him and his predecessors. They were mainly the leaders of a faction of the Italian people, and some of them were never crowned emperor. The death of Henry was followed by a civil war in Germany, occasioned by a disputed succession.

The suspension of the imperial Roman sovereignty before the time of the aforesaid Henry resulted in this, that nearly all the Italian cities

belonging to the Empire became subject to tyrants and usurpers; for the three kings preceding Henry did not go to Italy; so that the Italians, not incorrectly, said that the Empire was in abeyance. Thus the city of Verona had for its lords the LaScala; Mantua, the Passineros; and Padua, the Carraras. And it is said that the marquises of Este governed the city of Ferrara for the Church.

Folio CCXXII *verso*

While Pope Clement and his court still held forth at Pictavia [Pictavia; Pictavi, modern Poitiers], the king of France was so misled by his officials (as it is said), that he informed the pope that the grandmaster of the Templars and his brethren had fallen into certain errors and vices, and had scorned, blasphemed and mocked Christ, to whose cause they had been dedicated and for whom they had fought; also that they were in accord with the Turks and Saracens and hostile to the Christians. And so they were persecuted and deprived of their possessions and estates, and the same estates were devoted to other uses and diverted to other ecclesiastical defenders of the Christian faith. And the order (as previously stated) grew in wealth; but their piety became less. And now one Jacobus [James Molay, grand master of the Templars], a Burgundian who had entered this order, was, upon the death of the grand-master, made grand master at the instigation of the princes. And it so happened that he fell into disfavor with King Philip of France, to whose son he had acted as godfather, so that under a decree of the pope, all the most distinguished members of the order, together with said Jacobus, their grand master, were, at the command of said King Philip, arrested throughout the kingdom on the same day, robbed of their cities, castles, treasures, possessions, and estates, and all the prisoners brought to Paris. They were held in confinement for a long time, charged with many shameful acts, but which they denied. All except Jacobus and three of his associates were condemned to be burnt; and although they acknowledged the Christian faith and denied the charges, they were burnt. Jacobus was taken to Lyons, and after confessing certain charges held against him by the pope, was brought back to Paris, and together with one of his associates, who was a brother of Delphin, was condemned to death. When the sentence was read to him in the presence of two papal legates, he testified that he was deserving of death, although not guilty of the things for which he was being condemned. After this he, together with Delphin's brother, resolutely suffered the death penalty in the presence of the king. [See Note to the Templars, Folio CXC VII *verso*].

Trusianus, a physician of Florence, and a disciple of Thaddeus, the physician, at this time wrote a large interpretation on Galen's book of medicine; but when he later noted that he was not happy in medicine, he devoted himself entirely to spiritual matters, and adopted the Carthusian Order.

Richard de Media Villa, a man highly educated in the Holy Scriptures, and of the Barefoot Order (as some say) lived at this time. He was so intelligent and wise in the Scriptures that nothing contained in the divine books was unknown to him. Among other proofs of his ingenuity he wrote an elegant exposition of higher criticism.

Jacobus of Viterbo, of the Augustinian Order, also a distinguished teacher of the Holy Scriptures, archbishop of Naples, and illustrious for his virtue, at this time made and compiled many writings known to the learned.

In the year 1314 three moons and a comet appeared in the north for a period of three months. And in the same year Philip of France died, having reigned 29 years; for during a chase a wild boar got under the king's horse, causing Philip to fall from it, and he died not long afterwards. He was a very handsome man, straight of limb and well proportioned; but he sought too much amusement, leaving the care of the kingdom to his dependents, to the instability of his realm. He left three sons, namely, Louis (Ludovicum), king of Navarre; Philip, the

Folio CCXXIII *recto*

Count of Poitiers (Pictaviensis); and Charles (Carolus) the Count of the March. All three became kings of France in a short time, and were very handsome men, but unfortunate because of their wives; for Louis ordered his wife strangled. Philip divorced his wife, but took her back again. Charles imprisoned his wife, and it is conjectured that this misfortune was due to the fact that she married in the prohibited degrees, or because of her father's wickedness in causing Pope Boniface to be imprisoned. [See Philip IV, the Fair, Folio CCXVIII *recto* and Note].

The Island of Rhodes, lying opposite the coast of Lycia, came under Christian dominion in the year 1308, and was given to the Order of the Blessed John under papal authority. For after the city of Jerusalem was completely lost, and the Templars were totally extinguished by the pope for their great errors, the soldiers of the Order of the Blessed John went to this island and drove out the Turks. With the aid and protection of the Christians they rebuilt the city which had been completely destroyed, and renewed its fleet so that it not only protected this island, but also gave aid and support to the island of Cyprus and to other Christian peoples nearby. In reward for their protection of the Christian faith, these knights, through the pope and other Christian princes, were given all the estates of the Templars in the East. Moved by devout considerations, they wished to adopt the rule of the Blessed Augustine; and the pope favored them with ecclesiastical privileges and benefits. For five years the Sultan of Egypt fought against them with his fleet; but he suffered more damage than he meted out. The Turks also attacked the territory of these knights on four occasions, and thus sustained great slaughter and defeat. At last the Turkish Sultan ravaged the island, as stated below. They say the Rhodians have a very well fortified castle, called Saint Peter, which they protect at great cost, and to which the Christians very often fly from the Turks. There they raise and keep dogs, which they let out by night. It is said that these dogs know the footsteps of the Christians and are friendly to them, but they discover the Turks and attack and bite them. [The Island of Rhodes is the most easterly one in the Aegean Sea and lies off the coast of Asia Minor. It has a considerable history (see Rhodes, Folio XXVI *verso* and notes, above). During the later Roman Empire it was the capital of the

"Province of the Islands." Its history under Byzantine rule is uneventful, but for some temporary occupation by the Arabs (653-658, 717-8) and the gradual encroachment of Venetian traders since 1082. In 1309, it was conquered by the Knights Hospitallers of St. John of Jerusalem at the instigation of the pope and the Genoese, and converted into a fortress to protect the southern seas against the Turks. Under their mild and just rule, the native Greeks and Italian residents carried on a brisk trade. But the piratical acts of these traders, sometimes joined by the knights themselves, and the strategic position of the island between Constantinople and the Levant, necessitated its reduction by the Ottoman sultans, and the knights evacuated the island after honorable capitulation to Sultan Suleiman I in 1522. The population henceforth dwindled in consequence of pestilence and emigration. The castle of Saint Peter occupies the site of the ancient Acropolis, of which considerable remains are visible. (See also Order of the Knights of St. John, Folio CXC VII *verso*).

John (Iohannes), son of Emperor Henry (Heinrici), was espoused to Elizabeth, the sister of Wenceslaus (Wentzeslai) the Second. He took possession of the kingdom of Bohemia after his marriage and ruled with a strong hand for 35 years. While his father was absent in Italy he governed the German portion of the Roman Empire as his vicar. By the time of the emperor's death many Italian cities had surrendered and John marched over the mountains with a large army and protected them for a number of years. After he had taken over the cities of Brescia, Bergamo, Lucca, Parma, Reggio, Modena, and others, he provided them with castles and fortifications. The citadel he built at Bergamo may still be seen there. Later he also recovered the cities of Eger and Breslau as well as other cities in Silesia. He made war on the Austrians and carried off so much plunder that he was able to richly reward the troops in his expedition. Finally the king of France asked for his aid against the English, and John was slain in battle with many of his men. He left a son named Charles (Carolo), then 31 years of age.

John (1296-1346), king of Bohemia, was a son of the emperor Henry VII by his wife, Margaret, daughter of John I, duke of Brabant, and was a member of the family of Luxemburg. Born in 1296, he became count of Luxemburg in 1309, and, at about the same time, was offered the crown of Bohemia, which, after the death of Wenceslaus III, the last of the Premyslide kings, in 1306, had passed to Henry, the duke of Carinthia. The emperor accepted this order on behalf of his son, who married Elizabeth, a sister of Wenceslaus, and after Henry's departure for Italy, John was crowned king of Bohemia at Prague, in 1311. Henry of Carinthia was driven out of the land, order restored, and Moravia again united with Bohemia.

As imperial vicar, John represented his father at the imperial diet of Nuremberg (1313), and was leading an army to his assistance in Italy when he heard of the emperor's death. His claim to the imperial throne was disregarded on account of his youth, and he became a partisan of Louis, duke of Upper Bavaria, afterwards the emperor Louis the Bavarian, whom he helped in his struggle against the rival claimant, Philip the Fair of Austria. While Bohemia, where John and his German followers were unpopular, relapsed into revolt and anarchy, John fought campaigns all over Europe. He fought against the citizens of Metz and against his kinsman, John III, duke of Brabant; he led the knights of the Teutonic Order against the non-Christians in Lithuania and Pomerania, and promised Pope John XXII to head a crusade; and, claiming to be king of Poland, he attacked the Poles and brought Silesia under his rule. He obtained Tyrol by marrying his son, John Henry, to Margaret Maultasch, the heiress of the country, assisted the emperor to defeat and capture Frederick the Fair at the battle of Mühldorf (1322), and was alternately at peace and war with the dukes of Austria, and with his former foe, Henry of Carinthia. Soon after the battle of Mühldorf, the relations between John and the emperor became strained, partly owing to the king's friendship with the Papacy and with France, and partly owing to territorial disputes. An agreement, however, was concluded, and John invaded Italy with a small following, and made himself ruler of much of the peninsula (1331).

But John's soldiers were few and his enemies were many, and a second invasion of Italy in 1333 was followed by the dissipation of his dreams of making himself king of Lombardy and Tuscany, and even of supplanting Louis on the imperial throne. The fresh trouble between king and emperor caused by this enterprise was intensified by a quarrel over the lands left by Henry of Carinthia, and still after by the interference of Louis in Tyrol; and, with bewildering rapidity, John was allying himself with the kings of Hungary and Poland, fighting against the emperor and his Austrian allies, defending Bohemia, governing Luxemburg, visiting France and negotiating with the pope.

About 1340 the king was overtaken by blindness, but he continued to lead an active life, successfully resisting the attacks of Louis and his allies, and campaigning in Lithuania. In 1346, acting in union with Pope Clement VI, he secured the formal deposition of Louis and the election of his own son, Charles, margrave of Moravia, as German king (1346). Then, journeying to help Philip of France against the English, he fought at the battle of Crecy, where his heroic death, on August 26th, 1346, was a fitting conclusion to his adventurous life.

John was a chivalrous and romantic personage; but, as a ruler, he was careless and extravagant, interested only in his kingdom when seeking relief from his constant pecuniary embarrassments.

Dante Alighieri of Florence, a renowned bard and poet, and a famous teacher of the Holy Scriptures at this time, was driven from Florence by those who envied him, and went to the university of Paris. After he became a subtle and ingenious poet he wrote a beautiful and praiseworthy poem entitled the Comedy, by which he gave consideration to celestial, earthly, and internal things; and he also wrote upon many other subjects. After he left France he attached himself to Frederick, the king of Aragon, and Can Grande of the Della Scala at Verona. After the death of the same lord at Verona, Dante died at Ravenna in the Year of the Lord 1321 at the age of fifty-six.

Dante Alighieri, a lawyer's son, was born at Florence in May, 1265. He was baptized Durante, afterward contracted into Dante. His Vita Nuova is the story of his early love for Beatrice. There is no evidence that any similar feeling was aroused in her heart. She was married early to another, but neither this nor the poet's own subsequent marriage interfered with his pure and Platonic devotion to her, which

became even more intensified after death, in 1290. Shortly afterwards, Dante married Gemma Donati, daughter of a powerful Guelph family. That his marriage was unhappy is a mere conjecture, but it appears that, after his exile, Dante never saw his wife again. In 1289 he fought at Campaldino, where Florence defeated the Ghibellines, and was at the capitulation of Caprona. He held a number of minor public offices. His sympathies were with the 'White Guelphs,' or more moderate section, and as prior he procured the banishment of the heads and leaders of the rival factions, showing characteristic sternness and impartiality to Guelph and Ghibelline, White and Black, alike. Shortly afterward, the leaders of the Whites were permitted somehow to return. The partiality thus shown was a prominent feature in the accusation against Dante; but he had a complete answer in the fact that then he was no longer in office.

In 1301, in alarm at the threatened interference of Charles of Valois, Dante was sent on an embassy to Pope Boniface VII at Rome. From that embassy he never returned, nor did he ever set foot in his native city again. Charles espoused the side of the Neri or Blacks, and their victory was complete. In 1302, sentence of banishment went forth against Dante and others, nominally on the baseless charge of malversation in office. This was followed by a severer sentence, condemning them to be burned alive if caught. The sentence was repeated in 1311 and 1315. During this period, he is said to have visited Paris, and those who, like Boccaccio, take him to France during his exile, suppose him to have been recalled to Italy and politics by the election of Henry of Luxemburg as emperor and his visit to Italy, where no emperor had set foot for more than fifty years. The exile's hopes though now roused to the highest pitch were crushed by Henry's unexpected death in 1313, after which Dante took refuge in Romagna, and finally in Ravenna, where, for the most part, he remained until his death on September 14th, 1321. He was buried with much pomp at Ravenna, and there he still lies, restored in 1865 to the original sarcophagus. Dante had seven children, but his family became extinct in the sixteenth century.

His most celebrated work is the *Commedia* (later called *Divina Commedia*), a vision of Hell, Purgatory, and Heaven. It gives an encyclopedic view of the highest culture and knowledge of the age with respect to philosophy, history, classical literature, physical science, morals, theology, all expressed in the sublimest and most exquisite poetry, and with consummate power and beauty of language. His next most important work is the fragment called the *Convito*, or *Banquet*. The *De Monarchia* (in Latin) expounds Dante's theory of the divinely-intended government of the world by a universal emperor acting in harmony with the universal pope.

Something remains to be said of the Scaliger or Della Scala family, under whose members, as rulers, the city of Verona during the Middle Ages rose to a foremost position politically and artistically in spite of the struggles between Guelphs and Ghibellines. Can Grande (Francesco della Scala) was the best and most illustrious of his line, and is especially famous as the hospitable patron of Dante. When a fresh sentence of death had been pronounced by Florence upon the poet in 1315, he took refuge with his illustrious protector, Can Grande, then a young man of twenty-five, rich, liberal, and the favored head of the Ghibelline party, whose name has been immortalized by an eloquent panegyric in the 17th canto of the *Paradiso*.

Folio CCXXXIII verso

HISTORY OF THESE TIMES IN ITALY

The marquises of Este, who exercised lordship over Ferrara for the benefit of the church, and subdued Modena and Reggio after the year of the Jubilee, became so mighty that Charles (Carolus) the Second, the Neapolitan king, espoused Beatrice, his daughter, to Azzo, then marquis of Este. But Azzo did not avail himself of the honors and joys of this marriage for long; for in the first year of the marriage, Friscus, his youthful son by a strange woman, caused him to die in prison. By the favor of certain Ferrarians and the bishop, this youth secured the lordship of the cities of Ferrara, Modena, and Reggio. And there, at his request, the Venetians assisted him with their ships; for the castle, called Thealdum [Probably Tedaldo], lay by the bridge giving passage from the city over the river Po toward Bologna. But Friscus did not dare to take this castle without ships, a fact known to Cardinal Pelagura, whom the pope had sent to Bologna; and so he commanded the Venetians, under threat of an interdict, to withdraw from the Ferrarian affair, and to depart from there with their men and ships. But the Venetians continued their warfare against the castle, set fire to all the ships of the Ferrarians, and took possession of the portion of the city adjacent to the bridge. Before the command and order of the papal legate became known, the Venetians had burned and destroyed the bridge, and taken possession of the castle. Meanwhile Friscus, assisted by Rinaldus, captain of the expedition, set half the city of Ferrara on fire. When the commotion caused by the Venetians had somewhat subsided, the Ferrarians surrendered to them. Then Pope Clement publicly interdicted the Venetians at Avignon, and ordered that wherever Venetians might be found, they were to be seized and sold as slaves; and so many of their estates in Flanders and elsewhere were taken and confiscated.

The Marquises of Este constituted one of the oldest reigning houses of Italy. The house is in all probability of Lombard origin. The lordship of the town of Este was first acquired by Alberto Azzo II, who also bore the title of Marquis of Italy. In 1097, the house divided into a German and an Italian branch. The former was founded by Welf IV, who was made duke of Bavaria by the emperor Henry IV in 1070; and from him are descended the Este-Guelph House of Brunswick and Hanover, and the sovereigns of Great Britain. The Italian branch was founded by Welf's brother, Fulco I. As heads of the Guelph party, the princes of the house of Este received, at different times, Ferrara, Modena, Regio, and other fiefs and territories. Obizzo I, son of Fulco, was the first to bear the title of marquis of Este. He entered into the Guelphic league against the emperor Frederick I, and was comprehended in the treaty of Venice of 1177 by which municipal podestas (foreigners chosen as heads of cities to administer justice) were instituted. In 1184, he was reconciled with Frederick, who created him marquis of Genoa and Milan. By the marriage of his son Azzo to the heiress of the Marchesella family, he acquired great influence in Ferrara. But he was opposed by the hardly less powerful house of Torelli. Obizzo died in 1194 and Azzo V, having predeceased him, the marquise devolved on his grandson, Azzo VI (1170-1212), who became head of the Guelph party, and to whom the people of Ferrara sacrificed their liberty by making him their first lord in 1208. But during his lifetime, civil war raged in the city between the Este and the Torelli, each party being driven out again and again. Azzo (also called Azzolino) died in 1212 and was

succeeded by Aldobrandino I, who, in 1213, concluded a treaty with Salinguerra Torelli, the head of that house, to divide the government of the city between them. On his death in 1215, he was succeeded by his brother, Azzo VII, surnamed Novello, but Salinguerra Torelli usurped all power in Ferrara, and, in 1222, expelled Azzo. In 1240, Gregory IX determined it wise to begin by crushing the chief Ghibelline houses. Thus Azzo found himself in league with the pope and various Guelph cities in his attempt to regain Ferrara. After a four-month's siege the two surrendered, Salinguerra was sent to Venice as a prisoner, and Azzo ruled in Ferrara once more. The Ghibelline party was annihilated, but the city enjoyed peace and happiness within, although her citizens took part in the wars raging outside. The Guelph cause triumphed, Frederick being defeated several times, and, after his death, Azzo helped in crushing the terrible Eccelino da Romano, who upheld the imperial cause at the battle of Cassano, in 1259. He died in 1264 and was succeeded by Obizzo II (1240-1293), his grandson, who, in 1288, received the lordship of Modena, and that of Reggio in 1289. Obizzo died in 1293 and was succeeded by his son, Azzo VIII, but the latter's brothers, Aldobrino and Francesco, who were to have shared in the government, were expelled and became his bitter enemies. The misgovernment of Azzo led to the revolt of Reggio and Modena, which shook off his yoke. He died in 1308 and left a disputed succession. The history of the house now becomes involved and of little interest until the time of Nicholas III (1384-1441), who ruled Ferrari, Modena, Parma, and Reggio, waged many wars, was made general of the army of the church, and, in his later years, governor of Milan, where he died, not without suspicion of poison. The history of the house of Este from this time forward is beyond the scope of the present account.

The city of Ferrara, capital of the province of the same name, is situated on a branch of the Po, thirty miles northeast of Bologna. The most prominent building is the square castle of the house of Este, in the center of the town. It is a brick building surrounded by a moat with four towers. The origin of the city is uncertain. It was probably a settlement formed by the inhabitants of the lagoons at the mouth of the Po. It appears first in a document of Aistulf of 753 or 754 as a city in the exarchate of Ravenna. After 984 we find it a fief of Count Tedaldo of Modena and Canossa, who was a nephew of the emperor Otho I. It afterwards made itself independent, and, in 1101, was taken by siege by the countess Matilda. At this time it was mainly dominated by several aristocratic families, among them the Adelardi. In 1146, the property of Guglielmo Adelardi passed, as the dowry of his niece Marchesella, to Azzolino d'Este. His grandson, Obizzo II, succeeded him, and the pope nominated him captain-general and defender of the states of the Church; and the house of Este was from henceforth settled in Ferrara.

Robert, son of Charles (Caroli) the Second, king of Sicily and Apuleia, reigned there for 33 years after the death of his father. He was a noble king, and a son endowed with every virtue. He was highly praised by many orators and poets, and was renowned, not only for his knowledge and experience in military affairs, but esteemed among his contemporaries for his ingenuity and wisdom in the Holy Scriptures, philosophy and medicine. In his old age he expressed a wish to hear Francis Petrarch the poet. Robert was crowned by the pope at Avignon, according to the usual custom. Afterwards he dispatched his brother John (Iohannem) against the emperor Henry (Heinricum) at Rome; but Henry deposed Robert. However, Pope Clement would not consent to this. Later on Robert subjugated the city of Genoa. On his deathbed he provided that his grandson Andrew (Andream), king of Hungary, should succeed him, Robert having no son of his own. [Robert (1275-1343), king of Naples, was the son of Charles II, duke of Anjou and king of Naples, whom he succeeded on the throne in 1309. He was crowned by Clement V at Avignon, and appointed papal vicar in Romagna to resist the emperor Henry VII and the imperialists. Henceforth, Robert was recognized as the leader of the Guelphs or papal faction. On various occasions he obtained for himself or his sons the suzerainty over Rome, Florence, and other cities, and was regarded as the most powerful Italian prince of his day. He was a man of learning, a generous patron of literary men, and a friend of Petrarch. He died in 1343].

ORIGIN OF THE RULE OF THE LORDS DELLA SCALA (SCALIGERORUM)

Canis Della Scala (Scaliger), being a man of stern disposition, was surnamed the Great. He assumed the lordship of Verona, and for fully twenty years governed with such righteousness, wisdom and justice, that by his kindness rather than by the sword, he reduced the district of Romaniola to submission. He was a just prince, gracious and kind, and specially loved and esteemed the learned. After he had made the city of Verona renowned for its great buildings, he died in the Year of the Lord 1329 on the 22nd day of July without male issue, leaving the government to his cousins, the brothers Alberto and Mastino. He was mourned by every man, and his remains were buried with great pomp in the church by the market place of the city. His magnificent tomb, with his statue and an inscription, may be seen at the church door. [The Scaligers or Lords della Scala: In the Middle Ages Verona grew in size and importance, though, like other cities of northern Italy, it suffered much during the Guelph and Ghibelline struggles, rising to a foremost position under its various rulers of the Scaliger or Della Scala family. The first prominent member of this family and founder of his dynasty was Mastino I, della Scala, who ruled over the city from 1260 until his death in 1277. Alberto della Scala, who died in 1301, was succeeded by his eldest son, Bartolomeo, who was confirmed as ruler of Verona by the popular vote, and died in 1304. It was in his time that Romeo and Juliet are said to have lived. Alboino, the second son, succeeded his brother, and died in 1311, when the youngest son of Alberto, Can Grande, who, since 1308, had been joint-lord of Verona with his brother, succeeded to the undivided power. Can Grande (Francesco della Scala) was the best and most illustrious of his line. He died in 1329. The dynasty lasted for more than a century. In 1387, a duke of Milan conquered Verona, and, soon after his death, the city fell by treacherous means into the hands of Francesco II, di Carrara, lord of Padua. In 1404-5, Verona, together with Padua, was finally conquered by Venice, to which it remained subject until the overthrow of the Venetian republic by Napoleon in 1797, when it was ceded to the Austrians with the rest of Venetia].

Louis (Ludovicus), son of King Philip of France, reigned for two years as his father's successor. He was a lover of the Christian faith and the clergy. When he learned that the cardinals in various cities of France had become dispersed and so remained for a long time because of dissensions, and that two cardinals had been slain, he reassembled them under summons to appear at Lyons for the election of a pope. They obeyed him and elected Jacobus the bishop of Porto. In the year this pope was elected Louis fled, leaving a child, John (Johanne), who reigned only twenty days. [Louis X (1289-1316), king of France and Navarre, called le Hutin ('the Quarreller'), was the

son of Philip IV whom he succeeded in 1314. Need of money inspired one famous ordinance of this reign: in 1315, the serfs of the royal domains were invited to buy their civil liberty—an invitation which did not meet with great enthusiasm, as the freed man was merely freed for further exploitation, and Philip V was obliged to renew it in 1318. Louis X died suddenly in 1316. His first wife, Margaret, died a prisoner in the chateau Gaillard. He left a posthumous son, King John I].

Folio CCXXXIII recto

ORIGIN OF THE REIGN OF THE LORDS OF CARRARA.

Marsiglio (Marsilius), a prince of the noble house of Carrara. After he had undertaken the lordship of Padua and reigned for many years, not as a tyrant, but as a father, he stood in such fear of Can Grande della Scala's (Magni Canis Scaligeri) power and might that he willingly surrendered the lordship to him. But when Can Grande died in the following year, Marsiglio returned to Padua, resumed the lordship and reigned ten years. He was a very kind man, of lordly manners, conduct and bearing, and endowed with many virtues. He died without male heirs, leaving his entire inheritance to a relative, Ubertino. [Carrara or Carrares, a powerful family of Lombard origin, ruled Padua in the 14th century. They took their name from the village of Carrara near Padua. In the wars between Guelphs and Ghibellines, the Carraresi at first took the latter side, but subsequently went over to the Guelphs. This brought them into conflict with Ezzelino da Romano, who besieged Jacopo da Carrara in his castle of Agna; and while attempting to escape Jacopo was drowned. Another Jacopo in 1312 led the Paduans against Can Grande della Scala, lord of Verona, and though taken prisoner, managed to negotiate a peace in 1318. To put an end to the perpetual civil strife, the Paduans elected him their lord; but, at his death (1324), his nephew and heir, Marsiglio, was forced to give Padua over to Can Grande and was appointed its governor. When Can Grande died in 1329, and was succeeded by his nephew, Martino, Marsiglio negotiated with the Venetians in 1336, and, in 1337, secretly introduced Venetian troops into Padua, and regained the lordship. He died in 1338, and was succeeded by his relative Ubertino, a typical medieval tyrant].

In the Year of the Lord 1310 several families at Venice, coveting the lordship, revolted against the duke Peter Grandenigus; but the revolt was soon silenced by the nobility; the Quirinians and their followers were driven from the city, while the most prominent instigators, together with two Florentines, were beheaded. This was the first partisan disturbance among the families of Venice. Later, during the reign of Duke John (Iohannes) Forantius, Jacobus Quirinus and Marinus Varotius attempted to incite discord among the people; and for this they were beheaded. At that time the six procurators of Saint Mark were established by the council.

Arnold of Villanova, a great philosopher, taught at Paris; and he took it upon himself to prove the coming of the Antichrist by the prophecies of Daniel and the Sibyl Erithrea; and he prophesied that the persecution of the Church would take place between the Years of the Lord 1300 and 1400, specifically in the year 1376. On this subject he wrote a book; but it was rejected and at once regarded as heretical, for many masters at Paris were antagonistic to the views expressed in it. Fearing the Inquisitor General, he secretly fled from Paris and came to Sicily. From there King Frederick of Sicily sent him to the pope; but he died at sea.

Arnold of Villanova, often called the Catalan after the district of his birth, was born near Valencia in Spain about 1235. Where he studied medicine is not definitely known; Montpellier, Salerno, Naples, Paris, and Aix, are mentioned by historians. Few men have had a more picturesque career. He taught at Montpellier, was physician to popes and kings, an alchemist and experimenter, traveled widely, was Spanish ambassador on a number of occasions, wrote on theology, was accused of heresy, but acquitted by Pope Boniface VIII, whom he is said to have cured of kidney stones. Through the pope's contact and friendship with him, the pope himself was accused of heresy after death. Arnold died in Genoa in 1311, though some say he died in a ship wreck. His *Breviarium*, which deals with the diseases from "head to foot," especially in surgery, gynecology, and poisons, was the best known and most influential work in the Middle Ages. Quaintly enough, the last two subjects are joined in one chapter, and this the author justifies by the observation that "women are chiefly poisonous animals." In the *Breviarium*, he reproduces some of the prescriptions contained in the *Thesaurus Pauperum* ('Treasury of the Poor'), written by Peter Hispanus, the only physician ever to become pope (see Folio CCXVI verso, John XXI), especially the famous aqua mirabilis, the 'wonder water' consisting of filings of silver, copper, gold, etc. in a boy's urine. "It elevates the physician who can prepare it to the rank of a prophet."

Arnold's most profound work, which he dedicated in 1300 to Philip the Fair, king of France, is the *Parabolae medicationis secundum instinctum veritatis aeternae* ('Illustrations of the Healing Art According to the Instinct of the Eternal Truth'). It deals to some extent with internal medicine, but more with surgical diseases. Some of his aphorisms sound distinctly modern: He who in his chosen branch educates himself not for science but for gain, becomes an "abortion." A knowledge of names is essential to science, but no cure is ever achieved by a mere formula. That mode of treatment is best which achieves the desired end with the fewest means. An intelligent and pious physician makes every effort to cure disease with proper foods rather than with drugs.

Though a product of the age of scholasticism, he was an opponent of the scholastic method, and engaged in chemical experimentation with the alchemist Raymond Lull. Some credit him with the discovery of sulphuric, nitric, and hydrochloric acid and of oil of turpentine. He was one of the most famous alchemists, and the first to recommend distilled spirit of wine impregnated with certain herbs as a valuable remedy; and from this we may date the introduction of chemical mixtures and tinctures.

Philip, brother of King Louis (Ludovici) of France, reigned for five years after the death of King John (Johannem), Louis' son.

Philip V (c. 1294-1322), 'the Tall,' king of France, second son of Philip the Fair and Jeanne of Navarre, received the country of Poitiers as an appanage, and was affianced when a year old to Jeanne, daughter and heiress of Otto IV, count of Burgundy. The marriage took place in 1307 when he was thirteen years of age. When his elder brother, Louis X, died on July 5th, 1316, leaving his second wife, Clemence of Hungary with child, Philip was appointed regent for eighteen years by the parliament of Paris, even in the event of a male heir being born. Clemence's son lived only four days, and Philip proclaimed himself king (November 19th, 1317). The barons all did homage, except Edward II of England, and Philip's position was secured. The war with Flanders, which had begun under Philip IV the Fair, was brought to an end on June 2nd, 1320. The revolt of the Pastoureaux who assembled at Paris in 1320 to go on a crusade was crushed by the seneschal of Carcassonne. One of the special objects of their hatred, the Jews, were also mulcted heavily by Philip, who extorted 150,000 livres from those of Paris alone. He died at Longchamp on the night January 2nd, 1322.

Philip was a lover of poetry, surrounded himself with Provençal poets and even wrote in Provençal himself, but he was also one of the most hard-working kings of the house of Capet. The insecurity of his position made him seek the support of national assemblies and of provincial estates. He published a series of ordinances organizing the royal household and affecting the financial administration, the "parlement" and the royal forests. He abolished all garrisons in the towns except those on the frontier and provided for public order by allowing the inhabitants of his towns to arm themselves under the command of captains. He tried hard to procure a unification of coinage and weights and measures, but failed owing to the opposition of the estates. Philip, as a reformer, was in many ways before his time, but his people failed to understand him, and he died under the reproach of extortion.

Pietro D'Abano (Petrus Apponus), a highly renowned physician and philosopher, and a celebrated teacher at Paris, wrote many excellent and profound works on medicine and natural philosophy. In order to understand a number of books written in Greek, he went to Constantinople to learn the Greek tongue. Having accomplished this, he translated many Greek books written by Galen into Latin. D'Abano was highly informed in all the liberal arts, and flourished in the city of Padua during the popular regime. It is said that he was a great necromancer, and demonstrated many things by the black arts. [Pietro d'Abano (1250-1316), in English Peter of Abano, was a remarkable man, a contemporary of Giotto, Dante, and Marco Polo with whom he came in contact. He was a philosopher, astronomer, mathematician, botanist, and a physician with an enormous practice. He taught medicine at Bologna and Padua, and was called a second Aristotle. He translated some of the works of Aristotle and Galen from Greek into Latin; also the astrological writings of Abraham ben Ezra into Latin; for he was a firm believer in astronomy. His most famous work is (or) ('Reconciler of the Differences Between Philosophers and Physicians'). Puccinotti speaks of the pestiferous Arabic seed scattered in the University of Padua and Venice by d'Abano. The Averroistic influence introduced by him remained potent for a long time. He was accused of heresy by the Church, which looked upon Averroism as heretical (see Averroes, Folio CCII *recto*). The Dominicans hailed him before the Inquisition, where he was tried, but acquitted. According to a legend that spread after his death, he told the students and fellow-physicians who stood about his bed when he was dying that he devoted his life especially to three noble sciences, of which one made him subtle, and that was philosophy; the second made him rich, and that was medicine; the third made him a liar, and that was astrology. Among d'Abano's pupils at Padua were Dino del Garbo and Gentile da Foligno. Probably owing to d'Abano's nonconformity, the University of Padua had a more liberal trend than other schools of learning in Italy. Another element was the rather skeptical attitude of Venice, the suzerain of Padua. They were more tolerant than the other Italians ("We are Venetians first, and Christians afterwards.")].

Dino Del Garbo, a Florentine physician, being a highly educated and well informed man in medicine, at this time wrote many very useful commentaries on the books written by the ancient physicians; and on the subject of medicine he left behind him many good things. [Dino del Garbo, a Florentine physician, was a pupil of Taddeo Alderotti and Pietro d'Abano. For years he was the chief glory of Bologna, but envy and jealousy eventually drove him away. He returned to Florence, where he completed a commentary on Avicenna. He also wrote a compendium on Hippocrates on obstetrics, and a book on surgery. Later in life he retired to Sienna, and so great was his fame that many Bolognese students followed him there. Villari calls him the greatest doctor of physics and natural science, and of philosophy. His brother Tommaso del Garbo held the chair of surgery at Bologna. He died in 1327].

Gentile da Foligno (Gentilis Fulginas), of Paris, a very wise physician, was of no less praise and renown in this period than the aforementioned Dino. This is demonstrated by his keen and laborious interpretation of the books of Avicenna, and his subtle comprehension of the words of Avicenna. In addition to such subtle interpretations he wrote much useful advice against the plague, and demonstrated many extraordinary questions from the medical tables. [Gentile da Foligno was a pupil of Taddeo Alderotti (Thaddeus of Florence). He lectured on medicine at Perugia in 1325. His contribution to contemporary literature on the Black Death (which is surprisingly limited on the medical side), was his ('Advice Against the Plague'). He sacrificed himself for his patients during the Plague, and died of it in April 1348. While in his general writings he follows Galen, Avicenna, and Giles de Corbeil, in his against the plague he exhibits independent thought and observation. He gave sensible advice to the cities of Genoa and Perugia, drawing up directions regarding food and drink, purgation, bloodletting, medicines and disinfection].

Matthew Silvaticus, a physician, born of noble parents at Mantua, at this time wrote an excellent book on the art of medicine, and dedicated it to King Robert of Sicily. [Matthew (Mattheus) Sylvaticus was one of the most important botanists and pharmacologists of the Middle Ages. He died at Salerno in 1342. His ('Book of the Pandects of Medicine'; written in 1317) is a compilation from the works of earlier physicians, brought into alphabetical sequence, thus forming a dictionary of medical terms].

Pope John (Iohannes) the Twenty-Second, previously called Jacques (Jacobus) of Cahors, a bishop of Porto, was elected pope in the cloister of the brethren of the Preaching Order at Lyons in the Year of Salvation thirteen hundred sixteen after a long period of dissension on the part of twenty-three cardinals, and after the cardinals of the Roman church, in order to secure an election, had been locked up together at Lyons by the ardor of Philip, count of Picardy. Before this the papal chair had been vacant for two years. This pope received the crown of the papal see in the cathedral church at Lyons, and from there he proceeded to Avignon. There he made eight cardinals, one of whom was his kinsman, Jacques of Cahors, and another, John Gaetano (Iahannes Caiectani) of the Orsini family. He refused to confirm the election of Duke Louis (Ludovicum) of Bavaria as Roman emperor, because Louis assumed more power as a Roman emperor than was proper. This pope was a highly learned man, endowed with great wisdom, and a lover of the learned. He made an archbishopric of the church of Toulouse, and cities of six of its castles. He was so inclined to innovations that he divided, several bishoprics, and made a bishopric of each division. He also converted a number of abbeys into bishoprics, and bishoprics into abbeys. He confirmed the book of the canon law, called the Clementarium, and brought into better form and condition the Order of Grandmont (which through the misdeeds of a number of irreligious persons had declined), deposing a number of the order for their evil conduct, and making additional regulations for the advancement and promotion of the order. This pope also elevated to a bishopric the Church of Caesar Augustus, which he exceedingly loved, and dedicated to it five other episcopal churches. He also founded a new order of knighthood. After having prudently managed many matters pertaining to the church, this pope in the seventh year of his pontificate enrolled Thomas, the bishop of Erfurt, and Thomas Aquinas of the Preaching Order among the number of the holy confessors of Christ. Later he repealed and annulled the election of King Louis, excommunicating him as a schismatic and enemy of the church; and he condemned many heretics. Finally he died at the age of ninety years in the nineteenth year and fourth month of his pontificate; and he left a great fortune, the like of which no pope before had left.

John XXII, pope from 1316 to 1334, was born at Cahors, France, in 1249. His original name was Jacques Duèse. After studying with the Dominicans at Cahors, he studied law at Montpellier, and law and medicine in Paris, and finally taught at Cahors and Toulouse. At Toulouse he became intimate with the bishop of Louis, son of Charles II of Naples. In 1300, he was elevated to the Episcopal see of Fréjus by Pope Boniface VII at the insistence of the king of Naples, and, in 1308, was made chancellor of Naples by Charles, retaining this office under Charles' successor, Robert of Anjou. It was he who, in 1310, advised Clement V to suppress the Templars, but rendered an opinion against the condemnation of Boniface as a religious affront to the church and a monstrous abuse of the lay power. In 1312, Clement appointed him cardinal-bishop of Porto. Clement died in 1314, but the cardinals assembled at Carpentras in 1316, and, after deliberating for more than a month, they elected Robert of Anjou's candidate, Jacques Duèse, who arrived at Avignon in the same year, and remained there for the rest of his life.

John's pontificate was continually disturbed by his conflict with Louis of Bavaria and by the theological revolt of the Spiritual Franciscans. In October 1314, Louis of Bavaria and Frederick of Austria had each been elected German king by the divided electors. John affected to ignore the successes of Louis, and in 1323 forbade his recognition as king of the Romans. Louis appealed to a general council at Nuremberg, where his position was sustained by the jurists and theologians. In 1324, Louis was excommunicated, and again appealed to a general council, accusing John of being an enemy of peace and law, stigmatizing him as a heretic on the grounds that he opposed the principle of evangelical poverty and professed by the strict Franciscans. In 1324, the pope interdicted the places where Louis or his adherents resided, but this bull had no effect in Germany.

Louis penetrated into Italy and seized Rome in 1328 with the help of the Roman Ghibellines led by Sciarra Colonna. Louis had himself crowned by the deputies of the Roman people, instituted proceedings for the deposition of John, whom the Roman people declared to have forfeited the pontificate (1328) and finally caused a Minorite friar, Pietro Rainalucci da Corvara, to be elected pope as Nicholas V. But after Louis left Rome and Italy the antipope was abandoned by the Romans and handed over to John, who forced him to make a solemn submission with a halter round his neck. Nicholas was condemned to perpetual imprisonment, and died in obscurity at Avignon; while the Roman people submitted to King Robert, who governed the church through his vicars.

John kindled very keen animosity, not only among the upholders of the independence of the lay power, but also among the upholders of absolute religious poverty, the exalted Franciscans. He condemned the protests of the Spirituals, and four Spirituals were burned shortly thereafter at Marseilles. These were immediately hailed as martyrs, while the exalted Franciscans at Naples and in Sicily and the south of France regarded the pope as the antichrist. By another bull, John excommunicated them and condemned their position, based upon the fact that Christ and the apostles possessed no property, personal or common. The minister general of the order, Michael of Cesena, though opposed to some of what he believed were the more extreme beliefs of the Spirituals, joined with them in protesting against the condemnation of the fundamental principle of evangelical property. The pope cited Michael to appear at Avignon with two other members of the order. All three fled to the court of Louis of Bavaria, while the majority of the order made submission and elected a general entirely devoted to the pope. The pope next launched a terrible bull against Louis, calling the people to arms, and promising indulgences to all who should take the cross against the heretic, Louis of Bavaria. Louis, in turn, convened a grand assembly of the clergy, nobility, and people, in the public square of the Church of Saint Peter, condemning the pope and ordering his possessions confiscated. Before his death, John was accused of heresy by the monks. He died on December 4th, 1334.

Year of the World 6534 | Year of Christ 1335

Pope Benedict the Twelfth, of Toulouse, and of the Cistercian Order, formerly called Jacques (Jacobus), was elected pope at Avignon sixteen days after the death of John (Iohannes), his predecessor. He confirmed the excommunication formerly pronounced by John against Louis (Ludovicum) the duke of Bavaria. And as Pope John had died, and all the Italian princes and the people were unanimous on the question of war, and Bologna had also turned to them, they became so haughty that they avariciously attempted many things; and

so they divided among themselves the four cities which John, the king of Bohemia, had held for the honor of the church. Parma fell to the Della Scala; Reggio, to Gonzago; Modena to the Marquises d'Este; Lucca to the Florentines. Fearing that during the vacancy of the imperial throne Italy might be attacked by external enemies, the pontiff, in the exercise of his papal power, placed over the above and other great Italian cities, the aforesaid persons, and also appointed other governors there; and as the cities given the marquises d'Este belonged to the church, he levied on them an annual tribute of ten thousand gold coins payable to the church. This pope made six cardinals, excellent men. He was so firm that he could not be turned from righteousness by force, petition, bribe or gift. He loved the pious and openly persecuted the evil. He made every effort, though without avail, to restore peace between the kings of England and of France. At last he died in the 7th year, 3rd month, and 17th day of his pontificate; and he left a large fortune in gold, not to his kinsmen and friends, but to the Church. [Benedict XII (Jacques Fournier), pope from 1334 to 1342, was born at Saverdun on the Arriege. Entering the Cistercian cloister, Bolbonne, and graduating as doctor of theology at Paris, he became in 1311 abbot of Fontfroide, in 1317, bishop of Pamiers, and, in 1327, of Mirepoix. In 1327, he was created cardinal-priest by his uncle, John XXII, whom he succeeded as pope in 1334. He was careful in his appointments, reformed monastic orders, and consistently opposed nepotism. He was a learned theologian. He died on April 25th, 1342].

Folio CCXXV *recto*

Louis (Ludovicus) the Fourth, son of Duke Louis of Bavaria, was chosen by some of the electors in the Year of the Lord 1315; and he reigned 32 years. After the death of Emperor Henry (Heinrico) the electors met at Aix-la-Chapelle, and not being unanimous, elected to the sovereignty two cousins who were antagonistic to each other, namely, Louis of Bavaria and Frederick of Austria. Between them a war occurred which endured for eight years. Finally they and their armies met between Micheldorf and Öttingen and a battle took place. Many men were lost on both sides; but the number of slain was greater in the Austrian army. Duke Frederick was wounded, captured and imprisoned, though later released through the kindness of King Louis, upon condition that from henceforth no duke of Austria should attempt to secure the Roman imperial sovereignty as against the dukes of Bavaria. But Frederick, forgetting his consent, refused to reconcile himself to this condition. And so Louis, taking advantage of his victory, considered himself Roman king; and he decreed and transacted many things proper for a confirmed and crowned king to do, ignoring the advice and judgment of the Roman pope. For while dissension and war in Italy were present, he undertook to employ imperial powers in the Italian cities without regard for papal authority. He so protected Matthew, the viscount, and his sons Galeacius, Mark, Lucinus, John and Stephen, that they shamefully undertook to rule the city of Milan as tyrants. When he was about to proceed to Rome, he secured the friendship of the counts of Milan, so that with their assistance he might more easily secure the Roman imperial title. But Pope John excommunicated the said counts and Louis, who afterwards oppressed the Guelphs. Louis now returned to Germany, and later appeared before Trent with a large German army; and he again proceeded to Milan, where the bishop crowned him with the iron crown. From there he went to Rome; and while at Rome, upon the advent of the nobility and the emissaries of the Italian cities who came there daily, he elevated a member of the Barefoot Order to the papacy upon the advice and suggestion of the Romans; and by him he was crowned as emperor. For this reason Louis was condemned by Pope John with various judgments and penalties. Now this Louis was a prudent intelligent man, and well qualified to rule the Roman Empire; but he did not know the Latin tongue, to his great loss; for it is said that one Ulrich of Augsburg, Louis' secretary and chancellor, was the cause of the misunderstandings between the king and the pope. For the said chancellor was ill spoken of by King Louis with reference to certain transactions, which he was obliged to justify before fifteen prelates at Nuremberg. Afterwards, in revenge against the king, the chancellor, in writing a letter for the king to the pope, placed in it, without the king's knowledge, reflections on the pope; as the chancellor in his last illness confessed. Louis died in the Year of the Lord 1347 in a peasant's home at Fürstenfeld, after drinking from a flask containing two kinds of drinks, offered him by a duchess of Austria, while engaged in a hunt in the forest. He was buried at Munich; and at Landsberg his sons divided the country. Upper Bavaria passed to the elder Duke Louis, and Duke Louis born at home, and Duke Otto the younger. Stephen, William and Albert possessed Lower Bavaria, Hannogau, Holland, Zealand, and Friesland. Emperor Louis had a brother Rudolph, Palsgrave of the Rhine, who gave his vote at the election to the Duke of Austria; for which reason he was driven out. He left three sons, to whom Emperor Louis was very friendly; and from these three sons the palsgraves had their origin.

Louis IV, or V (c. 1287-1347), surnamed "the Bavarian," Roman emperor and duke of Upper Bavaria, was the second son of Louis II, duke of Upper Bavaria and count palatine of the Rhine, and Matilda, daughter of the German king Rudolf I. At his father's death in 1294, he inherited (jointly with his elder brother, Rudolf) upper Bavaria and the Palatinate, but passed his time mainly at the court of the Habsburgs in Vienna. In the quarrel with his brother over their joint possessions, Louis was supported by his uncle Albert I, the German king. When Albert was murdered in 1308, Louis became a candidate for the German throne, but his claim was not strongly supported. The new king, Henry VII, was very friendly with Rudolf, and as Louis had not received his share of the paternal inheritance, he demanded a partition of their lands, and received the northwestern portion of Upper Bavaria; but, Rudolf refused to surrender any part of the Palatinate. In 1310, on the death of Stephen I, duke of Lower Bavaria, Louis undertook the guardianship of his two young sons. This led to a war between the brothers, which lasted until June of 1313, when peace was made at Munich. Frederick I (the Fair), duke of Austria, called in by the nobles of Lower Bavaria, was defeated in November 1313.

In August of 1313, the German throne again became vacant and Louis was chosen at Frankfurt in 1314, and crowned at Aix-la-Chapelle in the same year. War followed between Louis and the rival candidate, Frederick of Austria. Louis' embarrassments were complicated by a new dispute with his brother; but in 1317 Rudolf renounced his claims on Upper Bavaria and the Palatinate, in consideration of a yearly subsidy, and Louis was able to give undivided attention to the war with Frederick. In this, Louis was completely victorious. Frederick of Austria was taken prisoner, but the struggle was continued by his brother, Leopold, until the latter's death in 1326. Supported by Philip V of France in his desire to free Italy entirely from German influence, Pope John XXII refused to recognize either Frederick or Louis, and asserted his own right to administer the empire during a vacancy.

After the battle of Mühldorf, Louis sent an army into Italy which soon compelled the papal troops to raise the siege of Milan. The pope threatened Louis with excommunication unless he resigned his kingdom within three months. The king appealed to a general council, but was placed under the papal ban in 1324, a sentence which he answered by publishing his charges against the pope. In this contest, Louis was helped by the Minorites, who were upholding against John the principle of the clerical poverty. Taking the offensive, Louis met his Ghibelline supporters at Trent and reached Italy in March 1327, receiving the Lombard crown at Milan in the following May. Louis compelled Pisa to surrender, and, in 1328, was crowned emperor in St. Peter's by Sciarra Colonna, a Roman noble; he answered the continued attacks of Pope John by pronouncing his deposition, and proclaiming Peter of Corvara pope as Nicholas V. He then undertook an expedition against John's ally, Robert, king of Naples, but was compelled to retire to Rome, and finally to Germany. The struggle with the pope was renewed in Germany, and a formidable league had been formed against Louis. But the pope died in December 1334, and Benedict XII, John's successor, was prevented from coming to terms by the influence of Philip VI of France. Louis's position was improved when the electors meeting at Rense in July 1338 banded themselves together to defend their elective rights, and when the diet of Frankfurt confirmed a decree which declared that the German king did not require the papal approbation to make his election valid.

The heiress of Tyrol, Margaret Maultasch, quarreled with her husband, John Henry, margrave of Moravia, and fled to the protection of Louis, who seized the opportunity to declare her marriage void and to unite her, in 1342, with his son, Louis. The emperor also increased his possessions by his own marriage. In the course of a war between Louis and the enemies made by his policy of acquisition which ensued in Germany, he was forced to submit to humiliating terms, though he would not accept the election of Charles, margrave of Moravia (afterward the emperor Charles IV) as German king in 1346. Charles consequently attacked Tyrol; but Louis died suddenly at a bear-hunt in 1347. He had seven sons, three of whom were subsequently electors of Brandenburg, and ten daughters.

As a soldier, Louis possessed skill as well as bravery, but he lacked perseverance and decision in his political relations; and the fact that he remained almost undisturbed in the possession of Germany in spite of the utmost efforts of the popes, is due rather to the political and intellectual tendencies of the time, rather than to his good qualities. He encouraged trade and commerce and gave a new system of laws to the duchy.

A comet was seen for two months during the last year of Emperor Louis (Ludovici) the Fourth.

Also at that time there was a great famine throughout all of Italy in which a multitude of beggars are said to have barely sustained themselves on food not eaten by humans. [This paragraph and the one preceding it are combined as a single paragraph in the German edition of the that reads as follows: "A comet was seen for two months during the last year of this Emperor; and at that time there was a great famine in Italy."]

Robert, king of Apulia, died with no son surviving him. He gave his granddaughter as wife to Andrew (Andream), the son of his brother Charles (Caroli), and the king of Hungary, and ordered him to rule after him (i.e, Robert). And he reigned for three years.

Robert, king of Naples (also called Robert of Anjou, or Robert the Wise; Italian Roberto d'Angiò, or Roberto il Saggio), was born in 1278 and died Jan. 19, 1343, in Naples. According to Britannica.com ("Robert." www.britannica.com/EBchecked/topic/505359/Robert), Robert was an:

Angevin prince and Guelf (papal party) leader who ruled Naples as king for 34 years (1309–43).

Robert's early years were clouded by the War of the Sicilian Vespers (1282–88), in which his father, Charles II of Anjou, was taken prisoner by the Aragonese. By the terms of the treaty Charles was freed, and Robert took his place as hostage at the Aragonese court. Taking the title of duke of Calabria (1296), he led an expedition attempting to recover Sicily from the Aragonese prince who ruled it as Frederick III. Robert's military success produced the Peace of Caltabellotta (1302), by which the Aragonese agreed to return Sicily to the House of Anjou when Frederick died.

On the death of his father in 1309, Robert inherited Naples and extensive territories in northern Italy and southern France. For several years Robert skirmished politically and militarily on the side of the Guelf party in northern Italy against the Ghibelline (pro-imperial) faction led by the Visconti of Milan, whom he defeated at Sesto, west of Genoa, in 1319. His desire to enlist the interest of Pope John XXII in a final defeat of the Ghibellines of northern Italy caused Robert to take up residence at Avignon, the papal seat, but in 1324 the victory of the Visconti over Guelf forces at Vaprio, east of Milan, brought him back to Italy to defend his lands.

Robert remained neutral when the German king Louis the Bavarian marched into Italy, was crowned emperor in Rome as Louis IV (1328), and set up an antipope, Nicholas V. Relations between Robert and John XXII terminated when the Pope allied himself with King John of Bohemia, who invaded northern Italy in 1330. In return for King John's support, the Pope offered him Robert's territories in southern France. The Pope's diplomacy shattered the traditional Guelf-Ghibelline alignments in Italy, and the league that Robert joined, consisting of members of both parties, drove King John out of Italy in 1336. The final years of Robert's reign were marked by defections of his northern Italian towns, and his failure to regain Sicily after Frederick III's death in 1337 brought a steady decline of Angevin power and influence.

This paragraph on Robert is not in the German edition of the chronicle.

Then Andrew, king of Apulia, was killed with a cord with the consent of his children born after their father had made his will who were greedy for his kingdom. After him that kingdom was in arms for seven years under various quarrels of its princes.

In 1343 Robert the Wise was succeeded on the throne of Naples by his granddaughter, Joan I, who was sixteen years old, and married to her cousin Andrew, brother of the King of Hungary. In 1345 Andrew was murdered at Aversa with Joan I's connivance.

This paragraph, like the one preceding it, is not in the German edition of the chronicle.

Folio CCXXV *verso*

Munich (Monacum), a city of Upper Germany, situated on the river Isar, is highly celebrated among the princely cities of Germany, and is the most renowned city in Bavaria. Although considered modern, it excels other cities in noble, public, and exceptional buildings. It has very beautiful houses, wide streets, and handsomely decorated churches. Although this city had its origin in the time of Otto the First, it was enlarged and adorned with buildings by the aforesaid Emperor Louis (Ludovico). When Otto the First received the imperial sovereignty in Germany in the Year of the Lord 962, part of Bavaria was in the possession of Duke Henry (Heinricus) of Braunschweig as a maternal inheritance. The castle at Veringen was his residence. At that time and in the same place there was a public street or thoroughfare over the Isar; and said Duke Henry caused a bridge to be built over the Isar near the monastic estate on which the city of Munich now stands; and he ordered it to become a public street appurtenant to a little village. But when Bishop Albert of Freising [Freising, situated a short distance to the northeast of Munich on the river Isar, has been the seat of an Episcopal see (Munich-Freising) since the 8th century], saw his tolls and privileges diminish because of it, he complained to Emperor Otto, who ordered the streets at Veringen to remain as they had been according to ancient custom. In the meantime Duke Henry died, leaving a son named Ernest. Before long Eadgyth (Odyecia) [Also known as Editha ('Edith') of Wessex (d. 946)], wife of Emperor Otto and daughter of an English king, also died. So then Emperor Otto married Adelaide, the widow of the deceased Bavarian Duke Henry. Duke Ernest, son of Adelaide, being a wellspoken man of extraordinary accomplishments, was very acceptable to his stepfather, Emperor Otto. Ernest desired the emperor to confirm unto him as a municipality this little village with a public street; and after various conferences the emperor agreed, on condition, however, that the city pay to Freising an annual toll of 50 pennyweight. And thus the city, endowed with royal privileges and liberties, had its origin. After being thus created by Duke Ernest, it increased from day to day in population and buildings. In the Year of Salvation twelve hundred seventy, in the time of Duke of Conrad of Freising this city was divided into two parishes, and the Church of Our Lady was made a parish; for until then Saint Peter's had been the only parish church. Afterwards, in the time of Louis, duke of Bavaria and Roman emperor, this city increased remarkably; for he caused the suburbs and many other structures to be surrounded by a wall, while in the city he built the old castle with the Barefoot monastery, and also the monastery of the Augustinian Order. In this city, before the high altar in the parish Church of Our Lady, Emperor Louis lies buried; and there may be seen his imperial crown and epitaph. This city of Munich was built in a delightful location on the Isar; and through it the merchants passed from time to time in traveling from Italy into Germany. There is also an elegant castle here, a large stately court, with many handsome and wonderful buildings and apartments, chambers and vaults. Up to the present Munich has had various rulers; and now it is in the possession of the illustrious prince,

Folio CCXXVI *recto*

Albert the Duke of Bavaria, son-in-law of Emperor Frederick III. In the spirit of a benefactor he maintains many lions there; and in this city a lioness whelped a large litter of cubs. [Munich, capital of Bavaria, and the fourth largest city in Germany, is first mentioned under the name of Villa Munichen, or Forum ad monachos, so called after the monks who owned the land. The name occurs in the monastic annals of Tegersee (1102-1154); but the monk did not appear in the city's coat of arms until the 13th century. In 1158, it was the site of a mint, and the emporium for salt coming from Hallein and Reichenhall. As early as 1164, it was already walled and had a civic status. The outer wall was built in 1301. In 1327, the city was almost entirely destroyed by fire, but was rebuilt afterwards by Emperor Louis in its present form. In 1632, it was occupied by Gustavus Adolphus, and, in 1705, and again in 1742, it was in the possession of the Austrians. The old town forms a semi-circle with its diameter towards the left bank of the river, while round its periphery sprang up the greater part of the modern city of Munich. The wall with which Munich was surrounded was pulled down in 1791, but some of the gates have been left].

PRIVILEGES OF THE NOBLE FORESTORI.

Mapheus of Bergamo, born of the ancient and noble family, called the Forestori, was highly learned in both branches of the law. He was a well-spoken man of worldly experience and at this time held in great esteem by Emperor Louis (Ludovicum) for his beneficence; for this reason he was granted many privileges, for himself and his heirs, including the power to create notaries to legitimate the illegitimate, to appoint regular judges, and the like.

Raynald, son of Aldromandrini [Aldobrandino?], Marquis d'Este, attained to the lordship of Ferrara in this year. With his brother Nicholas he ruled four years. He drove the French occupational forces from the city, relieving it of their domination. He subjugated the city of Argenta [Argenta, an Italian city lying midway between Bologna and Ravenna, at a distance of about twenty-five miles from each]. He attacked and dispersed the pontifical army which besieged the city of Ferrara. Finally he died in peace, leaving as heir and successor, Obizzo, son of his brother Nicholas.

ILLUSTRATION
City of Munich

A special woodcut extending over a double page depicts the city of Munich. Like Rome and Florence, London and Paris, Munich owes her existence to a river. From her high mountain cradle the river Isar rushes, clean and cold, through the heart of the city – a turbulent flood, now shorn and parceled into a dozen streams controlled by sluices, but beyond the bridges flowing on straight as an arrow toward the horizon. Immediately above the city the river emerges from a narrow gorge upon sandy flats, over which it drains along through shallow channels easy to ford. In the woodcut the Isar appears in the foreground, crossed by a serpentine bridge.

At one of the fords of the river, during the 8th century, if tradition is to be trusted, the abbots of the cloister at Tegernsee stationed an outpost of their rich abbey, thus fastening upon the settlement its permanent name, which, in its varying forms – Muniha, Munichia, Monaco, Mönchen, München, or Munich – means ‘the Place of the Monks.’ Here, in 1158, again because of the ford, Duke Henry the Lion established and fortified a station where tolls could be levied on the convoys of Reichenhall. Munich’s visible character, no less than her origin, is determined by her river. The Isar is the source and center of that dominance of green which sets this city apart from others. All the roads of the plain lead to Munich. Salt dug from the caverns in the mountain sides brought her into existence, wealth of metals, and tall, fair pines were floated down the river to swell her riches. An examination of the woodcut shows a number of rafts used in this industry, while the timber is stored in a number of places at the water’s edge.

Knights, men-at-arms, and pike-men, passed and re-passed here in countless armies, led by the German King of the Romans to work his will upon the Cisalpine land, which gave him crown and title, and to wrest imperial unction from the hand of an unwilling pope. Over the passes, which may be seen from the high places of Munich, wound the caravans, bringing to the northern tribes the silks of Lombardy, the cloth of Florence, and costly spices for which the argosies of Venice held the gorgeous East in fee.

Munich owes her existence to a deed of rapine. Since 903, the Isar Village of Oberföhring had belonged to the rich and powerful Bishops of Freising, who fortified it, built a large bridge over the river, and levied tolls upon the rich convoys of salt from Reichenhall. Jealous of this lucrative revenue, Henry the Lion attacked Oberföhring, demolished bridge and fortress, and obliged the salt carriers to cross the Isar three miles further up stream, at Muniha, which may have been a village, but more probably a monastic hospice established by the wealthy monks of Tegernsee. Here the duke built a new bridge, established a new station, market, and mint. In the state archives of Munich, a fragment of parchment, dated June 14th, 1158, records the imperial ratification of this act of violence.

And thus this little community was born of salt and water. It grew rapidly, but soon lost her truculent Welf master. In 1181, Henry the Lion was deposed by Frederick Barbarossa and the house of Wittelsbach was set over the land which it has held since then. The first of the line was Otto of Wittelsbach, who had faithfully served Barbarossa as warrior and diplomat; and thus the emperor repaid their fidelity, declaring the duchy of Bavaria hereditary in the family, and bestowing upon its members the additional powers and title of Count Palatine of the Rhine.

In 1302 and until 1347, Bavaria was ruled by the first of the two princes who in the thousand and six years of the Holy Roman Empire, obtained the honor of the imperial crown – the emperor Louis, the Bavarian, to whom country and capital alike owe much. Louis was successively Duke of Bavaria, German king, and Roman Emperor. His reign was a ceaseless struggle to preserve the authority of the Empire against the papacy on the one hand, and his belligerent vassals on the other. When he died in 1347, the papal ban which had been laid upon him and his descendants to the fourth generation did not hinder the faithful burgesses of Munich from receiving his body and burying it in the Church of Our Lady – forerunner of the Frauenkirche, where his dust still rests.

While yet a village, Munich was surrounded by a wall less than a mile in circumference. To this was added a second or outer wall, as appears by the woodcut, capped by more than 100 turrets and running parallel to the inner wall, being separated from it by the usual moat. When the outer wall was strengthened, the fortifications were also increased, although, throughout the five centuries of their history they were never put to the test of a real siege. The heart of the modern town still remains within the limits set by the walls erected in 1319. Munich has grown by circles, like the ripples caused by a stone thrown into a pond. Its walls and gates have disappeared.

The oldest church in Munich was that of St. Peter, which is the single link which connects us with the beginnings of the town. Mentioned twelve years after the foundation of Munich, it has passed through more vicissitude and change than any other church in the city. The building of the 12th century was probably a Romanesque Basilica, with a flat wooden roof and two west towers, enlarged 100 years later, and burned to the ground in 1327. The rebuilding progressed slowly and it was not until 1338 that the new church, still uncompleted, could be consecrated. Of this 14th century structure, the walls of the choir still stand, Romanesque in style and massive in character. But the nave seems to have been Gothic, as well as the single heavily-buttressed tower which replaced the double towers of the old church, and still stand. It is difficult to identify St. Peter’s on the woodcut.

As we look beyond the double wall, just beyond the city gate, in the center of the illustration, we note a large church with two towers that terminate neither in steeples nor in cupolas. This structure is the largest and greatest of the works of medieval Munich and is built of brick. It is 3230 feet long, 118 feet wide, and 108 feet high to the clusters of the vaulting. The towers, 318 feet high, are square until level with the roof gable, then octagonal, and finally surmounted with round caps of copper which were added at some time between

1492 and 1530. Apparently the towers were still without cupolas when this woodcut was made, which may have been sometime before the publication of the Chronicle in the middle of 1493. The cupolas are vegetable-shaped, very much resembling an onion, and towers of this design are referred to by the Germans as 'Zwiebel Thürme' or Onion Towers. The twin towers of the Frauenkirche ('Church of Our Lady') have been likened by George Eliot to gigantic pepper-pots, and have been referred to by local humorists as mugs of beer, capped with foam. These towers are visible even from advantageous view points among the Alps. This structure was built as a parish church at a time when the city had not yet become the seat of a bishop. Today it is the cathedral of the archdiocese of München-Freising ('Munich-Freising'). It was built not by a prince of the church, nor by a secular one, but by the people, as an expression of their collective faith. An interval of 100 years separates the completion of the town parish church, the Peterskirche, from the consecration of this, the next considerable ecclesiastical enterprise of the citizenry. Twenty years of building saw the completion of the roof and towers. Only the characteristic copper cupolas were added later as already stated.

The Frauenkirche was built upon the site of an older parish church dedicated to Our Lady. On February 9th, 1468 the cornerstone was laid. The citizens built it themselves, appointed their own architect, and laid down the lines for him to follow. A certain unity of plan and consistency of detail distinguishes this church from other great medieval structures. It is no miracle of frozen music, but an embodiment of solidity and strength, realizing three ideals – size, massiveness, and height.

The traditional monastic origin of Munich, perpetuated in its name, may also be noted from its civic armorial device – a child clad in an ecclesiastical garment, resembling a monk's habit, its hand raised in blessing. This quaint symbol may originally have represented one of the many versions of the Christ-Child legends, and the child probably held in its hands a Bible and the keys of St. Peter. But popular fancy worked a characteristic transformation, replacing the religious symbols by a beer-mug and a radish – the traditional local means of provoking a caving for the contents of the mug. As a French writer has wittily observed, the sentiment indicated by the raised hand has become *Prosit* ('Cheers!') instead of *Pax Vobiscum* ('Peace be with you').

In the days of the Chronicle Munich already appears to have been a densely built up town, and well fortified. It is unfortunate that a number of the larger structures behind the walls cannot be identified. As usual in these panoramas, the inhabitants are not at large. The only implications of activity are from the rafts in the river, the timber stacked up on the shore, and what would appear to be a mill, to the left and further end of the bridge.

Folio CCXXVI verso

The new Order of Jesus Christ was established by Pope John in Lusitania (which is called Portugal) so that its brothers might practice knighthood and drive out the Saracens and infidels who distressed and injured the Christians everywhere. The head of this order is in the city of Marino, in the bishopric of Sylvensis [Silves?] where he established the chief house. With the consent of the king of Portugal he gave these knights for the maintenance and strengthening of their order all the estates of the Templars. The chief of this order is the abbot of the Alcohasian cloister, Cistercian Order, in the bishopric of Lisbon, who has authority and power to enlist and to depose such knights.

Clementinarum, a book of the canon law, so called, was at this time confirmed by Pope John XXII and sent to all the universities, with instructions to all the doctors in these schools to read it publicly. The predecessor (of John), Pope Clement, held a council of three hundred prelates at Vienne in which he made many and various laws and ordinances affecting the clergy; and these same laws and ordinances Pope John caused to be compiled in book form and named Clementinarum after the said Clement; and he confirmed it by virtue of his papal authority. [See Clement V, Folio CCXXI verso, and note; also Council of Vienne, Folio CCXXI verso, and note.]

THE TWENTY-FIRST SCHISM

Pietro (Petrus) da Corbara (Corbariensis), of the Barefoot Order, was set up in this year as a pope against Pope John, as Nicholas the Fifth, at the behest of Emperor Louis (Ludovico). He was a boorish person with a young wife who envied him his elevation. He was honored by the emperor and by many others as a vicar of Christ, and to him were attached many miscreants, dissenters, and condemned and wanton persons of his own kind. Through him many received offices as cardinals, bishops and priests, and they became so insolent that they publicly called Pope John a heretic. And as Pietro was a chief and protector of the Fraticellian heresy, he undertook to augment this devilish school of heresy according to his means. In order to conceal their evil purpose these heretics said that Christ and his disciples were so poor that they possessed nothing in particular nor in common among them. But this error was looked upon as heretical by those highly learned in the Holy Scriptures, and was condemned by the pope. Finally this Pietro was taken as a prisoner by Boniface of Pisa to the pope at Avignon. There he asked pardon and forgiveness, but as a penance was imprisoned for three years: and there he died. [Pietro da Corbara, antipope as Nicholas V, in Italy from 1328 to 1330 during the pontificate of John XX at Avignon, was a native of Corbara in the Abruzzi. He joined the Franciscan order in 1310, and through the influence of the excommunicated emperor, Louis the Bavarian, he was elected pope by an assembly of priests and laymen, and consecrated at St. Peter's in 1329 by the bishop of Venice. After spending four months in Rome, he withdrew with Louis to Viterbo and from there to Pisa, where he was guarded by the imperial vicar. He was excommunicated by John XXII in April 1329, and sought refuge with Count Boniface of Donoratico near Piombino. Having obtained assurance of pardon, he presented a confession of his sins first to the archbishop of Pisa, and then to the pope at Avignon. He remained in honorable imprisonment in the papal palace until his death in October of 1333. (See also Fraticelli, Folio CCXXI recto; also John XXII, Folio CCXXIV verso, and notes.)]

Augustine of Ancona, Augustinian Order, commendable for his wisdom and teaching, and for the piety of his life, lived at this time. In clarity of scriptural knowledge he excelled all the teachers of his time for wisdom and understanding of the Holy Scriptures. With keenness and subtlety he interpreted not only the New Testament, beginning with the Gospel of Matthew, but he also undertook many expositions and interpretations of the Holy Scriptures, as the learned well know. [Augustine of Ancona (1270-1328). Also called Augustinus Triumphus, was a native of Ancona and a Hermit of Augustine. The most significant theme of his main work, the ('Complete Treatment of Ecclesiastical Power'), is his extraordinary support of papal supremacy].

Albertus of Padua, of the same order, disciple of Aegidius of Rome, and a highly learned teacher of the Holy Scriptures, was at this time regarded as a prince of preachers. And being highly endowed with scriptural wisdom, he produced a great many elegant, commendable and useful works for the instruction of the clergy and many sermons for the people. He also interpreted the five books of Moses, and all the epistles of Paul. On account of the excellence of his learning and teaching he was honored in the palace in Padua.

Albert of Padua was an early 14th-century theologian associated with the Aegidian School, founded by Giles of Rome (in Latin written Aegidius Romanus; in Italian Egidio Colonna; c. 1243-1316). Its members included Giacomo Capoccio of Viterbo (d. 1307), Augustinus of Ancona (a.k.a. Augustinus Triumphus; d. 1328), Prosper of Reggio, Gerard of Siena, Henry of Frimar, and Thomas of Strasburg (the latter four all active in the first half of the 14th century).

The last sentence in this paragraph is not in the German edition of the chronicle.

Bonaventura of Padua, a general of the same order, and a cardinal of the Roman Church, was in great esteem at this time for his teaching and scriptural ability. Being a defender of the privileges of the Church he was shot with an arrow by a lord of Carrara and crowned with martyrdom.

Folio CCXXVII recto

Roch (Rochus) of Narbonne, a confessor of Christ, was born near Montpellier, in the city previously called Agathopolis. John (Iohanne), his father, was a nobleman there; and his mother was Liberia (Libera). When he reached the age of 12 he began to decrease the amount of his food and drink. When his parents died they left him a large estate, which he at once began to distribute to the poor. He divested himself of the administration of the paternal properties, turning them over to his uncle. And thus, leaving all behind, and wearing a short garment, a hat, wallet and staff, he left France for Italy as a pilgrim. Having journeyed through many cities and all that region of France between the mountains of Lombardy and the English Sea, in which the plague prevailed, and having restored many persons to health by the sign of the cross, he came to Piacenza, where the plague also raged. He went into the hospital there and restored all the patients to health. Finally, according to divine premonition, he himself was attacked with a severe fever, and an arrow of the pestilence was shot through his left leg. [The reference in the text to an 'arrow of the plague,' which struck Roch through the left leg, is a figurative expression which recalls to mind that many people in the Middle Ages believed plagues were due to the wrath of God. And they thronged the shrines of saints to make vows and to pray, especially to Saint Sebastian, whose arrows were supposed to represent the shafts of the plague. Albrecht Dürer evidently had this belief in mind when he represented the plague as a rider on a white horse, who, with a bow, sends plague-arrows over the land]. The pain and burning became so intense that he could not rest. He was driven out of the city and crawled into a forest nearby, where God restored him to health. He now returned to France, where war and turmoil raged. Coming to a little estate which he had given to his uncle, he was seized as a spy. He was condemned to imprisonment by his uncle, who no longer recognized him, and to whom he did not disclose his identity. He remained in prison for five years, like that other Roman, Alexius. Having received the Holy Sacrament, he journeyed to the Lord in the Year of the Lord 1327 at the age of 32, having first offered up a prayer to God that all persons invoking his name be protected against the plague; which is attested by a writing found beside him. Then the news reached his noble uncle, who as judge had sentenced him. His uncle then realized that this was Roch, son of his brother; and he arranged for the burial of the body with great pomp. He also built a church in which Roch was illustrious for his miracles for many years. The merits of this holy man were unknown to the Italians until the year 1415, when he relieved of a great plague the city of Constance in which a council was held. In the year 1485 this holy man's remains were stolen and carried to Venice, where a church was erected to him at great cost: and there he was held in great veneration. [According to legend (and everything about this figure is legendary, since his life appears to be a hagiographic doublet of the life of Saint Racho of Autun, who died c. 660), Roch was born at Montpellier, in Languedoc, the son of noble parents. Various authors place his birth in 1280, others in 1295. His father's name was John, his mother's Liberia. His early desire was to imitate the actual virtues of Jesus, while treading humbly in his footsteps in regard to the purity and sanctity of his life. When his father and mother died, he came into the possession of vast riches in money and land. He sold all the law enabled him to dispose of, and distributed the proceeds to the poor and to the hospitals. Leaving the administration of his lands to his father's brother, he put on the dress of a pilgrim, and journeyed on foot towards Rome. When he arrived at Aquapendente the plague was raging, and the sick and dying encumbered the streets. He went to the hospital, and such was the efficacy of his tender treatment, that the sick were healed merely by his prayers, or merely by the sign of the cross, as he stood over them. Hearing that the plague was desolating the province of Romagna, he went there, and in the cities of Cesena and Rimini devoted his services to the sick. From there he went to Rome, where a fearful pestilence had broken out, and spent three years in the same charitable ministry. Years passed. He traveled from city to city and healed the sick. At length he came to Piacenza, and presented himself at the hospital. But one night he found himself plague-stricken; a fever burned in every limb, and an ulcer had broken out on his left thigh. The pain was so great that he shrieked aloud, and, fearing to disturb the inmates of the hospital, he crawled into the street. But here the officers would not allow him to remain, lest he should spread infection. He dragged himself to the woods outside the gates of Piacenza, and here was healed by an angel or, as some say, by a man of that country named Gothard. He bent his steps toward his own home and country, and arrived at his own little village of Montpellier. But the people no longer knew him, and he was arrested as a spy and carried to prison. He meekly

submitted without disclosing his identity. He endured all with patience for five years until he died. Beside his body the jailer found a writing which revealed his name, and these words: 'All those who are stricken by the plague, and who pray for aid through the merits and intercession of Roch, the servant of God, shall be healed.' When this writing was carried to his uncle (who, as judge, had committed him to prison, not recognizing his nephew), he was seized with grief and remorse, and gave his nephew honorable burial. The death of Roch is placed in the year 1327, when he was in his 32nd year. In 1414, when a council was held at Constance (the same which condemned Huss), the plague broke out in the city, and the prelates were about to separate and fly from the danger. Then a young German monk who had traveled in France reminded them that there was a saint of that country, through whose merits many had been redeemed from the plague. The council, following his advice, ordered the effigy of Roch carried through the streets with prayers and litanies; and immediately the plague ceased. In 1485 the Venetians, constantly exposed to the plague through commerce with the Levant, resolved to possess themselves of the relics of St. Roch. The conspirators sailed to Montpellier under pretense of a pilgrimage and carried the body off to Venice, where they were received with great joy. The magnificent church of Saint Roch was built to receive the body. This saint is usually portrayed as a pilgrim, a cockle-shell on his hat, a wallet at his side, and a pilgrim's staff. He lifts his robe to show the plague-spot on his thigh, or points to it].

Giovanni d'Andrea (Iohannes Andree) of Bologna, highly learned jurist and prodigious fountain of knowledge in the canon law, flourished at this time. Mentally fit, and possessing a clear understanding of the canon law, he was able to write commentaries on and interpretations of it, as well as other commendable things known to the learned. He died of the plague at Bologna in the Year of the Lord 1348. [Giovanni d'Andrea (Johannes Andree), canonist, was born at Mugello, near Florence, about 1275, and died in 1348. He was educated by his father and at the University of Bologna, where he later became professor of the canon law. He had previously taught at Padua and Pisa, and his period of teaching extended over 45 years. He died during the plague].

Cino da Pistola (Cynus Pistoriensis), born of the noble family of Sinibaldi, was private secretary to said Giovanni d'Andrea (Iohannis Andree), and was a very distinguished doctor of the civil law. He wrote books that proved very useful in the understanding and interpretation of the civil law.

Cino da Pistola (Cynus Pisteriensis), Italian poet and jurist (1270-1336), whose full name was Guittonicino de Sinibaldi, was born at Pistola of a noble family. He studied law at Bologna under Dinus Muggelanus and Franciscus Accursius, and, in 1307, is said to have been assessor of civil causes in his native city. In that year, Pistoia was disturbed by the Guelph-Ghibelline feud. Cino was a Ghibelline and had to leave. Pitecchio, a stronghold on the frontiers of Lombardy, was still in the hands of Filippo Vergiolesi, chief of the Pistoian Ghibellines. Selvaggio, his daughter, was loved by Cino, who betook himself to Pitecchio. In 1313, the emperor died and the Ghibellines lost their last hope. Cino appears to have thrown up his party and to have returned to Pistoia, where he devoted himself to law and letters. After filling several high judicial offices, a doctor of civil law of Bologna in his forty-fourth year, he lectured and taught from the professor's chair at the universities of Treviso, Siena, Florence, and Perugia, in succession.

Cino, master of Bartolus, and of Joannes Andree, the celebrated canonist, was long famed as a jurist. His commentary on the statutes of Pistoia is said to have great merit, while that on the code is considered by Savigny to exhibit more practical intelligence and more originality of thought than are found in any commentary on Roman law since the time of Accursius. He was the friend and correspondent of Dante's later years. Petrarch coupled Cino and Selvaggia with Dante and Beatrice in the fourth chapter of his *Trionfi d'Amore*.

Oldradus de Laude, a pupil of Dino and private secretary to Giovanni d'Andrea (Iohannis Andree), flourished at this time, noted for his knowledge of the civil law and for his virtuous life. He left many commentaries on the law and gave good counsel.

Giovanni (Iohannes) Calderini, a citizen of Bologna, was a distinguished disciple of Giovanni d'Andrea (Iohannis Andree). He was celebrated for his scriptural wisdom and commendable life, and threw much light on the canon law by means of his lectures, disputations and writings. He also gave much commendable advice. [Giovanni Andree Calderini, a celebrated jurist, taught at the University of Bologna, and, among other things, wrote a . He died in 1365].

John (Iohannes) Mandena, who by others (is called) de Monte Villa, a distinguished doctor of medicine, and a knight native to England, wandered over the greater part of the globe as a pilgrim. He acquired a knowledge of many wonderful things, especially in Asia and India; and these have been recorded in many languages. He died at this time.

Jehan de Mandeville (here called "Johannes Mandena," or "de Monte Villa" and known to the English as "Sir John Mandeville,") is the name assumed by the compiler of a singular book of travels, written in French and published between 1357 and 1371. By aid of translation into many other languages, it acquired extraordinary popularity, while a few interpolated words gained for Mandeville in modern times the certainly spurious credit of being the "father of English prose." In his preface the compiler calls himself a knight, and states that he was born and bred in England, of the town of St. Albans, and had crossed the sea on Michaelmas Day, 1322; had traveled by way of Turkey (Asia Minor), Armenia the Little (Cicilia) and the Great, Tartary, Persia, Syria, Arabia, Egypt, upper and lower, Libya, a great part of Ethiopia, Chaldea, Amazonia, India, and many countries about India; had often been to Jerusalem, and had written in Romance as more generally understood than Latin. In the body of the work we hear that he has been at Paris and Constantinople; had served the sultan of Egypt of a long time in his wars against Bedawin, had been vainly offered a princely marriage by him, and a great estate on condition of renouncing Christianity. He visited the Holy Land with letters under the great seal of the sultan; had been in Russia, Livonia, Cracow, Lithuania, and many other parts near Tartary; had drunk of the well of youth at Polombe (Quilon on the

Malabar coast), and still seemed to feel the better; had taken astronomical observations on the way to Lamory (Sumatra), as well as in Brabant, Germany, and Bohemia, and still farther north; had been in China, where he served the emperor for fifteen months against the king of Manzi; had been among the rocks of adamant in the Indian Ocean; had been through a haunted valley in Armenia; had been driven home against his will in 1357 by arthritic gout; and had written his book as a consolation for his "wretched rest."

This personal history of Mandeville is mere invention. There is no doubt that the travels were in large part compiled by a Liege physician known as Jehan a la Barbe, otherwise known as Jehan de Bourgogne, who drew his information from the works of Odoric, Carpiny, Vincent de Beauvais, and others. Jehan a la Barbe is himself a man of mystery.

The account of Prester John is taken from the famous Epistle which was so widely diffused in the 13th century, and created that renown which made it incumbent on every traveler in Asia to find some new tale to tell of him. Many fabulous stories, again of monsters, such as Pliny had collected, are introduced here and there, derived no doubt from him, Solinus, the bestiaries, or the *Speculum naturale*. And, interspersed, especially in the chapters about the Levant, are the stories and legends that were retailed to every pilgrim, such as the legend of Seth and the grains of paradise from which grew the wood of the cross, that of the shooting of Cain with an arrow by Lamech, that of the castle of the sparrow-hawk (which appears in the tale of Melusina), and the origin of the dragon of Coa. Yet it is only fair to recognize Mandeville's imaginative powers, for it does not follow that the whole work is borrowed or fictitious. We find particulars not yet traced to other writers, and which may therefore be provisionally assigned either to the writer's own experience or to the knowledge acquired by colloquial intercourse in the East.

Francis of Mayrone (Franciscus Maronis), of the Barefoot Order, highly learned in the Holy Scriptures, wrote much pertaining to the Christian religion, as well as memorable interpretations of the Bible. [Francis of Mayrone (Franciscus de Mayronis) (c. 1280-1327), a French theologian, was a scholar of Duns Scotus. He was probably born at Meyronnes, Ubaye Valley, in the Department of Basses-Alpes in Provence. He was a professor at the Sorbonne, and died after 1327].

Michael of Cesena, a general of the Barefoot Order, wrote elegantly upon Ezekiel and a book of the higher criticism. He was accused of heresy by Pope John and deposed from his office of general; but he justified himself by explanations and reasons, and wrote much against Pope John. [Michael of Cesena (Michele Fuschi), Friar Minor, minister general of the Franciscan order and a theologian, was born at Cesena, a small town near Forlì in central Italy, about 1270. He studied in Paris and took a doctor's degree in theology; taught at Bologna, and wrote several commentaries on the Scriptures and the of Peter Lombard. He contended that Christ and his disciples possessed no property individually or collectively, and this contention, as applied to the Catholic Church, involved him in a controversy with the pope. In 1329, the general chapter of Paris condemned the conduct and writings of Michael and all who took part with him against Pope John XXII. The next year Michael and other schismatics followed Louis of Bavaria. In 1331 the chapter of Perpignan expelled Michael from the order and sentenced him to perpetual imprisonment. His remains lie buried in the Barfueserkerche at Munich].

ILLUSTRATION

Roch is portrayed in the robes of a pilgrim, and sainted. He carries a spear instead of a pilgrim's staff, for no apparent reason.

Folio CCXXVII verso

At this time a cruel war broke out between King Philip of France and King Edward of England. Philip began his reign in France in the year 1328, and he reigned 22 years. He frequently fought with King Edward of England, and was often defeated by him. Although Pope Benedict XII applied himself with industry to make peace between these kings through his legates, no understanding could be reached. After they had inflicted losses upon each other in deadly combats, they encountered one another at sea not far from the ports of Flanders with such force that thirty-three thousand French were slain; and so much blood was spilled that it seemed that the sea of Flanders was stained with blood. [This great naval battle was one of the early engagements of the Hundred Years' War, which began in 1339 as a result of disputes between Edward III of England and Philip VI of France. On June 24th, 1340, the English fleet destroyed the French navy in the battle of Sluys off the coast of Flanders].

Francis Petrarch, an Etruscan of Florence, of ancient ancestry and honorable parents, was born in exile at Arezzo in the year of this age 1304. He was a man of great ingenuity, and adapted to all good and wholesome things. He was particularly qualified in ethics and poetry. He was not a very sturdy youth, but he was supple; of handsome figure and good carriage; of medium height though somewhat slender in youth; and full of face and round of limb. He was stout in his later years. For a long time and until his 60th year his eyesight was so keen that he could read the smallest print without spectacles. All his days and until his last he was of sound body. He first studied the liberal arts, and afterwards, much against his will, he was compelled to apply himself to the civil law. However, when his father learned that his son found more pleasure in poetry than in the study of the law, he left him to his choice. And so he became a highly renowned and versatile poet and orator. Later he journeyed through Gaul, France and Germany; and he saw Paris, and many principalities and kingdoms. And he came to Rome, where he was held in great esteem by Stephen (Stephano) of the house of Colonna; and in the Capitol he was crowned with a laurel wreath as a poet deserves. Then he retired from the life of the people into solitude; and there he wrote beautiful poems. Resuming public intercourse, he went first to King Robert at Naples; from there to the lords Della Scala at Verona; and then to Padua, and from Padua to Venice; at all of which places he was received and held in honor. After this he established his residence in a mountainous district, where he spent his life in contemplation and writing. Finally, worn out by his labors, he suffered a stroke and returned his spirit to Christ in the Year of the Lord 1374. His body was buried in a marble sarcophagus elevated

on many columns. In every age he has been regarded as a noteworthy man. He wrote and left many artistic and commendable manuscripts and poems.

Francesco Petrarca, generally called Petrarch, the great Italian poet and humanist, was born at Arezzo on July 20th, 1304. His father, Ser Petracco, held a post as notary in a Florentine court; but having espoused the same cause as Dante during the quarrels of the Blacks and Whites, Petracco was expelled from Florence by the decree of January 27th, 1302, which condemned Dante to lifelong exile. With his wife, he took refuge in the Ghibelline township of Arezzo, where Dante was born. His mother, having obtained permission to return from banishment, settled in a little village above Florence, and here Petrarch acquired that pure Tuscan idiom which he used with such consummate mastery in ode and sonnet. In 1312, Petracco set up a house at Pisa, but in the following year removed to Avignon, then seat of the papal court; and there, and at Bologna, the boy devoted himself with enthusiasm to the study of the classics and the law. After his father's death in 1326, he returned to Avignon. Banishment and change of place had already diminished his father's fortune, which was never large; and a fraudulent administration of the estate left this two sons Francesco and Gherardo almost destitute. Being without means, Petrarch became a churchman, though perhaps never a priest, and lived on the small benefices conferred by his many patrons. It was at this period that Petrarch first saw Laura at the church of St. Clara at Avignon. Who she was remains uncertain, for Petrarch kept the secret zealously. The poet's inner life after this time was mainly occupied with the passion which he celebrated in his Italian poems and with the friendships which his Latin epistles dimly reveal. Now began also his friendship with the powerful Roman family of the Colonna. As the fame of his genius and learning grew, his position became one of unprecedented consideration. His presence at court was competed for by the most powerful sovereigns of the day. He lived mainly at Avignon until 1333, when he undertook the first of many long journeys. He was a great traveler and keen observer—one of the first Alpinists, and he loved the mountains for their own sake. On his return from travels in France, Germany and Flanders in search of manuscripts, he pleaded the cause of the Scaligers in their lawsuit with the Rossi for the lordship of Parma. His eloquence on behalf of the tyrants of Verona won him the friendship of their ambassador, Azzo di Correggio.

On September 1st, 1340, Petrarch received two invitations, one from the University of Paris, the other from King Robert of Naples. He accepted the latter, journeyed in February 1341 to Naples, was honorably entertained by the king, and sent with magnificent credentials to Rome. There, in April, he received the poet's crown at the Capitol from the hands of a Roman senator amid the plaudits of the people and the patricians. From this time on Petrarch ranked as a rhetorician and a poet of European celebrity. He rejected offers of a papal secretaryship. It was also at this time that he met Boccaccio. In May 1347, when Cola di Rienzi accomplished the revolution which, for a short space, revived the republic in Rome, Petrarch, who in politics was no less visionary than Rienzi, threw himself into the republican movement and sacrificed his old friends of the Colonna family to what he judged a patriotic duty.

In 1347, Petrarch built a house at Parma, where he hoped to pursue the tranquil avocations of a poet and of an idealistic politician. But the next two years brought a series of calamities. Laura died of the plague in 1348, and a number of his influential friends died in rapid succession. Friendship with him was a passion; he needed friends for the maintenance of his intellectual activity at the highest point of its effectiveness. Petrarch began to think of quitting the world and establishing a kind of humanistic convent, where he might dedicate himself, in the company of kindred spirits, to still severer studies and a closer communion with God. Though nothing came of the plan, a marked change was perceptible in his literary compositions.

At the same time, Petrarch's renown led to fresh relations with Italian despots. The noble houses of Gonzaga at Mantua, of Carrara at Padua, of Este at Ferrara, of Malatesta at Rimini, of Visconti at Milan, vied with Azzo di Coreggio in entertaining him. Petrarch remained an incurable rhetorician; and while he stigmatized the despots in his ode to Italy and in his epistles to the emperor, he accepted their hospitality, while they on their part seemed to have viewed his political theories as of no practical importance.

In 1350, Petrarch made a pilgrimage to Rome, passing through Florence, where he established a firm friendship with Boccaccio, who carried his admiration for Petrarch to the point of worship. Between the years 1353 and 1362 he was engaged in a number of diplomatic missions. In May 1362, he settled at Padua. In 1363 he visited Venice, making a donation of his library to the republic of St. Mark. Much of the last stage of his life was occupied in a controversy with the Averroists, whom he regarded as antagonists of religion and culture. In 1369, Petrarch retired to Arquà, a village in the Euganean hills, where he continued his unremitting study. On July 18th, 1374 his people found the old poet and scholar dead among his books.

Petrarch was one of the inaugurators of the Renaissance in Italy. He opened up for Europe a new sphere of mental activity. Standing within the threshold of the Middle Ages, he surveyed the kingdom of the modern spirit and by his own inexhaustible scholarship and study, he determined what we call the revival of learning. He was the first to collect libraries, to accumulate coins, to advocate the preservation of manuscripts. His friends knew that the most acceptable of all gifts to him was an addition to his collection of manuscripts. For him, the authors of the Greek and Latin world were living men. Having been eminently religious and orthodox, he did not seek to substitute a pagan for a Christian ideal. As an author, he is to be considered from two points of view – first as a writer of Latin verse and prose; secondly, as an Italian lyricist. His fame depends upon his Italian poetry. He was the first Italian poet of love to free himself from allegory and mysticism.

Yves (Yvo) of Brittany, a highly informed doctor of the written law, and renowned for his scriptural wisdom and marvelous goodness, and for his charity to the poor, at this time lived in angelic moderation, entirely abstaining from wine and meat. He wore a hair-shirt and devoted himself to fasting, prayer and watching. His lodging was the bare earth; his pillow, a hard stone. The Holy Bible always lay beside his head. All his efforts were humbly devoted to the poor, whom he protected. Although he received a large paternal inheritance, he placed his trust in God, always seeking to protect the poor and the widows and orphans. After he died he was ever illustrious for his

miracles, and was therefore enrolled in the number of the saints.

Yves or Ives, of Brittany, was born in 1253 at Kermartin, near Tréguier. His father was Heloury, seigneur of Kermartin, and his mother, Azou de Quenquis. In 1267, he went to Paris to study law, and ten years later to Orleans to study canon law. On returning to Brittany, he was appointed ecclesiastical judge under the archdeacon of Rennes. In 1285, he was ordained priest and appointed first to the parish of Trédrez, and afterward to Louannec, where he died in May 1303. He was buried in the cathedral of Treguier, and was canonized by Clement VI in 1347. As a lawyer and judge, he was famed for his rectitude and wisdom and for his zeal in defending the causes of widows and orphans. His feast is celebrated on May 19th, the date of his death. He is the patron saint of lawyers, for he was *advocatus et non latro, res miranda populo* ('a lawyer and not a thief, a marvel to the people').

Ives is generally represented with a cat as his symbol; the cat being regarded as in some way symbolizing a lawyer, who watches for his prey, darts on it at the proper moment with alacrity, and when he has his victim, delights to play with him, but never lets him escape from his clutches; at least so observes S. Baring-Could in his *Lives of the Saints*.

But few saints have been made from the professional classes. There are one or two physicians, but their legends are apocryphal. Brittany has had the privilege of adopting a saintly lawyer, after whom the town of St. Ives, England, was named.

BEGINNING OF THE REIGN OF THE GONZAGA.

Luigi (Ludovicus) Gonzaga, a brave, powerful and renowned man, in these years, by stealth and cleverness, supplanted Passerino Bonacosso [Rinaldo Passerino Bonacolsi (misspelled in the Chronicle as Passerino Bonacosso) was the ruler of Mantua whom the Gonzagas overthrew on August 16, 1328]. in the lordship of the city of Mantua, retaining the same for himself and his heirs to the present time. Said Passerino and his forefathers had held this lordship for many years; but in these turbulent times it was a temptation to every thirsty aspirant to power. Because of their historic renown, popes and Roman emperors confirmed the lordship in the house of Gonzaga; although some say that this family of Gonzaga did not acquire the lordship through force and lust for power, but by popular choice. The citizens who previously lived at Mantua were Germans. [Gonzaga, an Italian princely family named after the town where it probably had its origin. Its known history begins with Luigi I (1267-1360), who, after fierce struggles, supplanted his brother-in-law, Rinaldo Bonacolsi as lord of Mantua in 1328, with the title of captain-general, and, afterwards of vicar-general of the empire, adding the designation of count Mirandola and Concordia, which fief the Gonzagas held from Scaligeri until the year 1371. Luigi was succeeded by Guido, who died in 1369 and was succeeded by his son, Luigi II, who died in 1382. Then came Giovan Francesco I, who died in 1407; then Giovan Francesco II (who died in 1444), who received for his military service to the emperor Sigismund the title of marquis of Mantua (1432), an investiture which legitimized the usurpations of the house of Gonzaga. His grandson, Federigo I, served under various foreign sovereigns, including Bona of Savoy and Lorenzo de' Medici. Subsequently, he upheld the rights of the house of Este against Pope Sixtus IV and the Venetians, whose claims were a menace to his own dominions of Ferrara and Mantova. His son, Giovan Francesco III, commanded the allied Italian forces against Charles VIII at the battle of Fornovo. He afterwards fought in the kingdom of Naples and in Tuscany, until captured by the Venetians in 1509. With the help of his wife, the famous Isabella d'Este, he promoted the fine arts and letters. He was succeeded by his son, Federigo II, captain-general of the papal forces. After the peace of Cambrai (1529), his ally and protector the emperor Charles V raised his title to Duke of Mantua. In 1536, the emperor decided the controversy for the succession of Monferrato between Federigo and the house of Savoy in favor of the former. His son, Guglielmo, subdued a revolt in Monferrato and was presented with that territory by the emperor Maximilian II. His grandson, Vincenzo II, appointed as his successor Charles, the son of Henriette, the heiress of the French family of Nevers-Rethel, who was only able to take possession of the ducal throne after a bloody struggle; his dominions were invaded, and he himself reduced to the sorest straits. His great grandson, Ferdinand Charles, acquired Guastalla by marriage in 1678, but lost it soon afterwards. He involved his country in useless warfare, with the result that in 1708, Austria annexed the duchy. On January 5th, 1708 he died in Venice, and with him the Gonzagas of Mantua came to an end].

Folio CCXXVIII *recto*

BEGINNING OF THE KINGDOM OF THE OTTOMAN TURKS.

The Ottoman Turks were so called after Ottoman (Ottomanno), their first prince; and in our times they subjugated all of Asia Minor and Greece. They had their origin during the pontificate of Pope John (Iohanne). When dissension occurred among the Turkish princes, this Ottoman soon became very mighty and celebrated, and he brought a number of cities and castles under his dominion. After Ottoman's death, his son Orsan (Orchanes) succeeded him. He enlarged upon the plans of his father. After him reigned Murad (Amurates), his son. He was asked for help by one who was at war to conquer Greece. But Murad delayed in order that the war might continue. When the contenders were worn out, he made war upon them both, conquering much of Greece for himself. When Murad died he left two sons, Suleyman (Solomanno) and Bajazet; and upon the death of Suleyman everything passed to Bayezid (Pazaitem). Before he was taken prisoner by Tamerlane (as stated below), Bayezid performed great deeds in Greece. After his release from prison he died in Asia without honor or renown. He left many sons, the eldest of whom, Celebi (Calopinus), reigned; and after him came his son Orhan, who was slain by his uncle Musa (Moise) who reigned after Orhan, and died shortly without heirs. After him reigned Mohammed (Mahumethes), a son of Bayezid, and he initiated much evil against the Christians in Europe. Mohammed was succeeded by his son Murad. Murad had a son named Mohammed, who conquered two empires and twelve kingdoms. When he died he was succeeded by his eldest son Bayezid, who now reigns as Turkish sultan. And this is the race of the Ottomon Turks. The Turkish name has so augmented itself that what was

formerly Asia, is now Turkey.

Odericus, a pious man of the Barefoot Order, wandered through Asia and India, preaching and enlightening by his miracles. He miraculously brought the remains of four saints from the city of Hormes, over the upper Indian sea, to the city of Cora.

Bartholomeus of Pisa, of the Preaching Order, a doctor of the Holy Scriptures and of the canon law, compiled many praiseworthy things at this time, and more particularly a compendium named *Pisano* after himself.

Albertus Brixianus (of Brescia), of the same Order, possessed of scriptural wisdom and of still greater sanctity, was at this time illustrious for his miracles. He also left excellent writings. It is said that St. Augustine and St. Thomas at one time appeared to him.

Ludolfus, a German of the Carthusian Order, prior of Strassburg, and illustrious for his learning and saintly ways, at this time, through divine revelation rather than by human industry, wrote an excellent book on the life of Christ in a heavenly manner. And thereby he indicated and gave proof of his ability and knowledge in all things divine and profane, and particularly of the life of Christ, so far as it is possible for any one person to have knowledge thereof.

Thomas of Strassburg, a general of the Augustinian Order, lived at this time. He wrote interpretations and expositions on the four books of higher criticism with such elegance that in Germany his work was given preference over all others.

Ubertino of Garrara in this year secured the rule of Padua through the efforts of his uncle Marsiglio; and he ruled for six years. But being much distressed by Mascino, the lord of Verona, he finally surrendered the city to him. But when the Venetians and the lord of Milan made a treaty of peace, the city of Padua was restored to him, and his sovereignty was confirmed by imperial and papal authority; and he ruled Padua in peace for the rest of his life. Upon his death, his son and successor, Marsilius, was slain by Jacopo, his uncle, and the rule passed to the said Jacopo.

Astesanus of Asti in Lombardy was of the Barefoot Order. He was a highly learned man and at this time wrote an excellent compendium of the Holy Scriptures and of the civil law.

Folio CCXXVIII *verso*

Year of the World 6542 | Year of Christ 1343

Clement VI, previously called Pierre (Peter) a monk, afterward archbishop of Rouen, and finally, in the month of May, A.D. 1342, elected pope at Avignon, was a well educated, eloquent, mild, and whole-souled man. In the first year of his pontificate he consecrated eight cardinals and two deacons. However, after he learned that there was much dissension and turmoil in Italy, he confirmed only Luchinus and John as episcopal viscounts of Insubria, ignoring other princes in Italy, in the hope that these two might oppose the majesty of Emperor Louis, who was about to invade Italy. The emperor proceeded as far as Trent, and in the exercise of his imperial authority, to the distress of the pope he confirmed many governors of Italian cities which belonged to the Church. This antagonistic attitude greatly endangered the pope and his successors; for under the pretense of municipal government many cities were withdrawn from obedience to the Church. This pope sent a number of cardinals from Avignon to Rome to set aright the status and affairs of the Romans. Finally Clement died at Avignon in the eleventh year of his pontificate, and he was buried there.

The Jubilee, or Year of Grace, was fixed by Clement as A.D. 1350, at the request of the Romans; and every fiftieth year thereafter was to be a year of grace for absolution from all sins, for the benefit of those who should visit the churches and holy places at Rome. Although, according to the old law, every hundredth year had been a year of Jubilee, yet, as human life did not span that period it was thought best to make the pilgrimages to Rome not more than fifty years apart. In the same year a great number of people came to Rome from all parts of Christendom, a greater concourse than in any previous jubilee year.

In this same period there occurred at Milan an unheard of mortality from the plague; and a frightful pestilence raged continuously for three years over all Italy. Barely ten persons out of every thousand survived; and this is not to be marvelled at, for the great number of people who came to Italy in the course of the Jubilee Year infected and poisoned one another.

Innocent VI, formerly called Etienne (Stephen), highly learned in the canon and civil laws, firstly a procurator, and later bishop and cardinal, was elected pope in A.D. 1352. He was a man of righteousness, great firmness and earnestness. He conferred ecclesiastical benefices only upon pious learned priests who had led a good life. Soon after his coronation he ordained that all prelates and holders of benefices should repair to their churches on pain of excommunication; for he said that the pastures should be tended by their own shepherds and not by mercenaries. And thus he curtailed the household expenses which at that time were very great; he appointed pious persons to the offices and caused the cardinals to do likewise. He provided a fixed compensation for the judges of the papal court so that by reason of their own poverty they might not be diverted in their decisions by gifts and bribes. He was moderate in the matter of provisions, but liberal in military expenditures. He demanded restitution of what the tyrants had wrested from the church. He sent forth Aegidius of the noble family of Carilla, a native of Spain, who was a bishop of Sabina and a cardinal, and a distinguished, ingenious, and mighty man; and through him he soon brought all the cities and castles of the church, which had been incumbered by the tyrants, back

under his dominion. This Innocent caused the Genoese and Venetians to enter into a treaty of peace; and he made peace between the Pisans and Florentines. He also silenced the dissensions which had occurred in the election of senators at Rome, and diligently sought to end the war between England and France. He caused ships to be prepared against the infidels. But he died in the tenth year of his pontificate in the face of such cares, labors and strife, and was buried in the Carthusian monastery at Avignon which he had built and endowed at his own expense.

Folio CCXXIX *recto*

Charles IV, son of King John of Bohemia, and grandson of Emperor Henry, was elected Roman emperor in A.D. 1347 by the electors of the empire, at the direction of Pope Clement VI, to the ignominy and exclusion of Emperor Louis; and he reigned thirty-two years. Charles was well educated and knew many languages, was just, pious and godfearing, loving the pious and hating evil. In furtherance of justice he made sundry laws, which are still current, and are called after him, Caroline. While his father still lived he fought against the infidels with good fortune; and with the sword he protected the cities in Lombardy, which his father had conquered. While a mere youth he fought and defeated those of Verona. In the same battle he was twice unhorsed, took the saddle a third time, and gave proof of his valor. He was baptized Wenceslaus, and at the time of his confirmation his name was changed by Charles the king of France, who reared him from youth. This Charles was a man of great deeds, who enlightened the kingdom of Bohemia by his service to and by virtue of good laws and customs. He established the school of liberal arts at Prague, enclosed the Neustadt with walls and towers, built a stately royal palace, founded many cloisters, erected marvelous castles, and gave peace to all Bohemia. When he attained to the Roman sovereignty he proceeded to Rome, tarried for a long time at Mantua, and restored unity among the Italian princes, who feared him. He then proceeded to Milan, where he received the iron crown according to custom. On his way to Rome he came to Pisa where he silenced the contending partisans. Those of Sienna, Volatarno, Miniatisensis and Florence also submitted to him. Finally he came to Rome, where he was crowned with the imperial crown by two cardinals, whom Pope Innocent sent there for that purpose. Thereafter he drove out the Ghibellines, replacing them by Guelphs. He brought the Lombards under his dominion, and gave law and order to the remaining regions of Etruria according to his will. After he was crowned at Rome he surrendered to the pope for judgment those who had opposed the church. Proceeding through Etruria and Lombardy, he returned to Germany. He gave Moravia to his brother John, and fortified Prague with new walls and defenses. He restored the bridges over the Moldau which had been ruined by the floods. He brought the remains of St. Vitus to Prague, and elevated to a bishopric the church there, which had been subject to the bishop of Mainz. He was a very highly renowned and praiseworthy man, except (as some write) that he was more diligent in behalf of Bohemia than in behalf of the Roman empire. He promised every elector 100,000 guilders to vote for his son Wenceslaus as his successor; but being unable to pay in cash, he pledged to them in common the revenues of the Roman empire. Several years thereafter Charles died at a good old age, in A.D. 1373.

Count Gunther of Schwartzburg, a magnanimous man, by the favor of certain electors, set himself up against the said Emperor Charles, and called himself Roman Emperor. After he had collected a large army, and was about to make war upon Charles, and no one could dissuade him therefrom by plea or threat, he was poisoned, and Charles was suspected of having instigated a physician to do the deed. After Gunther's death Charles reigned without opposition.

A comet appeared in the North in December 1351. This was followed by strong winds, and a burning beam was seen to fall from the sky. It is said that before the death of Pope Innocent VI, there was a greater eclipse of the sun than had ever been seen before.

A great overhanging horrible mist moved among the clouds, and fell to earth, and it is said that a great quantity of vermin fell from the heavens in the East.

Folio CCXXIX *verso*

Prague, capital city of the kingdom of Bohemia, is a very large city, whose description, in view of its age, should have been given ere now. But as Emperor Charles IV, the Bohemian king, performed many great and memorable things in this city, its description was held in abeyance until his deeds were told. This city (as the Bohemian historians say) originated after the time of Abraham the patriarch, and is a venerable royal episcopal see. It is divided into three parts, Little Prague, Old Prague, and New Prague. Little Prague embraces the left side of the Moldau and touches the elevation on which the royal court and the episcopal church of St. Vitus is located. Old Prague lies entirely in a plain, and is beautified with great and venerable buildings. The way from the old city to the new is by means of a stone bridge with 24 arches. The new city is separated from the old one by a deep moat, and is surrounded by walls. This city is extensive and reaches to the mount of Saint Charles and Saint Catherine, and as far as the Wyssehrad, built in the form of a citadel. There stands the college of the school. The city is celebrated and renowned in Bohemia, which belonged to Germany. The entire city lies exposed to the winds from the north, is rotund in form, and is a three days' journey from the villages. It is entirely surrounded by a forest, and is watered by rivers of which the Moldau is the largest and flows through the capital city of Prague. When a difference arose as to how this city was to be called, Libussa, the duchess, ordered that the first workman encountered should be asked what he is doing, and the first word of his answer should be the name of the city. The first man asked was a carpenter; and he said he was making a threshold, which in the Bohemian tongue is Praha; and thereafter the city was known by the abbreviated name of Prague. In this country the Amazons once ruled, and thereafter dukes reigned until the time of Wratislaus, the first king, who in A.D. 1086, in a council of the princes at Mainz, was declared king of Bohemia by Emperor Henry V; and Moravia, Silesia and Lausitz were added to the Bohemian kingdom.

Folio CCXXX *recto*

Thereupon Gilbertus, the archbishop of Trier, was sent to Prague with Wratislaus, to anoint him before the people as king and to crown him. With the consent of Pope Alexander III, Wratislaus set up in the castle at Prague an assembly of regular canons, wherein not only the provost, but also the dean and the priest, gospeller and epistolary, since they hold divine offices, enjoy episcopal honors; while the provost, called a chancellor of the kingdom, also enjoys princely honors. Some say that Bohemia was elevated from a duchy to a kingdom by Emperor Frederick I. Thereafter Count Ulrich of Kärnten, who had no male heirs, received money of Ottocar, the king of Bohemia, and in consideration thereof ceded to him Carinthia (Kärnten), Carniola (Krain or Crain), the march of Lusatia (Lausitz or Wendisches Marck), and Portunau (?Portu naonis?). Finally, in the time of Charles IV the kingdom of Bohemia attained to great power, glory and increase, until no kingdom in all Europe equaled it in the number, wealth, and elegance of its churches and godly houses, with their large, tall, costly, light and glorious buildings, and in rich silver and golden ornaments, jewels, precious stones, costumes and decorations; and this, not only in the cities, but also in the villages. Among others there was a costly cloister in Prague, situated on the Moldau, where the Bohemian kings were buried. In addition to its costly and memorable buildings, this cloister had a large elegant four-cornered cross-walk, wherein the Old and New Testaments, from the creation to the Revelation of St. John, were inscribed on tablets in such beautiful large letters that anyone could easily read them from top to bottom. This land of Bohemia was a flower of fragrance, which, under the princes, gave off a sweet savor. But now it is possessed by an overpowering stench. God grant that it may soon recover its sweet savor. The history of Bohemia and of its kings was elegantly written by Pope Pius II.

The miserable wretched Jews, in A.D. 1337, at Deckendorf, on the Danube, in Bavaria, in scorn and ignominy of the divine majesty and high veneration paid to our Lord Jesus Christ and to the holy Christian religion, stabbed the Holy Sacrament many times. They then threw it into a hot oven, and as it remained unconsumed, they finally placed it on an anvil and struck it with hammers. When this became known, the Jews were seized by Hartmann von Degenberg, the caretaker, and the citizens; and when the truth was established, they were deservedly condemned to death. And this same Host, being present at the Holy Sepulchre, is venerated for its many miracles.

Item: Thereafter, in the year A.D. 1348, all the Jews in Germany were burned, having been accused of poisoning the wells, as many of them confessed.

At this time locusts and vermin passed through the sky from east to west like a thick cloud, devastating all vegetation and fruits; and after they were dispersed the stench caused a horrible pestilence.

A pitiful and lamentable pestilence began in the year 1348 and endured for three years throughout the world. It resulted from the aforesaid locusts or vermin. It started in India and spread as far as England, ravaging Italy and France, and finally Germany and Hungary. The mortality was so rapid and great that barely ten persons out of every thousand survived. In some regions only about one third of the population escaped. Many cities, towns, marts and villages died out entirely and remained void. Some said that the Jews increased this calamity by poisoning the wells.

Gerhardus of Siena, of the Augustinian Order, an illustrious interpreter of the Holy Scriptures, an ingenious man, and a follower of St. Aegidius of Rome, died in old age at this time. He was highly educated, and wrote and left many useful and commendable manuscripts. Saint Bernardinus, his countryman, availed himself of writings; and he was also praised by Joannes Andreae.

Gerhardus, of the same Order, and teacher of the Holy Scriptures, bishop of Savoy, was held in esteem at this time. He was more devoted to promoting the welfare of his people than to ruling over them. He was also highly learned in the canon law, upon which he wrote a number of interpretations.

Thomas of Florence, a physician, and son of the deceased Dino, the physician, was of no less renown for his intelligence than his father before him.

Bartholus de Saxo Ferrato, a prince of jurists in time past, and an extraordinary interpreter of the law, and a disciple and hearer of Cinus and Jacobus Bothigarius, the doctors, was at this time held in great esteem by all the world for his scriptural knowledge, and his understanding and interpretations of the law. Excelling all other interpreters of the written law, he wrote excellent interpretations of the imperial and civil laws, as well as many exceptional and commendable things of good counsel. He died at the age of 56 years.

Franciscus Albergotus of Aretino, an able doctor and interpreter of the imperial law, was a confidant and follower of Bartolus.

Jacopino, a lord of Carrara, who slew Marsiglio, was, after he had ruled there for four years, slain by Guglielmo, his son, who was born to him by a concubine because he had called him a bastard. To do this he called his father to a secluded place and stabbed him with a sword, and caused him to be buried in St. Augustine's church. And therefore the Lord, in no idle words, nor in vain, said, "He who slays with the sword, by the sword shall he be slain."

Folio CCXXXI *recto*

Charles IV, a highly renowned emperor, together with his wife and sons, went to Pope Urban at Rome in A.D. 1368. He proceeded through Padua and Bologna and into Etruria. When he reached Pisa a number of cities submitted to him as part of the Roman Empire. He also secured various sums of money from the Florentines, who feared the opposition of certain of their subjects in Etruria and who

would have proceeded against them if the Emperor had consented. While Charles was at Rome he requested Pope Urban to search for the heads of the holy apostles, Peter and Paul. Through divine sanction they were found and they were deposited in a visible place in the Church of St. John Lateran, ornamented with much silver and gold and precious stories. At one time Charles attended the University of Prague; and there he heard the masters of the liberal arts disputing for four hours. His attendants became impatient and reminded him that it was time for the evening meal. Whereupon Charles answered, It is time for you, but not for me; for this is my meal. At another time he ordered brought before him a man who wanted to take the emperor's life; and Charles handed him a thousand gliders with which to endow his eligible daughter, saying that he felt sorry for the daughter who, although the eldest, was destined to remain at home. The man thanked the king, and returned to those who had engaged him to slay the king, and said, I did not know who Charles was, but now I do not wish to slay or otherwise do away with this kind and merciful prince. During Charles' time serious dissension arose in the imperial city of Nuremberg because the members of the council and the heirs of Charles were attached to the emperor. This was contrary to the wishes of the community. The uproar was caused by one Geiszbart, a member of the guild of smiths; but the controversy silenced through the diligence of the emperor; the guild of the craftsmen was abolished, the city provided with better police protection, and the butchers who had adhered to the emperor and the council were perpetually privileged to celebrate carnivals at Shrovetide.

The Order of Jesuati (or Jesuates) had its origin at Siena in Etruria, under the hereinafter named Pope Urban. The members of this order wore lay dress according to the custom of the clergy, lived together in houses, with great affection and simple devotion, performed manual labor, and served God. When said pope summoned them before him he was greatly pleased with their mode of life, and he assigned to them a habit consisting of a white robe and a cowl; and he gave them as patron a brave and very holy man who was his kinsman, and who by virtue of the authority vested in him, prescribed for them a gray habit over the white coat; and they were to remain unshod. He also endowed them with many privileges, and they increased throughout Italy, and because of the good life of its members, they were held in high esteem.

The Order of the Regulated Canons, called the Scopetini, and which we call St. Salvatore, also originated at this time in the vicinity of Siena through certain fathers of the Augustinian Order. This congregation was later recognized by Pope Gregory XI, confirmed and chartered, and reckoned among the Regular Canons. These men, in memory of their original states, wore a white robe with a white scapular over a white linen shirt. They live off their revenues and rents, and do not preach, but they do hear confessions. Until now they have been held in great esteem and respect; for this order reared a large number of men highly renowned for their Scriptural wisdom and piety.

John, king of France, began to reign in A.D. 1350 on the death of his father Philip; and he reigned twenty-five years. He carried on the war begun by his father with Edward, the king of England. However, in the sixth year of his reign he was defeated by King Edward at Poitiers, and he and his son Philip were taken prisoners; and Gaulterus, the duke of Athens, and 20,000 Frenchmen were slain. Three years later King Edward freed John and all the prisoners on condition that he never again undertake a war against Edward; but John soon violated his pledge, causing Edward to take up arms anew. And Edward invaded France with a large and mighty army, inflicted a great defeat, and ravaged the country for a long time.

Folio CCXXXI verso

Year of the World 6562 | Year of Christ 1363

Urban V, previously called Wilhelmus Grisant, abbot of St. Victor's at Marseilles, was, while absent in Italy as a legate, unanimously elected pope at Avignon. He was a very virtuous man, and of strong character and upright life. He sent the Spanish cardinal Aegidius to Canis della Scala at Verona. To Verona Urban summoned the Italian lords and governors, and made an alliance with them against Bernabo Visconti of Milan, who was afterward defeated, driven to flight and peace restored to Italy. Thereafter, in the fourth year of his pontificate, Pope Urban came to Italy, determined to restore order in Italian affairs. But when Emperor Charles learned that Urban had gone to Rome, he also went there, as above stated. At that time (as heretofore stated) the heads of St. Peter and St. Paul were found. While Urban was at Rome, because of the Germans and other foreigners, he caused beautiful palaces to be built; and because of the depressing atmosphere at Rome in the summer, he also caused residences to be built in the Old City and on the Falisconian hill. He released from prison John Haucutgar, a distinguished soldier, and made him a captain over the men formerly under Aegidius. He then returned to France, and died at Marseilles in the ninth year of his pontificate.

Gregory XI, formerly called Belfort, a cardinal, was unanimously elected pope at Avignon. At the age of seventeen his uncle Pope Clement VI made him a cardinal, and in order to avoid criticism that he was more inclined to favor his own blood than the interests of the church, he sent his nephew for training and education to the most learned men, and above all, to Baldus of Paris. He was highly educated in all the arts of scriptural wisdom, and was of such innocent and unspotted life, and such a whole-souled and good man, that all loved him. As soon as he entered upon his pontificate he sent his legate to Italy to obtain information concerning the affairs of the church there, and to make peace with the Visconti of Milan; for everything was in a state of turmoil and chaos. Before this time Gregory had been in Italy for a long while, and now, while under the guidance of Baldus, the highly learned doctor of jurisprudence at Paris, he considered what benefits his entry into Italy and his presence at Rome might confer upon the church. On one occasion, when he admonished a bishop to return to his church at home, the bishop replied, Holy Father, why do you not return to your church at Rome? The pope gave way to the idea, and contrary to the wishes of his kinsmen, he hurried to Rome in A.D. 1376, in the seventh year of his pontificate, and after the papal court had been held in France for seventy years. And although the return of the papal court to Rome gave joy to the people there, it was obnoxious to the Florentines, who feared it. Many hoped that now the clergy would be elevated and

tyranny suppressed. The city of Rome was in need of the return of the papal court, for the churches, the walls and towers, and particularly the buildings everywhere had fallen into a state of ruin; and civic morals had so departed that civic life was not felt there. But after the papal see was re-established there, the city increased from day to day in the number of its public and private buildings, as well as in the elegance of its civic status and government. And although the pope exhorted the Florentines to make peace, they were contrary; wherefore they were excommunicated. Nevertheless they compelled the priests to celebrate mass among them. Thereby they caused the pope to make war. However, in the course of those events the pope suffered unendurable pains of the bladder, and died in the ninth year of his pontificate.

Folio CCXXXII *recto*

Brigida or Brigitta (Saint Bridget), a devout Christian woman of German nationality, and a princess and noblewoman of Sweden, was born of illustrious, noble and devout parents. Her father, who through particular devotion to St. James had made a pilgrimage, went to confession every Friday in memory of the passion of Christ. While pregnant with Bridget, her mother became involved in a shipwreck, but was preserved for the sake of her fruit. For three years after her birth Bridget was unable to talk, but thereafter she was fully able to speak. On the death of her mother she was placed in charge of her mother's sister. She grew up in devotion and every virtue. Her father espoused her to a noble and intelligent youth; and with him she lived for many years in honor, and in incredible abstemiousness, humility, gentleness and industry. When her husband died she divided all her possessions among her children and the poor, changing her dress and mode of life. She made no use of linen raiment except upon her head, but wore a dress of coarse hair to castigate her body. At the command of Christ she journeyed to Rome with a devout companion, and disclosed to Pope Urban her revelation that he should not go to Avignon. So also, she sent a letter to Pope Gregory urging him to return the papal see to Rome. From thence she made pilgrimage to Jerusalem, and then returned to Rome. Thereafter she was seriously ill for an entire year, and the Lord revealed to her the time of her death; and she died in blessedness. In the course of her life God granted her many revelations of things to come.

The Order of Saint Bridget had its origin with this same highly renowned woman; and it was also called the Order of our Saviour (St. Salvatore). And thus this holy woman, through the promptings of the Holy Ghost, originated and established a new clerical order with a dual cloister for men and women, an order which St. Basil is said to have founded in Greece. But thereafter, from time to time, the Church, in order to silence evil tongues, dissolved this cloister so that they should remain separate and apart. However, it is said that St. Bridget through the promptings of the Holy Ghost, revived and re-established the order, so that men and women lived side by side, although separated, making access from one to the other difficult, except in cases of necessity, as when the Sacrament was to be brought to the sick. However, they had in common a church in which the brothers performed their devotions below, and the sisters above. The former were in care of an abbess, but only the brethren performed the divine service. The brethren were subject to one of their own number, called prior, or confessor. She also ordained that such cloisters should possess property and receive revenues, and that all the brothers and sisters should receive food and clothing at the hands of the abbess. Item: They were not to leave the cloister without urgent and apparent reasons, and then only by the permission of the abbess. They were to be admitted to the order and consecrated only by a bishop. Their habit consisted of a coat with a gray mantle, thereon a red cross inscribed with a small white circle. They were to wear no linen next to their bodies, and ate meat three days a week except during Lent. They observed the rule of St. Augustine, supplemented by regulations, which (as she said) were revealed to St. Bridget by God, and which the holy fathers, the popes, confirmed with exceptional privileges. There were but few of these cloisters in Italy; they were more numerous in Sweden and Germany. The brethren of this order hear confessions, preach on holy days, and employ lay brethren for the transaction of their external and worldly affairs.

Giovanni Boccaccio, a Florentine, a highly celebrated poet, philosopher, and astronomer, died at this time at the age of forty-two years. After he became well versed in the Latin and Italian tongues, and attained to wonderful ingenuity, he wrote many elegant and ingenious things in the Latin tongue, as well as many lovely stories in the Italian, such as Centonouvella, and others.

Folio CCXXXII *verso*

Year of the World 6577 | Year of Christ 1378

Urban VI, a Neapolitan, archbishop of Bari, was elected pope in this year to succeed Pope Gregory. He was a crafty and revengeful man, who gave more consideration to Joanna, the queen, and the cardinals, than satisfaction to the Christians. He absolved the excommunicated Florentines in order to gain their obedience to his will. Being by nature a man of bad character, he created new cardinals at Nocera, and imprisoned a number of the old ones. Thereafter he went to Genoa, and later returned to Rome, where, in order to avoid secret animosity, he created 29 cardinals, in a single day, most of whom were Neapolitans, and only three were Romans. Finally he died in the 12th year of his ill-conducted and unfortunate pontificate. Not many people mourned him.

The Twenty-Second Schism, and the most violent and mischievous, originated at this time, and endured for 29 years. After the death of Gregory XI the Roman citizens in a kindly manner requested the cardinals to elect an Italian or a Roman pope; but the 13 French cardinals undertook to elect a pope of their own nationality. Among four Italians, one of the Orsini craved the pontificate. Now it so happened that a Neapolitan was elected pope, and (as above stated), he was called Urban. He remained pope for three months. Thereafter the French cardinals, for the ostensible purpose of escaping the summer heat, left Rome. Among them were eight, who said that the election of Urban to the pontificate was irregular; and they therefore elected another one, of Geneva, whom they called Clement VII. They sent forth letters to all the world that said Clement was the true vicar of Christ. Thereupon a great schism occurred in the church. The Germans, Italians and Hungarians adhered to Urban; the French, Spanish, Catalanians and English, to Clement.

Clement (VII), after suffering many vicissitudes, proceeded to Avignon, in France, and there he set up his papal court, and was honored by the French as the true pope. He sat 15 years.

Boniface IX, a Neapolitan, previously called Piero Tomacelli, was unanimously elected pope at Rome in A.D. 1389. Although but 30 years of age when he entered upon the pontificate, he so conducted himself in the flower of his youth, that no charge of wantonness was made against him. He was so intelligent and of such wise counsel that as one supreme in power, he caused the Roman people to turn to him; and they elected a Roman senate according to his wishes, and fortified the castle Angelo and the bridges. In the tenth year of his pontificate he returned from Assisi, where he had lived for many years, to Rome, and held a Jubilee Year. In the same year, with money and renown, he attained to such power that he made of his descendants, lords of the Christian jurisdiction. He ordained that no one should attempt to attain a priestly benefice until he had obligated himself to the papal treasury for a sum equal to the first year's income thereof; and in this he was unopposed except by the English holders of small benefices. This Urban (should be Boniface) enrolled Bridget in the number of the saints. Finally he died in the 15th year of his pontificate.

Benedict XIII was regularly declared pope at Avignon in A.D. 1394; which was after Clement, and during the Schism; and he sat 21 years, until the Council of Constance. He was previously called Pedro de Luna, and was a highly learned man.

Folio CCXXXIII *recto*

Wenceslaus, son of the aforesaid Emperor Charles, with whom he reigned for eight years, reigned alone after the death of his father for twenty-two years. Although at the age of fifteen, he, together with his spouse, Joanna, had received the royal Roman crown at Aix-la-Chapelle, he was never consecrated as emperor by the pope. Later, in the sixth year, the queen died and Sophia, a duchess of Bavaria, was espoused to Wenceslaus. He was unlike his father in every respect, fleeing from care and labor, and seeking pleasure. He was more addicted to wine than devoted to the sovereignty, consuming all his days in idleness and carnal pleasures; wherefore he was taken by the lords and held in custody for seventeen weeks. He was released by Duke John of Lausitz, and Duke Procopius of Moravia (Mähren). He was imprisoned a second time by King Sigismund of Hungary, and placed in the keeping of Duke Albrecht of Austria. He was maintained in beautiful houses and apartments at Vienna, but through the negligence of his keeper he escaped and returned to Germany. However, as he would not amend his bad morals and manners, he was deposed by the electors of the empire with the consent of the pope, while Rupert, palegrave of the Rhine, was, contrary to his own wishes, elected in his stead. The Hussite heresy had its origin under Wenceslaus. After sundry understandings with a nobleman, named Nicholas, the heretics violently attacked the royal palace, requesting the king to grant them more churches. The king asked Nicholas to return the next morning for his answer. Nicholas left, and more and more incited the people to revolt. Thereupon the king fled to the Wysehrad, and from thence, with a few people, to the new castle which he had built. He sent a call for assistance to his brother Sigismund. The raving heretics ran into the courthouse and seized seven councillors, (for eleven had already fled) and the judge of the city, as well as a number of other citizens, and threw them out of the windows of the courthouse. The royal chamberlain also fled. When the king was apprised of these matters, and those present were seized with fear and sympathy, the cup-bearer of the king said, I knew beforehand that this would happen. Whereupon the king, in anger, seized him and trampled him under foot, and drawing his sword, would have dispatched him, had those standing about not prevented him. Soon thereafter Wenceslaus suffered a stroke. He died at the age of fifty-seven, after having reigned in Bohemia for fifteen years. At this time it was the Bohemian custom to anoint the body of the king with costly herbs for eight days, and to carry it through the churches of the city in mourning. But as the queen feared the heretics and did not dare to enter the New City, this custom was not observed in the case of Wenceslaus. His body was carried to St. Vitus's church in the citadel, and the funeral held in the royal hall. When the cloister was later destroyed by the heretics, a workman secretly took away the body of Wenceslaus and kept it in his own house. When affairs took a better turn, and search was made for the corpse, the workman, on receipt of twenty guilders, gave it up.

Jobst, margrave of Moravia (Mähren) was, during the lifetime of Wenceslaus, elected king by the archbishops of Mainz and Cologne, while a number of others elected Sigismund. Jobst died in a short time without heirs, and was buried at Brunn, in Moravia, with a royal scepter. On one occasion, when Jobst came to Wenceslaus after his deposition, Wenceslaus took him to a remote place, and said, Although I know it is not because I was not entitled to the dignity, that the electors of the Roman empire deposed me, it is a delight to me that the dignity should pass to my uncle. And Jobst became frightened. Through fear he fell to his knees before the king, and bade him not to blame him. And King Wenceslaus said, Lay aside your fears, for I do not dislike to stand aside from the kingdom; but I regret to have injured the blood of my ancestors. But Jobst lived only six months thereafter, and he allowed Palsgrave Rupert to rule.

Folio CCXXXIII *verso* and CCXXXIII *recto*

Breslau in Silesia, a noble city of renown among the Germans and the Poles, lies on the river Oder. This river waters the German province of Silesia and flows to the north. It is inhabited by Germans on both banks, although the Polish tongue is spoken chiefly on the farther side. Due to the concourse of people there, the city prospered remarkably from the beginning, and was improved by various and public buildings, as well as many beautiful churches. Of the latter the episcopal cathedral, dedicated to St. John, is the most attractive. The ancients called this the golden bishopric, but the Hussite wars have reduced it to one of earth and clay. However, John Roth, the bishop there at this time, a doctor of jurisprudence and highly informed in all manner of Scriptural learning and wisdom, advanced this bishopric in honor and size. The city possesses illustrious cloisters: The Order of St. Augustine at Saint Dorothea; the Franciscan (Barefoot) Order at St. James (St. Jacob) and Saint Bernardin, although under different rules; the Dominican (Preaching) Order at St. Albrecht; the Regulated Canons at Our Blessed Virgin Mary; and the Premonstratenses at St. Vincent outside the city. There also is a semi—foundation at Holy Cross. But among the foremost are the two parish churches of St. Elizabeth and St. Mary Magdalen. There are

also a number of small churches St. Barbara, St. Christopher, St. Lazarus, and many others. Breslau has been governed by various princes. When the city of Eger was retaken by John, father of Emperor Charles IV, Breslau (which Duke Henry of Silesia held), Lignitz, and many other cities in Silesia were also subjugated by him in the war. In the time of King Wenceslaus the members of the council of this city were thrown out of the windows of the courthouse down into the market by the members of the community, and killed; but a few years later the originators and inciters of this affair were quartered at the command of Emperor Sigismund. When the news reached those of Prague (who had likewise misused their councillors), they became frightened, and despairing of mercy and pardon at the hands of Emperor Sigismund, they suffered the same penalty which had been inflicted on those of Breslau. At first Breslau was under Bohemian power and government. Later, after much strife and treachery on the part of the Bohemians, the city placed itself under the rule of Matthias, the king of Hungary. Upon his death it reverted to the kingdom of Bohemia, which is now ruled by Wladislaus, the most illustrious king of Hungary and Bohemia. This city is surrounded by wonderful walls, and where not bounded by the Oder, it is protected by a deep moat and with brick walls of such thickness that they cannot easily be breached by gunfire. Along the walls are many towers, bow-windows and defenses. Within the city are wide streets and cross-roads, lined with beautiful and decorative houses, side by side, and so situated that no building interferes with the other's prospect. There is also a spacious market, and a courthouse with a high tower, upon which the watch play their horns at mealtimes.

Folio CCXXXIII *verso*

Wenceslaus, the king of Bohemia, according to the attendants upon his court, often said, If I am fortunate in the ravaging of the Italian cities, I will divide the spoils among the knights, but the wine I will keep myself. If anyone enters the wine cellar in my dominion, he shall be punished by the sword. On account of his misconduct and neglect, the electors deposed Wenceslaus from the Roman imperial sovereignty, and put Rupert the Bavarian in his stead. And all the German cities turned to Rupert, except Nuremberg, whose citizens, mindful of their obligation and oath to Wenceslaus, nevertheless feared the might of the newly elected sovereign. So they sent their court messengers to Wenceslaus, and offered him 10,000 guilders to release them of their obligation. And he released them, but upon the further condition that they send him four cart-loads of Fürstenberger, then regarded as the best Rhenish wine.

John of Rupecissa, of the Barefoot (Franciscan) Order, a renowned teacher of the Holy Scriptures and of natural philosophy, at this time, in addition to what he wrote about the books of the higher criticism, also said much about things to come. He was put into prison, and therein, as if a prophet, he wrote much concerning the future, namely, of two antichrists, of the prostration of the churches, of the devastation of the orders, of the conversion of all heathens to the Christian faith, and of many other things. And all this, he said, was revealed to him by the Lord Jesus. None of these things actually happened, but the contrary came to pass. Similar prophecies of hidden things proved deceptive, and it is better to remain silent than to speak of such matters.

Simon of Cassia, of the Augustinian Order, a distinguished teacher and preacher of the Holy Scriptures and of natural philosophy, in these times proved a medicinal collation to languishing souls for the attainment of the perfect life. As a correct interpreter of the Gospels and a true follower of he compiled the histories of our Saviour, and arranged them in orderly fashion in 15 books. He also wrote many other good Christian teachings and precepts. He flourished at Florence in the spirit of prophecy, and there erected a nunnery to his Order, filling it with noble women and maidens.

The Feast of the Visitation of the glorious Virgin Mary was established at this time by Pope Urban VI, to be celebrated for eight days in like manner as Corpus Christi. For through the intercession and offices of the Virgin Mary, consecrated Mother of God, unity had been granted to churches after the Schism.

Francesco of Carrara, the elder, received the paternal lordship, and governed for 11 years. He was an illustrious, virtuous and praiseworthy man. He beautified the city of Padua with towers and battlements, and with attractive public buildings and residences. In war he performed many commendable and memorable deeds, thereby prospering his dominion. However, after he undertook to free Bernabo, husband of his sister, from Galeazzo Maria, he not only failed in his purpose, but also lost his own life in consequence; for Galeazzo not only defeated him and took him prisoner, but kept him confined until he died.

Catherine of Siena, daughter of a dyer, scorning marriage, at the age of twelve, entered the convent of St. Dominick as a penitent of the Third Order. She was illustrious for her many miracles and her abstemious and strict life, in the course of which she had many visions and victories. Christ espoused her with a ring set with four pearls and a diamond. And the Lord took her heart and gave her his own, and the scar remained on her side. She was illustrious with the spirit of prophecy. After having performed many miracles she died at the age of 30 years at Rome, whither she had gone out of devout considerations. In the presence of many people her body was taken to the Dominican church, and buried with great devotion and honor. On the first day of May A.D. 1455 she was enrolled in the number of saintly virgins by her countryman, Pope Pius II, who wrote concerning her piety and virtue.

Folio CCXXXV *recto*

Gian Galeazzo (here called John Galeacius) son of Galeazzo Maria (Visconti), and first duke of Milan, captured the lordship of Milan three years after his Luther's death and the division of the sovereignty between himself and his uncle Bernabo; and he reigned ten years. Meanwhile he defeated and subjugated the lords of Scala, Verona, and Vicenza. Before long he seized Francesco, lord of Padua, as well as the city itself. Likewise Bologna, Siena and Perugia submitted to him. He was a highly renowned prince, erect in person, of handsome countenance, learned in letters, well spoken, cunning, ingenius, and prudent and wise in his affairs and dealings. He was married twice.

One of his wives, named Elizabeth, was a daughter of the king of Bohemia; and by her he had a daughter, Valentina, whom he espoused to Charles, king of France. His second wife Caterina, was his brother's daughter, and by her there was born to him Giovanni Maria and Filippo Maria (Visconti), the dukes. This Gian Galeazzo was great and mighty, and in the year A.D. 1395, in the month of September, through his ambassador, the archbishop of Milan, he secured the title of duke on payment of 100,000 florins, and this title he enjoyed for the remaining seven years of his life. He was so ambitious that he aspired to the Roman imperial sovereignty, and if death had not intervened, he might have secured it.

An eclipse of the sun, lasting for two hours, is said to have occurred at this time.

Ladislaus, son of King Charles, upon the death of his father (who was poisoned in Hungary by the Queen), inherited the kingdom of Apuleia, which his father had conquered; and he reigned 29 years. When he became of age he took possession of the kingdom of Hungary, and later he conquered the kingdom of Apuleia. Ladislaus was a prudent and magnanimous man, and by reason of his power, might and good fortune, he was held in awe by all. The Roman pope regarded him with suspicion, and the relations of his kingdom with succeeding popes were the subject of varying fortunes. But when this king undertook to subjugate the Florentines, he was poisoned at their instigation.

Sigismund, who later became Roman emperor, was hailed to the Hungarian throne after the expulsion of King Ladislaus. He reigned there for twenty-five years and then received the Roman imperial sovereignty. He was a warrior and earnest defender and protector of Christendom.

The Beghards, and those who flagellated themselves with knotted scourges, introduced serious heresies into Germany and other places; of which mention has already been made. So also, in this year, A.D. 1389, there occurred throughout Italy a marvelous movement of people within the mountains of Gaul, who wore white linen robes extending to their feet, with a cap resembling the cowl of a monk. Among them were noble men and women, as well as princes, bishops, priests, and monks of various orders, all of whom dressed in the same manner. These people, two abreast, formed processions to the adjacent cities, shouting and crying for peace and mercy; and this lasted for three months. Among them were 3,000 persons from the city of Lucca. The originator of this movement was a priest, so daring in word and countenance that all regarded him as holy. But Pope Boniface caused him to be seized at Viterbo, to be brought before him, and to be burnt.

A Jubilee year was held at Rome in the year 1400 at the command of Pope Boniface; and in consequence a countless number of people came to Rome. It is said that in the same year, because of the great number of people, and particularly of the aforesaid white spirits, who visited Rome, so great a plague raged that at Florence alone 30,000 people succumbed to it. Likewise in the fourth year of the reign of Ladislaus such a great mortality occurred in Bohemia that in St. Stephen's parish at Prague 3040 deaths occurred. Under such conditions the people of Prague rose up and fell upon the Jews, seized their possessions, burned their houses, and slew several thousand Jews; but the young children were kept for baptism.

Folio CCXXXV *verso*

Year of the World 6603 | Year of Christ 1404

Innocent VII, formerly called Cosinatus, a cardinal, elected pope at Rome after Boniface, was an old man, versed in many and great things. In some matters he followed in the footsteps of his predecessors, Urban and Boniface. He ruled in a turbulent manner; and the Romans, who came to him and requested him to discontinue the schism within the church, he sent to his uncle Ludovico, as to a stranger; and Ludovico threw eleven of them out of the window to their death. Under these circumstances the Roman people appealed to King Ladislaus for assistance against the pope, and took to arms. But the Pope and his uncle Ludovico promptly fled to Viterbo; and there the Romans entered the papal palace and the courts of the cardinals, and slew their attendants. But after the Romans had quarreled among themselves, they took the pope back into their good graces. Then he arrived at Rome, he created a number of cardinals, and appointed said Ludovico a margrave of Picenum. Not long thereafter he died at Rome in the second year of his pontificate.

Year of the World 6605 | Year of Christ 1406

Gregory XII, a Venetian, formerly called Angelo Coriario, a cardinal, and created pope in A.D. 1406, was an honorable bishop of great earnestness and extraordinary piety. Gregory obligated himself to abdicate in the event that Benedict, who held forth as a pope in France, would do likewise. And although, in the beginning, each exhorted the other to do so, and they had named a place of meeting for the purpose, yet neither carried out his promise; wherefore each was held to be a traitor by his own cardinals, and caused a greater schism and feud than before among the Christians. Thereafter a council was held in Pisa, in which both were declared deceivers and deposed from the pontificate; and Alexander was elected. While Gregory was absent from Rome, the city seethed with arms; and Gregory fled from the council to Ariminum (Rimini), while Benedict after the holding of a council at Perpignano (Perpignan) fled to the castle of Panischole. Although both had been deposed at the council of Pisa, yet, pretending to be true popes, they created several cardinals, particularly Gregory, who at Lucca, while his cardinals were still with him, made Gabriel Candelinarium a cardinal, who later became pope as Eugene IV.

Year of the World 6608 | Year of Christ 1409

Alexander V, of Candia, formerly called Peter Candianus, of the Franciscan (or Barefoot) Order, a doctor, and archbishop of Milan, a man highly renowned for his learning and teaching in scriptural wisdom, was, in this year, after the deposition of Gregory and Benedict, elected pope with the assent of all the cardinals present at the council of Pisa. In his youth he entered the Franciscan Order, and at Paris became so versed in the liberal arts that in a short time he conducted a public school, and wrote upon the books of the higher criticism. He was a great orator and preacher; wherefore the Duke of Milan appointed him his prime minister and bishop of Vicenza. He was later made archbishop of Milan. Pope Innocent VII created him a cardinal, and finally he was elected pope. He was so generous that he finally had nothing left. Wherefore he said, I was once a wealthy bishop, then a poor cardinal, and now I am a mendicant pope. He was so brave that he deposed King Ladislaus, who had distressed the churches. At the conclusion of the council he proceeded to Bologna, where, having become seriously ill, he called the cardinals to him to exhort them to righteousness, and, like the Lord Christ, he said, I give you my peace, my peace I leave with you. And he died shortly, in the eighth month of his pontificate. He was buried in the Franciscan monastery at Bologna, with great honor and well merited solemnity.

Folio CCXXXVI *recto*

Rupert (Ruprecht), duke of Bavaria and palgrave of the Rhine, was elected Roman king in A.D. 1400 by the electors, to succeed Wenceslaus, king of Bohemia, who had been deposed as a worthless man; and he reigned ten years. He was crowned at Cologne by the archbishop there. He was a very Christian man, a lover of righteousness, stern in war, and a conscientious and zealous protector of the downtrodden. Therefore he was confirmed in the sovereignty by Pope Boniface. The Florentines asked Rupert to come to Italy to assist them against the duke of Milan; and for this they promised him a remarkable sum of money, on condition, however, that he was not to receive it until he had reached Milan with his army. In the late fall Rupert went forth, determined to receive the imperial crown from the pope; and in order to collect the promised sum of money he proceeded to the vicinity of Brescia. When he had received part payment, he gave battle to the Milanese; but his forces were dispersed, and he returned to Trent, while the bishop of Cologne and Duke Leopold of Austria, with a large force belonging to King Rupert, returned homeward. From Trent Rupert went through Treviso to Padua. And thence the Florentines sent their messengers, requesting him to resume the war; but since the Florentines offered him less money than he desired, he decided to leave. He sent his expeditionary forces to Treviso by land, while he went to Venice to see the city. There he was honorably and worthily received; and he told the Venetians of his defeat. But, when finally this king received no support from the Venetians nor from the pope, and the Florentines would not satisfy his demand, he returned to Germany without results. By his wife Elizabeth, daughter of the burgrave of Nuremberg, Rupert left many heirs: Rupert and Frederick, his sons, died before he did; but he left him surviving the dukes, Louis, Stephen, John and Otto, and three daughters. One daughter was espoused to Duke Frederick of Austria, on the Etsch; the second, to the count of Cleves, of whom Emperor Sigismund made a duke; and the third, Margaret, was married to the duke of Lorraine. The father and his sons, until their death, remained faithful to Pope Gregory, insisting that the council of Pisa was not properly nor regularly held. Finally, after worthy deeds in the empire and in Germany, Rupert died at Oppenheim, A.D. 1410; and he lies buried at Heidelberg.

As the schism between Gregory and Benedict (which has already been told to some extent) continued, a long disputation now took place at Florence as to whether a council should be called on account thereof; and the learned men concluded that this could be properly done. The cardinals of both popes, with the consent of the commune at Florence, decided to call a council at Pisa. By letters and messengers they summoned all the bishops, prelates, princes, and the people. To Pisa came a great many people of every nation, and in this council the aforesaid popes were accused and summoned to appear. But Benedict laughed at them in scorn, while Gregory said that the cardinals were powerless to call such a council. However, both popes were finally deposed, and Alexander was elected as above stated. But he did not live in his pontificate for long. As he lay on his deathbed he stated that he believed that the Pisan council was rightfully held and considerately conducted, free of all cunning and risk. And then he died. At that time occurred a great famine and mortality.

At this time came to Pisa, Louis, the duke of Angers, son of the Louis who contested the kingdom with Charles. And he received the kingdom of Apuleia from Alexander; for Ladislaw had done everything by which he might hinder the council.

Folio CCXXXVI *verso*

ST. Vincent of Catalonia, of the Dominican (Preaching) Order, a highly renowned teacher of the Holy Scriptures, was born Valencia of noble parents, named Ferrier. His father was a notary. He had three sons: Peter, the elder, a pious man, was married. The second son, Boniface, was a doctor of both branches of the law, and, after the death of his wife, entered the Carthusian Order, of which he became a general. The third, Vincent, remained single, and was renowned at this time not only for his excellent and commendable teaching, but particularly for his piety. Illustrious for his gift of preaching throughout his life, he prospered the churches of God, not only by his teachings and exhortation, but also by his praiseworthy example; and this course he pursued for thirty years. Finally, in A.D. 1418, in the time of Pope Martin V and Emperor Sigismund, he passed away, and became illustrious for many miracles. For that reason Pope Calixtus III, his countryman, in A.D. 1455, enrolled him among the number of saintly confessors. During his lifetime he often preached so dreadfully upon the Last Judgment and of the Antichrist that he drove many people into fright; and he warned all sinners to flee from the future wrath of God.

Francis Martinus, of the Carmelite Order, an excellent teacher of the Holy Scriptures, who was in great esteem at this time, wrote a book upon the immaculate conception of the Virgin Mary.

Gerardus Groet was illustrious for great skill and for the piety of his life at this time.

John Rüsbroch, a renowned, devout and enlightened man, wrote many things in the German language.

Henricus Yota, a teacher of the Holy Scriptures, and Henricus of Hesse, like teachers, were lights of the church at Vienna, in Austria.

Baldus of Perugia, highly distinguished teacher of the imperial and civil law, and Angelo and Peter, his brothers, were highly illustrious at this time. After Bartolus, his master, Baldus was given first rank in both branches of the law. He wrote an almost countless number of books, including an interpretation of the entire body of the civil law. He also left behind much excellent and commendable counsel. Finally, because of the excellence of his scriptural wisdom and ability, he was called to Pavia by Duke Philip of Milan, and engaged at a public expense. He died A.D. 1423.

Bartholomeus de Saliceto, very highly learned in the law, flourished at this time. He wrote a number of interpretations on the imperial law. After he had secured the esteem of Alberto, the margrave of Ferrara, Bartholomeus influenced him to prevail upon Pope Boniface to grant him the privilege of establishing a university there.

Nicholas of Florence, a renowned doctor of medicine, at this time wrote and left behind him a large book upon the entire subject of medicine. He died at Florence A.D. 1412.

Marsilius de St. Sophia, in Padua, also a physician, in his treatise on sundry medicines, excelled many others in subtlety and ingenuity, and brought credit to his native country.

John of Ravenna, an illustrious grammarian and rhetorician, and an ingenious and able man, flourished at this time. As Leonardo Aretino testifies, he restored to Italy the art and teaching of elocution, which had been dormant for a long time. After being well instructed by Francis Petrarch, he had a following of very distinguished disciples himself.

Emanuel Chrysoloras, of Constantinople, of noble birth, yet more noble in his knowledge of the Greek language, and in all forms of scriptural wisdom and virtue, came from his home in Constantinople to Venice. There he taught Greek, which had been dormant for about seven hundred years, but was revived by him. From Venice he went to Florence, where he won many scholars. Among them were Leonardo Aretino, Paul Strocia, Peter Paul Vergerius, Justinopolitanus, Franciscus Barbarus, Omnibonus Vincentius, Guarino da Verona, Carolinus Aretinus, Poggio Florentino, Franciscus Philelphus, and others. And when he went from there to Rome, and from Rome to the council at Constance, his scholars, by reason of the sweet savor of his words, followed him. He died at Constance and was honored by an eloquent eulogy by Poggio Florentino.

Folio CCXXXVII *recto*

Tamerlane, the great king of the Tartars or Parthians, died in this year A.D. 1402. He was a Parthian, born of mean parents, and at first was a corporal. He so distinguished himself among his own people by his physical endowments and ability that he soon became a captain and a ruler of many peoples. And thus he secured dominion over the Parthians, and later over the Scythians, Iberians, Albanians, Persians and Medes. Mesopotamia and Armenia followed. He crossed the Euphrates with 40,000 horse and 600,000 foot, and ravaged entire Asia Minor. In Armenia he gave battle to Bajazet, the most mighty Turkish king, slaying 200,000 of his men, taking Bajazet prisoner, and carrying him through entire Asia in a cage like a curious animal. His camp was formed like a city, and every trade and industry had its place and function. There one found sufficiency of all things serviceable to human needs. There neither robbery nor murder found room. Thereafter he proceeded from the river Tanais (Don) as far as Egypt, passing through entire Asia, through Smyrna, Antiochia, Sebaste, Tripoli, Damascus, and many large, strong, and fortified cities, by force of arms, devastating and burning them. He also defeated the Egyptian sultan in battle. Having determined to attack Capua, then inhabited by the Genoese, he first sent there several merchants with costly raw materials, with orders to sell the wares below the customary price; for he knew that the gold could be hidden, but the raw materials could not. Thereafter he captured the city and took back the purchased wares; and so he got both money and wares. When Tamerlane besieged a city, he caused a white tent to be set up on the first day, on the second day a red tent, and on the third day a black one, indicating that those who surrendered on the first day would be spared; but the red tent meant death; and the black one, destruction of the city. It is said that at one time the people in a city which he was besieging for the second day, sent to Tamerlane all their children and maidens, clad in white and carrying olive branches, in order to appease the wrath of this prince by their innocence; but he caused all these children and maidens to be ground down by his cavalry and the city to be destroyed. When one of his trusted men asked him why he was so cruel, he looked at him in anger, with fixed countenance and blazing eyes, and answered, If you think I am a human being, you are mistaken. I am the wrath of God, and a devastator of the earth. Have a care that henceforth you do not meet me. Those who saw Tamerlane say that he was like Hannibal.

Paul of Venice, of the Augustinian Order, a natural philosopher, and a prince among teachers of the Holy Scriptures as well as a keen disputant, was at this time in great renown throughout Italy for the manifold scope of his scriptural ability.

Bartholomeo of Urbino, of the same order, a very diligent doctor, and bishop of Urbino, was also renowned at this time. Among other writings he compiled the sayings of Saint Augustine and Saint Ambrosius in alphabetical order; and he called the book Milleloquium.

Jordanus, a German, a teacher well grounded in the Holy Scriptures, was at this time held in great esteem because of his literary

knowledge and research among the ancients.

Jacobus, also of the Augustinian order, a native of Toledo, and a teacher of the Holy Scriptures, flourished at this time. He interpreted the Holy Scriptures, and among others, compiled a book entitled Sophologium.

Verona, the highly renowned old city of Italy, which had been oppressed by the Carrarese, was in A.D. 1405, after surrender by Gian Maria, duke of Milan, brought under Venetian dominion by Francesco Gonzaga, Jacopo Ferme and Paul Savella. And up to the present it has remained in their dominion and has greatly prospered.

Pisa, the mighty and well built city of Etruria, and antagonistic to the Florentines, was subdued in this year by war and siege; and thus it came into the hands and might of the Florentines. For after the Pisans had driven the Florentines out of the city and regained their liberty, they were heavily beleaguered and all egress shut off. After suffering starvation they were surrendered by John Gambacurto, and were again subjected to the yoke of the Florentines.

Folio CCXXXVII *verso*

Padua, the great and mighty illustrious city, came under Venetian dominion through siege, A.D. 1406. Francesco da Carrara, the younger, son of Francesco the older, overran Vicenza with an army. The Venetians sent their emissaries to him requesting that he do not distress the Vicenzans with war, as he would thereby offend the Venetians. He refused the request, and the disappointed Venetians entered into an alliance with Francesco Gonzaga, and appointed him their common captain against Francesco da Carrara. Through the aid of the duchess of Milan, he took the city of Verona, captured Jacopo da Carrara, and sent him to Venice in bonds. He next appeared before Padua. After the city had suffered for several months through siege, from starvation, and sustained serious damage by reason of repeated assaults, the Gate of the Holy Cross was opened by the citizens to Galeazzo Gonzaga, brother of the said Francesco Gonzaga, without the knowledge of Francesco da Carrara, and Galeazzo Gonzaga and his army were admitted to the city. Thereupon Carrara with his third son Francesco proceeded to Venice in humble raiment to plead for pardon and mercy. But pardon was not granted; father and son were imprisoned. Later the father was strangled, while the son disappeared, who knows how? Thus the city of Padua fell into the hands of the Venetians. And so also in consequence of their dissensions the mighty and illustrious houses of Scala and Carrara lost their power, and their ancestral lineage ended.

The Order of the White Monks of Monte Oliveto was originated during the time of the schism in the vicinity of Siena by a number of noble Sienese citizens. For many excellent and renowned citizens there, distressed to dissensions and wars, and being of the same mind, under the guidance of the Holy Ghost left the city and went to Mount Olivet. There they began to throw off their worldly cares, and as devout hermits they served the Lord by prayer, watching, and constant fasting. By their example many nobles and youths, seeking a celestial homeland, were moved to join the congregation. Incredible zeal in the service of God resulted in such an increase in membership that the fame of the congregation came to the cognizance of the pope. After he had summoned the foremost of the order, and informed himself as to their mode of life, he was so pleased that he confirmed the order and granted it many privileges.

A new Mendicant Order under the name of St. Jerome came to life in the city of Fiesole, in Etruria, in the time of Pope Innocent VII, springing out of the Third Order of Franciscans, through a certain count, named Redo. His associate in this pious enterprise was one Gualterus Marsis. These two holy men were the founders and augmenters of this order, and they prospered it wonderfully by pious regulations and example. Because of its distinguished membership, the order was confirmed and privileged under the Rule of St. Augustine by Gregory XII. Later Pope Eugene IV did likewise, adding further privileges. The members of the order were assigned a gray habit in remembrance of the aforesaid Third Order.

A second Regulated Order of St. George of Alga, near Venice, was begun at this time by the highly spiritual man, Lorenzo Justiniano (later a patriarch), and others. The order observed strict regulation and was looked upon with incredible favor. This congregation was confirmed by the aforesaid Gregory, with certain regulations, the most important among those of the Rule of St. Peter. The order soon grew in distinguished and learned men, among them, Antonius Corarius, Pope Gregory's uncle, afterwards a cardinal; and Gabriel, afterward Pope Eugenius IV, who from the beginning enlarged and beautified the cloister with his paternal inheritance. Among the members of this congregation are also others, commendable for their lives and morals, who have illuminated the order by their teachings and good example, according to their means.

Folio CCXXXVIII *recto*

OF THE HUSSITE HERESY AND ITS ORIGIN.

This secession, the unfaithful Hussite folly, had its origin under King Wenceslaus of Bohemia in the fiftieth year of his age; and they pursued the Germans at this time in a gruesome manner with war and weapons. At first the Germans ruled the university of Prague, which was very distressing to the Bohemians, by nature a free and undisciplined people. An English nobleman came to Prague, bringing with him a number of John Wycliffe's books, as a rare treasure from his homeland; and therein many questions were raised against the clergy. After he had absorbed a sufficiency of Wycliffe's poison, he poured it forth among the burghers, and loaned the books chiefly to those antagonistic and hateful of the Germans. Among them arose one called John of the village of Huss, which means goose. He was a keen and loquacious man, who took delight in narrow arguments and strange pleasures. He eagerly adopted the teachings of Wycliffe;

and with these he vexed and distressed the German masters in the hope that the Germans, thus discredited, would be dismissed from the school. But as this did not happen, they obtained an order from the king that the school at Prague be governed in the same manner and form as that of Paris. In this way the mastery of the school passed out of German control. For that reason, on a single day, the German masters and students to the number of 2,000 left Prague. In a short time 3,000 followed them, and established a public school at the city of Leipzig, three days journey from Prague. This school was confirmed by Pope Alexander who also granted it certain privileges. It was favored by the illustrious duke of Saxony and adorned with buildings. And thus the Bohemians governed this school according to their own wishes; and John Huss was its head. When he thought he had sufficiently won the confidence of the Bohemians he began publicly to pour forth the poison which he had secretly imbibed, and to make use of the books and teachings of Wycliffe, representing that the entire truth was contained therein. In his sermons he often said that upon his death he wished to go where Wycliffe's soul had gone, for he had no doubt that Wycliffe was a good man and deserving of a place in heaven. But in his books, in the city of London, forty-four articles were found, that were condemned by the archbishop of Canterbury and other bishops and learned men; and Wycliffe's corpse was disinterred and burned. Yet this John was followed by all those of the clergy who were notorious debtors and miscreants. And they seceded from the Christian faith and took up the Waldensian folly. The damned heretics hold that the Roman bishop and other bishops are on a par; that there is no purgatory; that prayers for the dead are in vain, and that such prayers are the invention of ecclesiastical greed; that the images of God and the saints should be dispensed with; that the mendicant clergy invented the devil; that the priests should be poor and live on alms alone; that auricular confessions are false, for it is sufficient that one confess his sins to God in his own chamber; that the ritual of the church is an idle ceremony; that a priest might bless the Holy Body of Christ anywhere; that observance of the seven days is an idle waste of time; that there is no advantage in the feasts established by the church; and also many other errors. Thereafter one Peter of the city of Dresden on the Elbe, in Meissen, poured forth and urged upon the people a new poison, and preached the Holy Sacrament in the form of wine; and he drew into the same errors one Jacobellus of Meissen, who stated that in the old books of Dionysius and Ciprian he had found the taking of the Holy Sacrament in the form of wine commended; and he publicly exhorted the people that they should not idly take the sacrament in the form of bread. And the heretics became attached to him, rejoicing that they had discovered an article founded on the authority of the Gospels. Thereafter various measures were undertaken, but without result until the Council of Constance. The Hussite heretics destroyed and burned many Christian cloisters and other houses of in various places. At this time there came forth at Prague another false priest, called John, of the Premonstratensian Order. He was a fanatic devotee of every evil, and no mean augments and supporter of the grovelling Hussite heresy and fallacious secession.

Folio CCXXXVIII verso

Year of the World 6609 | Year of Christ 1410

John XXIII, of Naples, a well born man, previously called Baldassare Cossa, a cardinal, was elected pope at Bologna in this year, upon the death of Alexander; and he sat four years and ten months. Some write that he was elected under compulsion; for he was a Bolognese legate and had many armed men in the city and country, and had he not secured the pontificate by election, he might have obtained it by intimidation and force of arms. Many candidates were suggested to him but he accepted none. He said, Give me the mantle of St. Peter, and I will give it to the pope. Thereupon he placed the mantle on his own shoulders, saying, I am the pope. Although this did not please the cardinals, yet it is known that he was created pope, and had sought the pontificate by all means. He was highly informed and educated in the civil and the canon law. He was great in contemporary affairs, but was unskilled in ecclesiastical matters. He was more ingenious in worldly transactions, than endowed with piety of life. After receiving the pontificate he remained at Bologna for several days. Then he went to Rome, and sent a number of men-at-arms against Ladislaus. But in the following year Ladislaus made war against this Pope John. In fear, John left Rome for Florence, and from thence he went to Bologna. Before long he went to Gian Francesco Gonzaga at Mantua. There, and also at Cremona, he had a conference with Emperor Sigismund as to how he might drive off Ladislaus, who was distressing Rome and many other cities of the Church. Thereafter this John, with the consent of all the nations, was summoned to a council called to obviate the schism. He sent two cardinals to Germany, who, together with the princes of Germany and France, were to choose a convenient place for the council. The city of Constance was considered suitable. And they all went to Constance; and John went there also, although some advised him not to go. But when Emperor Sigismund thereafter also came to the council, this pope was charged with many misdeeds. Whereupon the pope, after having been in attendance upon the council for four months, changed his attire, and secretly fled from Constance by night to Schaffhausen, and while hastening toward Burgundy, he was intercepted by order of Duke Frederick and turned over to the emperor. He was confined in a cell in the monastery of St. Mark, convicted and deposed. He was then sent to Duke Louis of Bavaria, and held in confinement at Heidelberg for three years. He was released by Martin, his successor.

Year of the World 6616 | Year of Christ 1417

Martin V, a Roman, previously called Otto, and born of the noble Roman family of the Colonna, was at this time, on the day of St. Martin the bishop, elevated from cardinal to pope in the council of Constance by the consent of all the nations and the cardinals; for from youth his parents reared him in good morals and the arts. In the later years of his youth he was well educated in the canonical laws at Paris. From thence he went to Rome, where, because of his virtue and scriptural wisdom, he became referendary to Urban VI, and later a cardinal. Whenever disputes occurred in the council of Constance, he always held to a middle course for the common good; wherefore he was acceptable to Emperor Sigismund and the cardinals. He did not permit his papal office too to fall into desuetude, but labored and acted with solicitude. Although not world-wise, and lacking in initiative, and esteemed for his goodness and gentleness, yet when he became pontiff, he was worldly prudent and not over gentle. At the conclusion of the council he returned to Italy, remained at Florence for two years, and then went to Rome, where the whole city came forth to meet him and received him as its father. Through his efforts, Rome, which in buildings and morals had lost the appearance of a municipality, was restored to civic life. At last he died in the 15th year of his pontificate, at the age of seventy-three years. He was mourned by the Roman people and the clergy as though the churches of God

and the city of Rome had been left fatherless by his death.

Folio CCXXXIX *recto*

Sigismund, son of the Roman emperor Charles IV, a Bohemian, was of German ancestry and king of Hungary and Bohemia. While a king of Bohemia, and upon the death of the Roman emperor Ruprecht, in A.D. 1410, he was chosen Roman emperor by the electors at Frankfurt. He was a stern man and prepared to accomplish all things; he possessed initiative, courage, liberality, beneficence and gentleness. He was lordly in manner and of elegant physique; of chaste countenance, well built in body, magnanimous in peace and war, and profligate in expenditures. As soon as he entered upon the office of Roman emperor, he proceeded with a large army through all of France lying beyond the mountains of Lombardy, because of the direction which the war had taken. And although as a most Christian prince he performed many excellent and celebrated deeds, yet his most illustrious, most celebrated, and most memorable deed was that without sparing himself any labor and expense in travelling through Italy, France, Spain and England, he brought all the nations together at the council of Constance, and, that after the putting down of the schism, and the deposition of the schismatic popes, and the election of Pope Martin V, he devoted himself with all possible diligence to the unification of Christendom, which had seriously declined because of the Schism. And by his exhortations and virtue he improved the status of temporal and spiritual morals. He made a king of Vitoldus, the duke of Littau. Prussia, which the king of Poland had by force of arms taken from the Teutonic Knights, he restored to them. He imprisoned his brother Wenceslaus, a man of no value to the Roman Empire; for he had been neglectful of the common welfare, to the great damage of Bohemia; and by such imprisonment Bohemia was relieved therefrom. But he was not very fortunate either in his wars against the Turks, or the Bohemians. King Louis's daughter was his first spouse. She was crowned with him. Because he had undertaken to punish 32 rebellious Hungarian lords, he was imprisoned and for security placed in the custody of a widow whose husband he had slain; but being reconciled to him, she released him. And he married Barbara, daughter of the Count of Cilli. Before long he again secured the sovereignty and punished the traitors; and the sons of the widow he provided with dignities and riches, on a par with the foremost of the kingdom. After much strife he recovered Bohemia. He gave Moravia to his son-in-law, Duke Albert of Austria; and the March of Brandenburg, to Frederick of Nuremberg. With varying fortune he reigned over 50 years. In his old age he made another journey to Italy in order to secure the imperial crown; and he was crowned by Pope Eugenius. From thence he proceeded to Mantua, and there made of Gian Francesco Gonzaga a Mantuan margrave. He made peace with the Venetians. From thence he went to Basle, thence to Ulm, and from Ulm to Regensburg. There the Bohemians came to him in great numbers, acknowledged him as their lord and king. Thereupon, at the solicitation of the Hungarians, he shipped down the Danube to Ofen (Budapest). There he summoned the princes of the Bohemian kingdom for the purpose of improving conditions. And at Stulweissenburg he distributed among them 60,000 florins, fixing the day of his advent into Bohemia. Thereafter he reached Iglau, and after entering into a treaty of peace and unity, he entered Prague in A.D. 1436. The Bohemians received him with great honor, and the nobility and the cities did him homage. Thereupon the clergy returned to Prague, to the joy of all Christian kings and nations. And Pope Eugenius, as a symbol of his elation, sent him a golden rose. In the course of these events Emperor Sigismund became ill and weak; and he began to experience the burdens of old age. Thereupon Barbara considered how she might remain in power and in possession of the sovereignty; and although along in years, she decided to remarry upon the death of her lord. When the emperor noted the proposal of his mad wife, he caused himself to be carried to Moravia to once more see his daughter before he died. And his daughter, together with her husband, Albert, came to him in the city of Znaim; and there he named Albert, his son-in-law, as his successor; and he bade the nobles of Hungary and Bohemia to carry out his last will. He left the kingdoms to his son-in-law, saying that a kingdom governed by Albert would be blessed. Thereupon he died, and was buried at Grosswardein, as he had commanded.

Folio CCXXXIX *verso*

A CRUSADE AGAINST THE BOHEMIAN HERETICS IN THE TIME OF EMPEROR SIGISMUND.

When Pope Martin observed that the Bohemian heresy was growing, not only in numbers, but also in military strength from day to day, he sent word to the Vitoniensian cardinal of England, born of royal lineage in Germany, to assemble an army against the Bohemian contagion. With the assistance and support of Emperor Sigismund three armies were raised. The duke of Saxony and the maritime cities furnished the first army; the margrave of Brandenburg, with the Franks, the second; and Ort, archbishop of Trier, and the Rhenish lords and the Bavarians, together with the imperial Swabian cities, the third. They proceeded through the Bohemian Forest from three directions, met, and formed a wagon fort. But the Bohemians soon rose up in opposition, and marched against them. When it became known to our people that the Bohemians were coming on by force of arms, they fled before they had obtained sight of the enemy. The cardinal met the fugitives and vainly exhorted them to return from their flight. Every man fled, and the Bohemians captured the military equipment of our people. Thereafter they overran Meissen; and when they turned toward the margraviate and Nuremberg, they were pacified with money and returned homeward, rich in booty. When the news reached Emperor Sigismund, he proceeded to Nuremberg and collected another army against the Bohemians. For the same purpose Pope Martin sent a cardinal, as legate to Germany, to arrange for another war against the Bohemians. And the cardinal came to Emperor Sigismund at Nuremberg, where a large assembly of the princes was held, and a new expedition against the Bohemians was decided upon. Assistance was furnished by John and Albert, the margraves of Brandenburg, and their father; also by the bishops of Würzburg, Bamberg, and Eichstädt, and by the imperial cities, as well as the archbishops of Trier and Cologne. It is said that with those foremost men of the land there was an expeditionary force of 40,000. And so they proceeded into Bohemia, devastating many heretical cities and villages. In the meantime through treachery (as many believe) or through fear, there arose among our forces such turmoil that they took to flight even before they had seen the enemy. When Duke Albert of Austria observed that the papal legate had proceeded into Bohemia with an army, he also proceeded against the heretics with an armed force; however, having learned of the retreat, he swept through Moravia, which had formerly been disobedient to him, and he burned about 500 villages, conquering the region by force of arms. He slew many people, and frightened the Moravians into

surrender, on condition, however, that Albert allow them to retain the faith according to a council at Basle. Thereafter the papal legate left Bohemia and proceeded to Basle, where he held the council.

A New Order of Regulated Canons had its inception in the monastery of Frisonaria in the Lucensian fields in Etruria. It was endowed with many privileges by Pope Eugenius, and reckoned among the Regulated Canons of St. Augustine. The brothers of this order were given a black mantle and a black biretta by the first founder. They discarded the white scapular and donned a linen shirt. In this order were many men renowned for their scriptural wisdom, eloquence and piety.

The Congregation of Saint Justine, a Benedictine Order, also had its origin or was revived at this time by Louis Barbus, a Venetian councillor, in the Trevisian region, near the city of Padua. It was confirmed by Pope Eugenius IV and endowed with great privileges. In it were reared many distinguished and highly learned men.

The Order of Jeronimites which had almost died out and been forgotten was reestablished by the worthy Lupo Hispalensis, general of the order, with new regulations and statutes taken from the sayings of St. Jerome. It was confirmed by the papal see under the Rule of St. Benedict, except that its members wore a gray habit and performed their offices according to the customs of the Roman see.

Folio CCXL *recto*

Once upon a time 40,000 florins were brought to Emperor Sigismund from Hungary, and were placed in his chamber at a late hour. Then the emperor was about to retire, thoughts of what use to make of the money interfered with his sleep. So he awakened his chamberlain and ordered him to summon his counsellors and the captains and corporals of his army to the emperor's presence. The counsellors, thus called at midnight, fearing that some evil had befallen the emperor, hastened to him, inquiring the cause of the sudden summons. The emperor opened the treasure chest and divided the money among them, saying, Now go forth, for now we may sleep, securely and in peace; that which has interfered with my sleep has gone out with you.

Through the diligence and management of Emperor Sigismund an ecumenical council was held at Constance, in Swabia, in 1414, to dispose of the schism which had endured for thirty-nine years. Five nations appeared in the council, namely, Italy, France, Germany, Spain and England; and what was there ordained with the cognizance of these five nations had the same force and effect as if all mankind had confirmed it. Pope John also came there, although some had advised him not to do so. And although, by sharp disputation, he kept the Germans in doubt, yet when Emperor Sigismund afterward entered the council, and all were given authority to speak freely as they saw fit, John involuntarily abdicated from the pontificate. Gregory voluntarily abdicated, while Benedict was deposed. The Wycliffite heresy was condemned, and John Huss and Jerome, heretics of that erroneous belief, were burned. And after many prelates and princes had spent four years there in the transaction of Christian affairs, and the deposition of the schismatic popes, it was decided to elect a new pope. Thereupon six pious men were chosen from among the nations, who together with the cardinals were to elect a Roman pope. And so, in A.D. 1417, with the consent of 32 cardinals and all the nations (after the church had been without a pope for four years) Otto, the Roman Colonna, a cardinal, was elected pope, to the joy of Emperor Sigismund, who thanked them all; and falling on his knees before the pope, with merited honor, kissed his feet. And the pope embraced the emperor, and holding him like a brother, thanked him for his diligence in restoring peace to the church. And thus the council ended in A.D. 1418.

John Gerson, chancellor at Paris, at this time transacted sundry business for the king of France, as well as other affairs at the council of Constance. He was a learned man and a great doctor in the Holy Scriptures. He left many writings of benefit to the church, and died in A.D. 1429.

Caspar Schlick, called a lord among the princes, was born of an Italian countess and a German of the family of Lazan, in Franconia. He was a becoming man, of agreeable speech, a lover of scriptural wisdom, and well adapted to all his undertakings. Good fortune and fitness so promoted him that he became the head of the chancery of three successive Roman kings, something never before heard of. His wife was a daughter of the duke of Silesia. Emperor Sigismund gave him Eger and Ellenbogen, while King Albert of Hungary gave him Calesum and Weisskirchen. This man must have possessed very useful qualifications and good nature in order to serve emperors of different habits with equal grace and favor. Through his friendship Aeneas Pius was called to episcopal office, from which sprang successive honors.

Folio CCXL *verso*

Constance (Kostnitz), a city of Germany, though not very large, is wealthy and well constituted. Beside it the Rhine flows out of the Lake and resumes its course. A bridge from the city gate crosses the Rhine. Beyond the bridge, on the bank of the river, are many buildings. And there is a most pleasing lake, on the shores of which castles and approaches appear everywhere. The water is pure and transparent to its gravelly bottom. It abounds in various kinds of fish, but, taking into consideration the size of the lake, they are not over-abundant. The lake is 22,000 paces in length, its breadth ranging from 10 to 18 paces. The Rhine flows through the Curiensian region, and when it reaches the vicinity of Constance it creates two seas. One of these is called the Bodensee (Lake Constance), and this is the Upper Lake; the other is called the Lower or Cellar. Between them lies Constance, on the lower part of the Upper Sea. As an indication of the age and origin of this city one finds there a marble tablet with ancient inscriptions, by which it appears that the city was named after Constantius, father of Constantinus, whom Diocletian and Maximianus named as emperor. Before that time it was called Vitudura. This same tablet very few people of Constance were able to read, and the common people considered it a sacred relic. Maidens

and other ignorant people, by touching the tablet with their hands and then rubbing their countenances, have by now completely obliterated the inscription, although the names were not those of Christ's holy ones, but of persecutors of the Christian faith. Annually there is elected from among the burghers one who exercises supreme authority and power. He does not reside in a public place, but has his own particular residence. When he passes through the city he carries in his hand a disciplinary rod. He has power and authority to punish anyone. In cases of murder, theft, robbery, adultery, and other crimes, there sit with him those whom the city delegates to the purpose. When the accused is brought forth, accuser and defender of the accused are given the privilege of speaking against and for him. After hearing all the evidence judgment is rendered. The art and skill of the orators employed at this point is very remarkable and agreeable. And

Folio CCXLI *recto*

where excellent speakers develop, they are made advocates and assistants in civic and important matters, and are held in great esteem. The city is divided into two classes of people—those of noble knighthood, and the commons. The latter are merchants and craftsmen. The nobles live on their ancestral estates, and confine themselves to their own class. Where one of the commons, through wealth and good living, aspires to the noble class, the nobility will not tolerate him. And so for a long time each class remained within its own limits. However, the community is governed by both classes in common. Seven miles from Constance and 20,000 paces from the mountains lies a rich and beautiful city, named Feldkirchen. It has beautiful and well developed buildings, vineyards, and orchards. The Rhine has its source in the mountains not far from this region, and lies to the left as one leaves Italy; but it soon flows to the right. By its own power and through its tributaries it becomes large and strong. Between the east and north it takes a straight course. The water ranges in color from green to black-elder, and has a quick rapid course, and a sandy bottom so firm that foot prints are not noticeable thereon.

It is said that at the time of the council at Constance a great multitude of people from all Christian nations assembled here, and particularly the foremost of Italy, France, Germany, Spain and England, who transacted the business of the council. There were present Pope John XXIII and Emperor Sigismund; five bishop-cardinals, sixteen priest-cardinals, seven deacon-cardinals, seven patriarchs, thirty-four archbishops, one hundred and four bishops, sixty distinguished abbots, the generals of the four orders, twenty-four dukes, one hundred forty counts, and the emissaries of the cities of Italy and Upper and Lower Germany, in remarkable numbers.

Folio CCXLI *verso*

John Hus (Huss), born in the village bearing his surname, which means goose, was a sharp-witted and eloquent man who took pleasure in warped speeches and in searching out strange matters. Said John adopted the erroneous teachings of Wycliffe; and the eloquent Jerome was his disciple. At the Council of Constance, Emperor Sigismund invoked measures for the suppression of heresy in Bohemia. John Huss and Jerome, as the most learned men in Bohemia, and as princes of said heresy, were summoned to the council. They came there determined to teach others, but not to be taught. They were heard in an assembly of the fathers, and many doctors and teachers of the divine and profane scriptures admonished them for their errors as contrary to the laws of God and good morals. They were exhorted no longer to regard themselves as wiser than the Church; to desist from their errors and not to besmirch their ingenuity and mentality with the Wycliffite folly; to devote themselves to teaching and refrain from perverting the people; and thus attain to higher dignity before God and his militant church. But these obdurate Bohemians stood by their resolution, insisting that they were followers of the holy evangelists and disciples of Christ; that the Roman church had departed far from the teachings and precepts of the apostles, seeking riches, pleasure and power, maintaining dogs and horses, and licentiously consuming the property of the church which belonged to the poor of Christ. When the foremost of the council noted the obduracy and persistency of these lost men, and observed that the foul members were not to be healed, it was adjudged that as scorners of the teachings of Christ they be burned so that the rest of the body might not be poisoned. Thereupon Huss (and Jerome 340 days later) were burned; for they would not return to the church. Their ashes, in order that the Bohemians might not take them away, were thrown into the sea. But their disciples brought to Bohemia some of the earth from the place where they were burned; and this earth the heretics regarded as a sacred relic. The said John and Jerome are venerated as saintly martyrs by the Bohemians, and regarded as no less than are Peter and Paul among the Romans; and for them a feast day is observed annually.

John Rockzan, of the village of Rochezana, is so called because he was a native of that place. He was born of mean and not very wealthy parents. He came to Prague, and there by begging he learned the first two liberal arts. Thereafter he became the preceptor of a noble. When he had become virtuously minded, and of good speech, he was taken into the college of the poor; and he heard the heretic Jacobellus. Later he was consecrated as a priest. He accompanied the Bohemian delegation which with three hundred horse, appeared at the council of Constance pursuant to summons. But when Emperor Sigismund sat in judgment in the marketplace, Rockzan, with four priests, in view of the presence of the entire clergy, offered to render obedience to the Roman church. Thereupon he was absolved of the curse by the legates of the council, released from excommunication, and taken into the church. Nevertheless he adhered to his faithlessness; for while holding mass he gave a layman the sacrament out of the chalice, although a legate of the council had told him that this was improper. He persisted in this error through his old age, and he died therein.

Leonardo Aretino, a very distinguished philosopher, orator, and valued historian, flourished at this time. He filled the office of secretary to popes Innocent VII, Gregory XII, Alexander, and John XXIII, up to the time of the council of Constance, with great fidelity and faith. Thereafter he became a chancellor at Florence. Because of the ingenuity and excellence of his poetry he is to be considered of first rank among men of renown. Although burdened with many matters and affairs, yet, being a man highly learned in the Greek and Latin tongues, he not only translated many writings from Greek into Latin, but also, as a product of his great ingenuity and enlightened

understanding, composed and left behind many manuscripts and good and praiseworthy poems, demonstrating the virtue and strength of his ingenuity and his high understanding. He died in A.D. 1443 at the age of seventy-four years.

Folio CCXLII recto

Poggio Florentino, an eloquent orator and experienced composer and writer of papal letters, was at this time held in great esteem for his scriptural wisdom and his eloquence, at Rome, at the Council of Constance, and at other places. While attending the Council, he found the ancient masterful orations of Quintilian, and which had been lost, in a monastery at Constance. Because of his scriptural wisdom and art, practiced for forty years while he lived at the Roman court, he was sent for by the Florentines, and honorably received and esteemed by them. He wrote beautiful poems, a book of letters, and a book of humorous stories and tables. He also translated several Greek manuscripts into Latin.

Guasperinus Bergomensis, born in the little village of Barziza, a highly renowned grammarian and rhetorician, at this time residing at Venice, revived the Latin tongue, which was about half dead; and there because of the praise and esteem accorded him, he attracted many disciples and made them accomplished men. When this man's fame came to the notice of Duke Philip at Milan, he summoned him from Padua and Venice to his duchy. Guasperinus retrieved and brought back into circulation several books of Cicero, which had been lost. He also left very fine speeches and epistles.

Christophorus (de Bergamo) Barzizius, a highly renowned and celebrated physician, being a learned man, also left a number of treatises.

Antonio de Butrio, of Bologna, a highly educated man, renowned for his pious life, at this time wrote good commentaries on the canon law and compiled two registers of both the civil and the canon law, and gave good counsel.

Francesco Zarbarella, of Padua, a cardinal, highly learned in the canon law, at this time wrote much in the interpretation thereof; and he compiled other memorable material.

Raphael Fulgosio, of Placenzia, a distinguished jurist, at time also wrote much in the interpretation of the civil law. Raphael Cumanus, his contemporary, also a highly learned jurist in the civil law, did likewise.

John de Ymola, an extraordinary and renowned doctor of both branches of the law, at this time wrote much concerning the civil, and canon laws.

Jacobus de Folivio, a distinguished physician, flourished at this time; and, as they say, he excelled all the physicians and natural philosophers. As the product of his high intelligence he wrote a number of treatises in the interpretation and exposition of the books of the ancient physicians.

Hugo of Siena, renowned physician, is said to have been endowed with such intelligence and medical skill that he excelled all others who had flourished in Etruria before him, except the said Jacobus. He also wrote books about the ancient physicians, and left much good counsel.

Abbas Siculus, illustrious at this time for his scriptural wisdom and skill, was highly educated in the canon law, which he publicly taught and on which he lectured at Siena. He wrote many commentaries on the canon law, and gave much good counsel.

Barbara, queen of Emperor Sigismund and countess of Cilli, although well advanced in years, thought that after the death of her husband (which was impending) she would contract another marriage. But after his death she and his corpse were taken to prison as a definite warning and example to all. The mourning Hungarians congregated about, and in view of this lamentable condition no one could withhold his tears. Here they mourned the death of the king; there they showed compassion and sympathy for the imprisoned queen. After her release she went to Bohemia, and there she became aged in a licentious life. She was noble by birth and ancestry, but her career was subject to calumny and suspicion. She sank into such blind folly that she publicly called the holy virgins, who had suffered for Christ, fools and simpletons. She said there is no life beyond the present, and that body and soul die together. After her unhallowed death by the plague this shameless and evil woman was carried to Prague by the terrible Hussite priests, and there buried in the royal sepulchre beside their sacred relics; for nothing is impossible in Bohemia. This was a woman of insatiable passion, and an evil-smelling vat of all the vices.

Folio CCXLII verso

Year of the World 6630 | Year of Christ 1331

Eugenius IV, a Venetian of a common but old family, previously called Gabriel, was elected pope on March 7th of this year. He was the nephew of Pope Gregory XII, and a canon of the Celestine Order of St. George in Aliga, of the Venetian Congregation, who took him along to Rome and made him a treasurer, next a bishop of Sienna, and then a cardinal. Finally he became pope; but he did not overestimate himself on that account, and left his former mode of life unchanged in all respects. However, in the inception of his

pontificate, misled by evil counsel, he caused such distress in all matters profane and divine that the Roman people took to arms. He confirmed the proceedings of the Council of Basle, from which endless evils arose. Later, however, taking matters into his own hands, he acted wisely and firmly. He was man of remarkable countenance, worthy, more daring than talkative, not very learned, but of considerable experience, kind to the people, and particularly toward the learned whom he loved to have about him. He was not easily moved to anger, and furthered the interests of the universities, particularly those at Rome. He loved the clergy beyond moderation, favoring them with estates and privileges. His devotion to war made one wonder that he was a pope. He moved the Dauphin, son of King Charles of France, to proceed to Basis with a large army, by which the council was dispersed. He kept his promises, provided a good table for his servants, but was frugal in his own requirements. He abstained from the use of wine entirely. He had but few servants, and employed very learned men of whose counsel he availed himself in difficult matters, Eugenius crowned Sigismund as emperor, and after the latter's death and the election of Duke Albert of Austria as Roman king, he called the council of Ferrara; and with him was present the Greek emperor. The council was transferred to Florence. Thereafter Eugenius embellished the Church of God with houses of worship and other structures. This pontiff died at the age of sixty-four years, in the 16th year of his pontificate. He enrolled Nicholaus of Tolentina in the number of the holy confessors. He was buried at St. Peter's church in Rome, in a marble sepulchre with a beautiful epitaph, which sets forth the occurrences and history of his pontificate.

Felix V was elected pope on November 18, 1438, after Pope Eugenius, who was elected during the Schism, had been deposed by Duke Philip at the Council of Basle; and he sat nine years. Soon after his election turmoil and dissension arose in the Church of God, Christendom falling into three parts: Some adhered to Eugenius, some to Felix, while others recognized neither. Felix was the first duke of Savoy, the duchy having first been a county. Upon his father's death he governed the country for forty years, bringing peace to the land. Thereafter he left the vanity and pomp of the world, and with six elderly men entered upon a spiritual and contemplative life. After this he was elected pope by the Council of Basle. He caused his beard to be removed, and left his duchy to his first born son, and learned church customs and manners. With a large retinue he proceeded to Basle, where, between his two sons, he was crowned Roman pope. After Eugenius died, Felix, as a lover of peace and humility, of his own accord abdicated the papacy in favor of Martin. He relinquished his papal name, but retained the office of cardinal.

The schism between Eugenius and Felix endured not without aggravation to the Christian status, until the time of Pope Nicholas V, resulting in various disputes and quarrels as to whether the pope was supreme over the council, or the council over the pope.

An eclipse of the sun occurred at this time, and was followed by a number of wars and rebellions. A comet also appeared, followed by a great battle and slaughter at Liege.

Folio CCXLIII recto

Albert (II), duke of Austria, son-in-law of the aforesaid Emperor Sigismund, and king of Bohemia and Hungary, was made Roman emperor March 20, A.D. 1438; and he reigned two years. He was endowed with every virtue, a spiritual prince, kind and upright, bold, and of a ready hand in war. This Duke Albert, together with his spouse, Elizabeth, was with the consent and to the great joy of the people, crowned king of Hungary at Stuhlweissenburg, and later of Bohemia. In the meantime the electors of the empire met at Frankfurt, and decided to make him Roman emperor also; but this was not agreeable to him without the consent of the landed lords of Hungary; for in the time of Emperor Sigismund, who was also a Hungarian king, the Turks fell upon the kingdom of Hungary when, to please the Italians, he had gone to Italy; wherefore the Hungarians in accepting Albert as their king exacted an oath that he would not accept the Roman sovereignty without their authority and consent. Yet the Hungarians were summoned to the king at Vienna, and after sundry deliberations, they were moved by Duke Frederick of Austria, then still a youth, to give their consent. And so, to the great joy of the Germans, he accepted the Roman sovereignty, and with the consent of the empire he went to Hungary to proceed against the Turks. In the meantime Bishop George died at Gran. He had kept the Hungarian crown at the castle. Thereupon King Albert proceeded to the castle; and the castle was given to the queen. When the lords, as they were ordered, permitted the queen to see the crown jewels, she secretly purloined the holy crown of St. Stephen and passed it on to an old woman. Thereafter King Albert, without assistance and without delay, proceeded against the Turks with his army; and he surrounded himself with a wagon-fort between the Danube and the river Theiss. In the meantime the Turkish sultan captured the castle, blinded the son of the despot whose sister he had espoused, and returned home. When the news reached the king, he left his army and came to Ofen (Budapest); but feeling the heat of the warm month of August, he sought refreshment in melons so immoderately that he contracted a flux. Finding himself in precarious condition he determined to go to Vienna in order to recover his health in the climate in which he was reared, or to die among his own people. But when he reached Gran, and his illness became worse, he left his pregnant wife, ordered his affairs, and died in the village of Langendorf. He was buried in Stuhlweissenburg after he had reigned not quite two years as Roman emperor. All had hoped for and looked forward to much future benefit at his hands; but his time was too brief.

The Council of Basle was held in A.D. 1438 at the behest of Pope Martin. The beginning was slow, but later the assembly increased in numbers through the attendance of bishops and other prelates, and of the various cardinals who had seceded from Pope Eugenius. As Eugenius was threatened with war on every hand, and observed that the council increased in numbers daily, and that many princes from many Christian countries and places went there, placing all matters concerning Christendom at the disposal of council, he, with the common consent of all the cardinals who still adhered to him, sought to divert the council to Bologna. But the emperor and other princes, and prelates then present at Basle, would not follow the pope, but admonished him to come to Basle with his cardinals, threatening action against him if he disobeyed. Eugenius did not appear but sent a legate in his stead. Thereupon, through the instrumentality of Duke Philip of Milan, he was deposed, and Amadeus, duke of Savoy, was elected in his stead, and named Felix. This council had a good beginning but a bad end on account of the schism that followed; for Eugenius influenced the Dauphin of King

Charles of France to proceed to Basle with a large army, which quickly dispersed the council.

Folio CCXLIII *verso*

Basle, a large and renowned city of Switzerland, was built as an imperial residence, and hence it received its Latin name, which in the Greek tongue signifies royal or princely (Basilea). But it may have derived its name from its insecure foundations due to repeated earthquakes. It is said that at one time a basilisk lay hidden there; and that from this the name of the city was derived; and so it has remained. The Rhine flows through the very heart of Basle, but there is a bridge from one part of the city to the other. The Rhine rises in the mountains, and because of the resistance which it encounters between sharp crags, it emits an awful roar. It flows by Schaffhausen, overleaping itself with great turbulence. Below the city of Lauffenberg it is so hemmed in by mountains that by reason of its confinement and beating against the rocks a white foam is given off. From there with a terrible rush it runs in a wide channel as far as Basle, doing unseen damage to the city and the bridge; for it dashes along its banks seeking new outlets, hollowing out the earth, and filling it with air and water. This is why the city was damaged by earthquakes on a number of occasions. From the Rhine which gives passage to Basle, and upon which much merchandise is shipped, the city derives great advantages. St. Ursula, the holy virgin, and her fellow wayfarers (as the historians relate), sailed on the Rhine from Cologne to Basle. And although the Rhine has done much damage at times to those living along its course, it has given them a fertile soil. In our own time the city is fortified with brick walls, and it has many beautiful residences, large monasteries, churches, hospitals, and other things needful to a city. It is surrounded by walls and towers and protected by deep moats. Among the mountains are large fields, abounding in grain and producing good wine. And although in this ancient and venerable city there are many evidences and remains of very ancient buildings, they are so ruined and affected by earthquakes and old age that one does not know what was their original form or use. But Basle was rebuilt and greatly prospered after the earthquakes. In our own time a university was erected here. The city lies in Alsace, at one time called Switzerland; at another time it was in France; and now it belongs to Germany.

Folio CCXLIII

When Louis, the Dauphin of Vienne, attacked this city with a French army, the Swiss sent 4,000 able-bodied confederates to its aid. Of this more will be said hereafter. The city has two sides. On the greater side are three hills: On one stands the cathedral of the Holy Virgin Mary, adorned by the help of the blessed Emperor Henry II. On the second reside the Regulated Canons of St. Leonard; on the third is St. Peter's Church. The first cloister, with the abbey of St. Alban, lies at the foremost point of the city. On the same side the Franciscans, Augustinians and Dominicans also have their monasteries, and the Templars and Teutonic Knights their houses; and the nuns of St. Catherine, St. Clara, and St. Mary Magdalen have their convents there. On the smaller side is an excellent Carthusian cloister, and the churches of St. Theodora and St. Nicholas, as well as other houses of worship. The city also possesses no small number of sacred relics.

Frederick, duke of Austria, and thereafter Roman emperor, was offered in marriage the daughter (a handsome widow) of Amadeus, duke of Savoy, who had been elected pope in the Council of Basle, and had been called Felix. Amadeus also offered him a dowry of 200,000 florins, provided Frederick would abandon Eugenius and recognize Amadeus as the successor of St. Peter. But Frederick rejected the offer, for he did not wish to besmirch the sacrament of the church with his own dealing. Turning to his courtiers, he said, Others desire to sell their episcopal offices; but this Amadeus would like to have bought one, could he but find a seller.

Leonello (or Lionello) d'Este, margrave of Ferrara, first born and illegitimate son of Stella, the noble maiden, received the margraviate upon the death of his father Niccolo, at Milan; and he governed it for nine years in peace and righteousness. He provided the city of Ferrara with new walls along the river Padus (Po), and erected many high buildings there; also a Dominican monastery, in which he elected to be buried. He was a whole-souled, good, wise, and gentle man, and highly learned in good literature. He espoused the daughter of Gian Francesco Gonzaga of Mantua.

Folio CCXLIII *verso*

Albert, the aforesaid duke of Austria, ere and before he was elected Roman king, ordered slain all the Jews in his dominions, who refused to be converted to Christ the true and only God; and through fear many accepted baptism. Duke Frederick of Austria before he was elected Roman king, took one of these (baptized) Jews for his chamberlain, and became fond of him as a companion. But after a number of years the Jew became remorseful and decided to return to the faith of his ancestors. Although Frederick urged him to adhere to his present life he could not influence him to do so. Thereupon Frederick called upon the teachers of the Holy Scriptures at the university of Vienna to instruct the youth therein; but neither pleading, compensation, promises nor threats influenced the Jew to abstain from his resolution. Nothing else availing, Frederick caused him to be brought in court; and when the Jew, without being bound (for such was his desire) was led to his death, and saw the burning fire, he began to sing a Hebrew hymn, and fearlessly sprang into the midst of the flame.

Once upon a time King Albert, rather of Ladislaus, was seated at a sermon preached by a Dominican monk at Vienna. And when the king fell asleep, the preacher cried out in a loud voice, I ask all you who are standing here whether the princes also are to be remembered. And when the preacher had cast doubt upon the question, the king awoke, and being cognizant of what had been said, he remarked, When the princes die, after having been baptized in the cradle, there can be no doubt of their salvation.

Peter Paul Vergerius, natural philosopher, orator and jurist, highly versed in the Latin and Greek tongues, a disciple of Chrysoloras of

Constantinople, and a privy counsellor of the house of Carrara, was at this time held in great esteem for his skill and cleverness; and he executed many commendable writings.

Mapheus Vegius, an orator and poet not to be ignored, and a member of the court of Pope Martin, at this time while at Rome, wrote various poems known to the learned.

Franciscus Barbarus of Vienna, also a disciple of Chrysoloras in Greek letters, and a man of extraordinary ingenuity and wisdom, was held in high esteem at this time for his literary ability, eloquence and worldly prudence. He wrote a fine book on matters concerning the housewife; also many elegant letters and epistles.

Leonardus Justinianus, likewise a very learned and renowned man, lived at this time.

Carolus Aretinus, a poet in the Greek and Latin tongues and a versatile, eloquent and distinguished writer, was at this time, in view of his fitness and virtuous life, taken into the chancery of Florence, and awarded compensation and privileges.

Gaetano of Vicenza, a canon of Padua, distinguished teacher of the Holy Scriptures and natural philosopher, at this time held first rank as a lecturer and debater in the University of Padua. He wrote with distinction and excellence upon several books of Aristotle, and also compiled other works.

The Council of Florence was held by Pope Eugenius in A.D. 1439 in opposition to the Council of Basic. For after the death of Emperor Sigismund, who had furthered the Council of Basle, and the accession of Duke Albert of Austria as Roman emperor, the cardinal of St. Croix opened the Council of Ferrara at the behest of Pope Eugenius. Eugenius went there, for he understood that the Greek emperor would be present; and he was received in no other manner than it was customary to receive Roman emperors. But Death came to Ferrara, and the council was transferred to Florence. And there, after divers and sufficient hearings of the Greeks and Latins, pro and con, it was acknowledged upon rational grounds that the Holy Ghost proceeds from the Father and Son; that the body of Christ may be blessed in the form of unleavened bread; and that there is a purgatory. They also assented that the Roman bishop is the vicar of Christ and the true successor of St. Peter, who first held the office on earth, and to whom the Eastern and Western Churches are duly obedient. And although the Greeks left the council in contentment and returned home, ere long the Greek nation reverted to their old customs and usages.

Folio CCXLV *recto*

Filippo, duke of Milan, after taking the city of Genoa, maintained a large army; wherefore the Florentines made war upon him. This lasted for twenty-five years, until his death, although at intervals there was peace, interspersed with treachery and deceit.

France had flourished, but at this time was in a state of gloom and depression; for it was overrun and devastated beyond all measure by Henry, the English king, who, although he himself brought on the war, also sustained no small measure of loss, and had an unhappy end.

John, duke of Burgundy, also attacked the same kingdom; but he was slain soon thereafter, and this was the cause of many evils. The cardinal of St. Croix finally made peace, and the Burgundians accepted it; but the English would not consent. However, when Duke John after the peace, took the Holy Sacrament with the king of France, he was wickedly slain in the presence of the French king; and in consequence thereof that same kingdom suffered much evil.

Two lovers lived in Italy at this time: a knight named Eurialus, who was the personal attendant of Emperor Sigismund, and Lucretia, of the city of Siena. Both were handsome and well built, but Lucretia excelled in her marvelous beauty. As soon as they saw one another they were seized with a blind passion. Finally they attained their desires, which happened after Emperor Sigismund had been at Siena for some time. But when the emperor was about to proceed further, the two lovers had to part, and in consequence they were very sad. Lucretia, after shedding many tears, became ill, and died in her mother's arms. When Eurialus learned of her death he became sad and depressed; and he so remained until the emperor gave him for wife a chaste virgin of ducal lineage.

OF THE DAUPHIN'S EXPEDITION INTO ALSACE.

In these days Louis of Vienne, the Dauphin, eldest son of the king of France, passed over the threshold of the Roman empire with a large army and besieged the city of Mömpelgard, which the dukes of Würtemberg held as a fee of the Roman empire. After the Dauphin had continued the siege for some time, he entered upon an understanding with those in the city to surrender the city to him for a specified time, upon the expiration of which he would voluntarily restore it to them. When they refused to do this he determined to take the city by force so that he might have it for his residence; for it is not seemly that the son of a king should be in the field without a shelter. When he had taken Montbeliard he disclosed and made known the purpose of his coming; but he did not give the same reason to everyone. Presently he said that he had come to assist the German nobility which was being oppressed by the counts. Then he said that the Roman emperor sent him against the Swiss. To some he represented that he had come to recover the land belonging to the house of France, and which extended to the Rhine. At other times he pretended to be there in behalf of Duke Sigismund, with the siege of Strassburg in view. He gave all these rumors currency, not because they were true, but hoping thereby to secure the good will and support of many people.

At this time the Swiss were besieging a castle at Basle, and the Dauphin's people, called the Armagnacs (Armagnaken or Armegecken), wished to proceed to the relief of the castle. When the Swiss observed this they went forth to meet the "Arme Gecken" (literally "Poor Fools"); and they beat them back. While retreating step by step they collected a larger army and fell upon the Swiss at St. Jacob's Hospital, hardly four "Roszlauff" from Basle. Here occurred a gruesome and terrible battle in which many dead were left on both sides. It lasted from dawn to night; and finally the still undefeated Swiss, although victorious, were so fatigued that they left the field to the "Arms Gecken," not by reason of the latter's strength, but because of their numbers. Some say that the "Arme Gecken" suffered a greater loss than the Swiss. While these things were transpiring, the Roman emperor sent his emissaries, namely the Bishop of Augsburg, and Dr. John von Eich, and several knights, to the Dauphin to inquire why he had entered the empire with his army. In the meantime, the council being held there, two cardinals and many doctors, together with the burghers of Basle, were sent to the Dauphin requesting him not to interfere with the council, nor to damage the city. Thereupon the Dauphin sent his emissaries back with them to Basle. The legate of Pope Felix also came to the city; also the emissaries of the Duke of Savoy, and the entire Swiss confederation; and they transacted much business in the matter of a treaty. The emissaries of Nuremberg said that the Dauphin had proceeded against the Swiss at the request of the king. After the "Arme Gecken" had overrun Alsace, they returned home in A.D. 1444, though not without losses.

Folio CCXLV *verso*

Brescia (Brixia) at one time a very noble city of the Cenomani in Gaul, and erstwhile mighty among the cities of Lombardy, at this time came into the possession of the Venetians in this manner: Duke Philip of Milan there appointed an evil man as toll-gatherer. He imposed such insupportable burdens upon the citizens that the people of Brescia, weary of the load, gave the city over to the Venetians. When the Venetians had taken possession of the city, the cardinal of St. Croix sent his emissaries back and forth frequently, and made a peace between Duke Philip and the Venetians to the effect that the Venetians were to retain the city of Brescia and the little villages which the Brescians and Cremonians, and the margrave of Mantua have taken possession of. By this treaty the said cardinal also accredited to the Venetians the city of Bergamo and its province upon condition that the Venetian and Florentine confederates should refrain from war against it. Thereafter a war began between Lucca and the Florentines, and this lasted for three years, both parties suffering heavy losses.

Cosimo de Medici, a mighty citizen of Florence, was at first driven out of Florence, and later recalled. Through his management the affairs and government of the city were soon reformed and restored, and many antagonistic and disobedient citizens were sent into exile. He was the foremost citizen among the Florentines, and not only among the Italians but probably also among the nations, the most powerful in the accumulation of wealth; and in addition thereto he excelled all others in worldly prudence, goodness and gentleness, as well as in literature and history. His riches were so great that with his help Francesco Sforza attained to the duchy of Milan. He also beautified and improved many church edifices. He also erected two cloisters, one to the Dominican Order within the city, and another outside the city and not far removed therefrom; and he endowed them with libraries containing many costly Latin and Greek books. He also erected other cloisters and remarkable buildings in the city. He died at a good old age, and left as his heir a son named Piero.

Nicholas Euboicus, bishop of Saguritus, highly renowned for his knowledge of the Greek and Latin tongue, was present at the assembly of a great number of highly learned and distinguished men at the Council of Florence; and there he speedily, accurately, and elegantly interpreted and translated all that was spoken in Latin and Greek.

Ambrose of Florence, a general of the Camaldulian Order, renowned as a teacher of the Holy Scriptures, versed in the Latin and Greek tongues, and endowed with every good virtue, was also of renown in the same council. Among the proofs of his ingenuity are his translations from the Greek into the Latin tongue, of the writings of Diogenes Laertius, the Greek scholar, treating of the lives and conduct of the natural philosophers.

John Tortellius Aretinus, the pope's subdeacon and chamberlain, no less learned in the Greek and Latin tongues and in the Holy Scriptures, flourished at this time; and among other works of his learning and skill is an elegant book, wherein he set forth the correct method and manner in which Latin words are to be written and composed.

Antonius Cermisanus, a singular prince of medicine, lectured on medicine for a long time in the schools, and posterity was unlimited in his praise. He was of a happy and delightful disposition, pleasantly plump, and of good complexion, and in his old age he left beautiful boys. Out of his good understanding he gave posterity sundry advice beneficial against every ailment. He died at Padua in A.D. 1441.

Bartolomeo Montagnano, distinguished natural philosopher and physician, and versed in many things, excelled all other physicians of his time in the subtlety of his writings. This appears by the books which he wrote on the preservation of health. In addition thereto he also gave much good advice.

Hugo of Siena, a very renowned physician of this time, by grace of God (as it is said), and by virtue of his skill and medical experience, excelled all those of renown who had preceded him in Etruria; and he gave much valuable advice.

Folio CCXLVI *recto*

Nicholas da Tolentino, a father of the Order of St. Augustine, was canonized A.D. 1446, and because of his miracles he was enrolled in the number of the holy confessors by Pope Eugenius in the presence of all the Roman people and an assembly of all the cardinals.

Although Pope John XXII specially recognized his sanctity, and would have canonized Nicholas ere then, he was hindered from doing so by turmoil and wars resulting from the Schism, and finally by his death; and in consequence the matter was delayed until this time. This saint was born of parents in moderate circumstances in a village in Picenum, called St. Angelo, just below the city of Fermo. On becoming of age he devoted his body and soul to the Lord, retired from the world, and entered the Augustinian Order. There he fasted, watched, and flagellated himself, and gave himself up entirely to contemplation. He spoke seldom, and only when it was necessary, dwelling upon good morals, piety, goodness, and the heavenly fatherland, and scorning the world. He wore a hair shirt and a rough iron girdle next his body, and fought the devilish temptations from which he suffered. He possessed the spirit of prophecy. When the sick and the evil-possessed were brought to him, he relieved them. While in his monastery, for 30 years he ate no meat, eggs, fish or other fat foods. In recognition of his piety a bright star appeared to him in his sleep, proceeding from his home to his cloister; and there, in the choir, behind the altar, the star stood still. There, by divine revelation, Nicholas chose to be buried. He died in blessedness, and his day is September 10th.

Laurentius of Valenza, no less a philosopher and teacher than an orator and grammarian, was held in great esteem and renown at this time. For the instruction of posterity he wrote many elegant and useful manuscripts, epistles and letters in Latin.

Matheus Palmerius, a highly informed Florentine historian, natural philosopher and orator, flourished in his art at this time. He was present among the number of celebrated men at the Council of Florence.

Blondus Flavius of Forli, a highly learned man and in favor with Pope Eugenius because of his eloquence, was at this time held in great esteem for his skill and beneficence. In addition to his countless orations and letters, he brought great honor and glory to Italy, for with great industry he reached back into historical accounts which had lain buried for over a thousand years, and brought them together in thirty-two large volumes, wherein he elegantly treated not only of Italy, but of the entire Roman empire, its provinces and regions. He also wrote and left a number of books on other subjects.

Guarino of Verona, a student of the Greek master, Chrysoloras, mentioned a long time ago, was a highly informed and able grammarian, orator and natural philosopher, and versed in the Greek and Latin tongues. He lectured at Ferrara in the presence of countless students, and by his teachings earned great renown and praise. He translated a number of books from Greek into Latin, and wrote elegant epistles and letters. He died at a good old age and was buried in the Carmelite monastery at Ferrara.

George of Trebizond, a highly learned man, and papal secretary, was in renown and esteem at this time. At the instance of Pope Eugenius he conducted a public school at Rome for many years, and taught the Spaniards, French, Italians and Germans the art of oratory, poetry and writing.

Gregory Tiphernas, an orator, versed in Greek and Latin, translated the Asia of Strabo into Latin. So also John Aurispa, the papal secretary and orator, was held in honor and renown at this time.

Antonius Guaynerius, a renowned physician, was also illustrious at this time for his ability and scriptural wisdom. As the physicians know, he wrote and compiled many commendable and useful things concerning ailments of every nature and the remedies therefor.

Folio CCXLVI verso

Year of the World 6646 | Year of Christ 1447

Nicholas V, previously called Tomaso Sarzana, born of low estate and of humble family, and son of a physician, was elected pope by common consent in March A.D. 1447. He was very worthy of this high papal office and honor. He was so gentle, and loved the learned so much, that he appointed them to offices and benefices with great pleasure, and liberally compensated them for their translations and transcriptions from the Greek into the Latin tongue. And so Greek writings, which had remained buried for six hundred years, came to light again. He also sent learned men into all parts of Europe to search for the books, which through the neglect of the ancients and the devastations of the Tartars and coarse pagan people, had disappeared. And after this man, highly endowed in all the virtues, had rendered good service to God and to man, he attained to the office of bishop, cardinal and pope in a single year. When he had entered upon the pontificate, all men looked up to him and all princes of the world were favorable to him. For that reason and pursuant to the exhortations of Emperor Frederick, Pope Felix was influenced to abdicate. Thereupon Pope Nicholas sent him a cardinal's hat, and appointed him a legate to Germany. Such unanimity caused great peace and joy, not only among the Roman people, but throughout the world. From this pope Nicholas, the emperor, Frederick, together with his spouse Lenora, received the imperial crown and consecration. This pope erected many magnificent and costly buildings within and without the city of Rome, consisting not only of churches but also of residences. He planned and erected walls, fortifications, towers and other structures; and also caused church ornaments to be made of gold, silver and precious stones. He caused beautiful books, handsomely embellished, to be written before the art of printing was discovered. He gave many alms to the poor and needy maidens. He was so averse to avarice that he neither sold an office, nor granted a benefice through simony. He was grateful to those who served him, and loved righteousness. He was an augmentor and instrument of peace. He held a jubilee, or year of grace, and inscribed the blessed Bernardin in the number of the saints. At last he died, either of grief over the loss of the city of Constantinople, or as the result of a fever and the gout, in A.D. 1455, in the eighth year of his pontificate.

Year of the World 6656 | Year of Christ 1455

Calixtus III, a Spaniard of the city of Valencia, was born of noble parents. He was previously called Alphonso Borgia. At an advanced age he was elected pope by the cardinals in the month of April of this year. He was a man of great counsel and ingenuity, a keen doctor in both branches of the law, and secretary to King Alphonso. Shortly after the inception of his pontificate he undertook a war against the Turks, which he advocated in his writings before he became pontiff. To further this war he promptly sent ever so many preachers throughout Europe to incite the Christians against the Turks, and to secure their aid against them. By such assistance he was enabled to send a great fleet, and with it the patriarch of Aquileia, who spent three years at sea with the fleet, fighting the Asiatic enemy, capturing many islands and causing the enemy much damage. King Alphonso and the Duke of Burgundy took up the cross, agreeing to proceed against the enemy or to send their armed men. In the meantime the priests held a number of litanies, with admonitions to the people that when they heard the bells ringing at noon, they were to make their devotions and pray to God for those who would undertake to fight against the Turks. In the same matter this Calixtus ordered the office of the transfiguration of our Lord Jesus Christ. On the same account he sent Louis of Bologna, a member of the Franciscan Order, to Usucassanus, the prince of Persia and Armenia, and to the king of the Tartars, with presents and gifts as an inducement to proceed against the Turks; and through incitations and gifts they were aroused against the Turks, causing them much damage. This pope enrolled the blessed Vincentius, his countryman, and Edmund, an Englishman, in the number of the holy confessors. Calixtus was a man of upright life, generous in alms, daring in speech, and partook of food but moderately. He died in the fourth year of his pontificate, leaving 115,000 florins, which he had collected for the war against the Turks.

Folio CCXLVII *recto*

Frederick III, son of Duke Ernst of Austria, and duke of Austria, Styria and Carinthia, and count of Tyrol, was, upon the demise of King Albert, in A.D. 1440, elected Roman king by unanimous vote. He was crowned in high honor at Aix-la-Chapelle with the crown of the German kingdom, and ruled the Roman Empire for almost fifty three years. When Frederick attained to years of discretion, he soon recognized the duty and obligation due to God; and urged on by his good nature and his heritage of noble blood, he determined to further the service and honor of God above all else; for the princes of the Austrian house (of whom ever so many reigned as kings and emperors), hoped for good fortune as long as they served and honored God. And thus Frederick, following in the footsteps of his ancestors, and while still young, sailed across the sea and visited the city of our salvation; the places where our Saviour was born and where the sacrifice in the Temple was made; and the places of his temptation, Last Supper, trial, crucifixion, burial and ascension; and he kissed the earth where our Saviour had been. He enjoyed a safe return voyage. In the flower of his youth he was a good Christian prince, wise, brave, and full of life. He developed in strength of body, was stern, patient and skilled in his work, of a strong and firm disposition, and loved sobriety. To his credit we may speak of his gentleness, piety, righteousness, and worldly wisdom; as well as of the manner in which he removed from our nation the pernicious schism in the Roman Church, and by great labor, and at still greater expense and zeal, brought the German people to obedience to popes Eugenius and Nicholas; and therefrom originated the unity of the church, which we now enjoy. But we dread to row upon a great sea in a small boat. For who, in so short a history as this one is, can adequately speak of the majesty, glory, power, nobility, and virtue of such a great and mighty prince? I opine it were better to remain silent than to remember such a prince's majesty, esteem, praise, and renown, in a brief notation. But as it is impossible for us to speak but briefly of the praiseworthy and memorable history and accomplishments of this most illustrious prince as ruler of the Roman Empire for a period of fifty-three years, we are obliged to forego a complete account; and we will therefore scan the life of Frederick as an example of virtue and piety. Because of the schism the imperial coronation of Frederick was delayed until the time of Pope Nicholas V. In the meantime the affairs of the German nation were pacified. Thereafter Emperor Frederick placed a governor over Austria, and went to St. Veit, where he celebrated Christmas. And there he summoned King Ladislaus to come to him. From thence he proceeded to Villach. And there the Bohemians and Hungarians came to him, expressing their desire to attend his coronation at Rome, to observe the manners and customs of Italy, and to earn the girdle of knighthood. Duke Albert, the emperor's brother, was also present, having brought with him a brilliant retinue from Swabia. The emperor left Villach and proceeding over the mountains, sent Duke Albert on ahead with a portion of the retinue. The emperor took King Ladislaus with him, and during the holy days in the first year after the Jubilee, they arrived in Italy. There he was received with great joy, reverence and honor by an embassy of Venetian counsellors, sent on to meet him, and by the clergy with the relics. Throughout the Venetian country he was kept free of expenses. At every place many Italian people came to meet him, praising the brilliant imperial retinue, the shining armor, the handsome youths and their beautiful countenances, their bright yellow hair, and white necks; and they marvelled at Frederick's well-formed figure, his brave countenance, and intelligence; as well as at Ladislaus's angelic countenance, his quiet and well regulated manners, and his gallantry beyond his years. Those of Treviso looked upon Frederick with eagerness, recalling that they were once subject to this lord of Austria, whose shield and emblem are still in the courthouse there. The same occurred at Padua, for the people well knew that they were subjects of the Roman Empire. In the meantime many Germans came from Swabia, Franconia and from the Rhine, through Trient, Verona and Mantua to Ferrara, where they awaited the coming of the Roman king. King Frederick then proceeded to Padua, and from Padua to Ferrara; thence to Bologna; and from there to Florence, and from Florence to Siena; at all of which places he was received with great honor and elegance by the nobility, legates, and cardinals who came forth to meet him.

Folio CCXLVII *verso*

While he was at Siena his betrothed, Leonora, daughter of the king of Portugal, came to Pisa. She was a person of medium height, 16 years of age, happy countenance, lustrous black eyes, small mouth, rosy cheeks, white neck and countenance, and very well built. On the second day of the Fast she was led to Siena. There came forth to meet her, firstly the foremost citizens there, then King Ladislaus and Duke Albert, and the clergy followed. Frederick, the Roman king, and the papal legates awaited her at the two gates of the city. When they saw each other they embraced. After those events those of erected a marble monument. When Frederick went upon his way to Rome, he was accorded great and over-whelming honors at the command of the pope. When he approached Rome there came forth to meet him the entire nobility, a most distinguished assembly of papal councillors and cardinals, the bishop of Spoleto who was the pope's

vicar, and many other bishops and abbots, bearing the sacred relics. And thus Frederick, with an elegant and wonderfully ordered retinue, proceeded to Rome, the naked sword and two banners—one of St. George, the other with the eagle of the Roman Empire—being carried before him. Beside him were his royal spouse and King Ladislaus; also Duke Albert; all in proper order according to rank. King Frederick, under a cloth of gold, was led to the steps of St. Peter's Church. There, on an ivory chair, surrounded by the assembled cardinals, sat Pope Nicholas in his papal vestments. He received Frederick with fatherly and exceptional speech; and after Frederick had kissed his feet, he gave him an orb of gold. Thereafter Ladislaus and Albrecht, and finally Leonora kissed the feet of the pope. Thereupon Frederick bade Pope Nicholas to crown him with the Lombard crown; and this Frederick received from the pope; and thus Frederick was crowned king of the Lombards on the 15th day of the month of March. And Leonora, under the office of the mass, was again espoused, and the marriage consecrated. After three days the imperial coronation took place. The pope sat before the high altar, on an elevated throne. Two seats were provided, one for Frederick, the future emperor, and another for Leonora, his spouse. Frederick having taken the oath of fealty to St. Peter and to Pope Nicholas in the usual manner, he was clothed in a white robe, and accepted as a regular canon of Peter. Thereafter he was invested with the imperial robe, led to the center of the church, and consecrated three times. Then he was anointed at the altar of St. Maurice (likewise Leonora also), and thereafter, under the office of the mass (which the pope himself began), he was crowned Emperor with a golden crown set with pearls and precious stones, and honored with the sceptre, orb and sword—the sceptre as a symbol of his royal authority, the orb as a symbol of his sovereignty over the world, and the sword as a symbol of armament and war. And so, after the emperor, Leonora received at the hands of the pope the crown which had belonged to the wife of Emperor Sigismund. And although Emperor Frederick at great expense to himself, had provided costly ornaments and decorations, he also ordered the mantle, sword, sceptre and orb of Charlemagne to be brought from Nuremberg to Rome for the solemnities of his coronation. After the performance of the holy office, Leonora retired to her lodging, while the pope and the king rode together to St. Mary's Church; and there they parted. And the Emperor rode upon the bridge of Hadrian, across the Tiber, and there (with the sword) he struck his brother Albert and many dukes and counts, to the number of about three hundred, conferring knighthood upon them. And so Emperor Frederick was endowed with the imperial crown on March 18, A.D. 1452. Thereafter the emperor, together with the empress, was invited to Naples by Alphonso, the king of Aragon. Then they were received with great honor; and they remained there for the week of the holy martyrs, and eight days thereafter, when King Alphonso showed his treasures and what costly things he possessed. The Emperor returned to Rome, but the empress remained with her father, the king, for another eight days. Thereafter she proceeded to Manfredonia (Siponto), and hence by sea to Venice. The emperor left Rome and made Borsius d'Este a duke of the cities of Mutina (modern Modena) and Regium Lepidi; for which he gave the emperor a jewel which his father had purchased for about 21,000 florins. Then the emperor sailed to Venice. There the duke, accompanied by 300 councillors, and a countless number of nobles and common people, came forth to meet him. And they entertained him with rare and wonderful water sports, and indulged in festivities rare and unheard of. There the emperor remained for ten days; and he and the empress were kept free of all expenses, not only in the city of Venice, but in all the Venetian possessions. Now when Emperor Frederick came from Italy back into German territory, there arose a terrific and prodigious storm, and a change in the atmosphere, portending future misfortune, which followed. The princes of Hungary and Germany undertook new

Folio CCXLVIII *recto*

measures concerning the young king Ladislaus; for when Frederick planned to go to Italy, the Austrians bade him to leave Ladislaus with them in the land of his paternal heritage. But when the emperor denied this request, the Austrians, under the leadership of Count Ulrich of Cilli and his confederates, became hostile to the emperor, and they besieged him at Neustadt upon his return from Italy. Thereupon the emperor allowed them to extend allegiance to the young king Ladislaus. This glorious emperor Frederick had three heirs by his imperial spouse, Leonora: Christopher, who died an untimely death; Maximilian, duke of Burgundy, and now Roman king; and Margaret, wife of Albert, duke of Bavaria. And although the Austrians with the help of the Bohemians besieged Emperor Frederick at Neustadt and at Vienna, yet as victors they were induced to seek peace with the defeated emperor; and according thereto they were compelled to pay him an annual tribute of 6000 gulden. This emperor finally conducted various wars against Matthias, the king of Hungary; and Matthias inflicted sundry losses upon the emperor, and more particularly upon the Austrians, taking from them the cities of Vienna and Neustadt. But Maximilian recovered the same cities for his father after the death of Matthias. In order to allay the hostility of the Christian princes and of the people, and to establish peace among them, and to rescue our Christian faith in many parts of the Roman Empire, the emperor held public sessions, and particularly at Regensburg, in 1471, and several years thereafter at Nuremberg. In 1486 he took his son Maximilian into the sovereignty as a co-ruler; for his royal person was in such condition, through the burdens of old age, that he was unable to do that which his son might accomplish. This most illustrious emperor Frederick III went to his rest at Lintz, in Austria, about noon on the 19th day of August, A.D. 1493, at the age of 78 years, after devoutly receiving the Holy Sacrament of Christ. His body was taken to Vienna, and buried in St. Stephen's Church. May God comfort his soul and the souls of all the faithful.

Bernardin of Siena, of the Franciscan Order, an augmentor thereof, and a distinguished preacher of his time, was born of honorable parents. He was learned in the canon law. His paternal and maternal inheritance, not small to begin with, he distributed to the poor, forsook worldly honors and pomp, and entered this order. He re-established and improved the order, which in many places had become unstable, and exhorted his brethren to live according to the rule of St. Francis, and the holy Gospels. He wandered all over Italy, preaching for 30 years, and thereby augmented the order, erecting over fifty cloisters throughout Italy and filling them with brethren. When preaching it was his custom to exhibit to the people a tablet inscribed with the name of Jesus in golden letters. Without question, he healed the sick and performed miracles in the name of Jesus. He died at the age of 63 years, illustrious for his miracles; and therefore he was enrolled in the number of the saints by Pope Nicholas in A.D. 1450.

A Jubilee was celebrated at Rome in the year 1450, and this was the great year of grace; for, as according to the old law all servitude in body and soul were to end in the fiftieth year, so also all guilt and sinful burdens of those who visited the threshold of the holy apostles

in devout and youthful spirit were to be remitted. Therefore, in this year countless numbers of people from all parts of Christendom came to home, 40,000 people passing back and forth through the city daily. But before the year had passed, a great catastrophe occurred at Rome. There was such a crowd of people passing back and forth with asses, horses and mules, over the bridge across the Tiber, that the walls of the bridge collapsed; and many people fell into the Tiber and were drowned, while others were crushed on the bridge.

In the preceding year a plague occurred in Asia, which crept into the land of the Wends, through Dalmatia and Italy, and then appeared in Germany and France. And in consequence of this plague, as well as an eclipse of the sun and many earthquakes, a great famine followed.

Folio CCXLVIII *verso*

Alphonso, son of King Ferdinand of Aragon, whose father John, a king of remote Spain, met death by a fall from his horse, ruled the kingdom of Naples for 32 years from 1442, after Rhenus was defeated and expelled. Alphonso had previously ruled Aragon, Sardinia, and Spain for a long time. His rather, a pious man, left him surviving four sons, namely: Alphonso, John, Henry and Peter. As the oldest, Alphonso retained possession of the kingdom of his father. He cast his eye about therein and ruled with great power. He incited the governor of the castle to treacherously surrender the same to him. This castle was situated in the sea; and from there he made war upon the Neapolitans, so heavily besieging the city of Naples and for so long, that many people died. At last, by means of hidden underground passages he introduced soldiers into the city by night and captured it. Not long thereafter he subdued the nobility of the entire kingdom and brought everything under his power. He caused himself to be carried into the city in triumph in a golden vehicle. Having performed many great deeds, he died, leaving no legitimate son. To Ferdinand, his son by a concubine, he willed the kingdom of Apulia; and so his brother John succeeded to the kingdom of Aragon. Alphonso left more estates and greater wealth than had any of his ancestors before him. Without contradiction he is considered the most wise and powerful sovereign among all the kings and princes of our time, moderate in his pleasures, firm in the presence of flattery and praise, and in the face of the vanities and customs common to princes, his zeal for learning is not to be forgotten.

Julianus Cesarinus, a cardinal, zealous lover of the Christian faith, and endowed with every divine and human virtue, was, in these times, sent to Hungary by Pope Eugenius as a legate to make peace between the Polish king Ladislaus and the spouse of Albert, the Roman king; and peace was made in A.D. 1444. The cardinal also influenced the same king and the Hungarians to proceed against the Turks with a large army. They slew 40,000 Turks and 18 princes. King Ladislaus was wounded in the same battle and died; likewise this cardinal.

Francesco Sforza, son-in-law of Filippo Maria, duke of Milan, was created fourth duke of Milan in the year 1448, and with Bianca Maria he reigned 17 years. He was a very brave and well-spoken man, who excelled the old kings in oratory, magnanimity, strength, gentleness, wisdom and worldly knowledge. He was also successful in knightly affairs and undertakings. In his younger days he withstood and was victorious against the Brescians, Florentines, Venetians, Milanese, Italians, and the pope; all of which mighty accomplishments have been celebrated by poets and writers, and are still apparent. So not only at Milan, but also in other cities, he erected great and mighty attractive buildings; namely, a palace at Milan, another at Lauda; a mighty hospital at Rome, and before the same city a cloister in honor of Nicholas of Tolentino. He died in A.D. 1466, and by his wife Bianca he left six sons and two daughters.

An eclipse of the sun occurred at six o'clock on the first day of September, A.D. 1448. In the same year great and terrible wars were fought in England, France, Germany, Flanders and Apulia, and throughout Italy, murder, robbery, devastation, fire and much evil occurred. The Greeks suffered great damage at the hands of the Turks, Two years later so many deaths occurred that few people survived.

Folio CCXLIX *recto*

THE SIEGE OF CONSTANTINOPLE IN THE YEAR 1453.

Constantinople, seat of the Oriental Empire and a singular residence of Christian wisdom, was besieged on the second day of June in this year by Mohammed, the prince of the Turks. It was beleaguered for 50 days, and attacked with force and arms, devastated and defiled in the third year of said Mohammed. He surrounded the city by land and water; and he brought with him countless baskets woven of willow, with which the enemy protected itself as they approached the moat. With a great and mighty gun they shot down and destroyed the tower at St. Roman's gate, so that the wreckage filled in the moat, levelling it, and enabling the enemy to pass over it. And after the Turks had damaged the walls in three places, but despaired (of taking the city), he took the advice of a treacherous and faithless Christian to bring ships overland and launch them from a hill. The city had a long and narrow gate on the East, secured by ships tied to one another and by a chain; wherefore it was impossible to get to it. But in order to more securely hem in and besiege the city, the Turk caused the way on the hill to be levelled off, and the ships to be shoved over underlying barrels for a distance of fully 70 roazlaufe; and from the shore opposite Constantinople he made a wooden bridge supported by wine barrels and 300 roszaufe in length, over which the army might pass to the walls. And thus the city of Constantinople, and Pera also, were stormed, the walls and the gate attacked, and the upper wall scaled. The enemy caused much injury to the inhabitants by throwing stones. While entering the gates they slew about 800 Greek and Roman knights, and captured the city. The Greek emperor, Constantinus Paleologus was beheaded, and all persons six years of age, or over, were slain. The priests and inmates of the cloisters were murdered by various forms of martyrdom, while the rest of the people were slain by the sword. So much blood was spilled that it ran through the city in rivulets. The churches and other houses of God

were shamefully and horribly defiled and dishonored, while many inhuman misdeeds were practiced by the raving Turks upon those of Christian blood. This happened about 1130 years after the building of the city of Constantinople.

Folio CCXLIX *verso*

Suncassianus, the fortunate king of Persia and Armenia, whose personal name was Assimbeus, began his rule over the Persians in the year 1454, after he had defeated and slain Zenza, the Persian king. He was at first a petty king of Armenia, courageous, a mighty warrior and hunter. He often fought large armies with a small body of men. After he had slain King Zenza he let it appear that he intended to crown that king's son, then a prisoner, as king of Persia. He now proceeded as far as Tauris, into the capital city of Persia, conquering all the cities and castles; and when he felt that he had sufficiently secured himself, he slew the new king, and took possession of Persia. This Suncassianus (which signifies a great man) afterward brought the Bactrians, Medes and Persians and a large part of the East under his dominion. Pope Calixtus entered upon friendly relationship with this king, and the king showed the pope much respect. At the pope's instigation he subjected the Turks to heavy losses. On the appeal of the Venetians (when Negropont was lost), he made war against Ottoman, the Turk, with a large army, and slew 30,000 Turks. Before long he and the Turk arranged a marriage between their children.

John Capistrano, a native of the village of Abruzzi not far from the city of Aquileia, and of the Franciscan Order, was at this time a convincing preacher of the Christian faith. At the command of the pope he went to Germany; and passing through Carinthia and Styria, he came to Austria. He was received as a papal legate and messenger of God by the people and by the clergy who came forth to meet him with the sacred relics. Many sick people were laid at his feet; and many among them (as it is said) were restored to health. He remained in Germany many days, teaching the ways of the Lord, and calling the people to penance. He was also invited to Nuremberg; and because of his teachings and works many people came there from the vicinity to see this man; and they wept for joy and out of devotion, raising their hands to heaven, blessing him, praising God, and touching and kissing his raiment. They looked upon him as heaven sent, and as an angel. This was his mode of life: He slept in his habit; rose before daybreak and prayed at Matins Lauds, and the First and Third Hours, and thereafter he held mass. Then he preached in Latin, translated into German by an interpreter. After the sermon he retired to a monastery of his order. He then prayed at the Sixth and Ninth Hours. He then visited the sick, remaining with them a long time, and placing his hands upon them. The beret of St. Bernardin and the blood which is said to have flowed from his nostrils after death, he also laid upon the sick; and in tears he prayed for all mankind. He then took his evening meal, and finally gave audience to those of his own order who came to see him. He prayed at vespers. He then again visited the sick; and these were his practices until night time. After Compline he did not seek rest and sleep, but devoted himself to reading the Holy Scriptures as far as fleeting time would permit. And thus he led a heavenly life. This man we saw at Nuremberg, at the age of 65 years, small, lean, withered, and a body made up of skin, veins and bones; yet he was happy and strong in his labors. He preached every day without cessation, and practiced martyrdom in greater or less degree. Emperor Frederick loved to hear this man; and thereafter the emperor went to Hungary, collected a large army against the Turks, and slew about 6,000 of them.

Francesco Filelfo of Ancona, a knightly man, laureated poet and writer, highly learned in the Latin and Greek, lived until this time in great esteem and renown. He constantly practiced in Greek and Latin composition. He was a student of the master Chrysoloras of Constantinople, and was his son-in-law. Chrysoloras educated him to such an extent that he was able to instruct many people at Venice, and later at Florence, Siena, Bologna, and finally at Milan, in Greek and Latin. He was in the pay of four dukes, and wrote many excellent books. He died in A.D. 1481 at the age of ninety years.

Leonardo de Utino, Preaching Order, teacher of the Holy Scriptures, well spoken, highly learned, prudent and agreeable, as the product of his high intelligence preached many sermons and gave much instruction to the people, and prepared and left (a book of) the saints throughout the year.

Folio CCL *recto*

As far as is known, Emperor Frederick never took an oath, except at the time of his coronation at Aix-la-Chapelle and at Rome; and these oaths he firmly kept. And as by such oath he had obligated himself not to make any change in the estates of the Church, therefore when a demand was made upon him to the contrary, he denied the request, preferring to appear niggardly rather than commit perjury. Accordingly he delayed acting upon the numerous requests of Borsius, marquis of Ferrara, for the granting of the cities of Modena and Reggio to him as a fief, until it was demonstrated to him that the granting of these duchies in consideration of the payment of an annual tribute was really more of a benefit than a detriment in the status of the Empire. Those at his court once told him how disparagingly a number of persons had spoken of him; and he replied, Do you not know that princes, like targets, are set up to be shot at? Lightning strikes the high towers and spares the lower structures. All is well with us as long as we are assailed with words alone."

Ladislus, king of Hungary and Bohemia, and also duke of Austria, a son of King Albert and grandson of Emperor Sigismund, was born after the death of his father, and as soon as he saw the light of day he was baptized at Stuhlweissenburg, receiving the girdle of knighthood and the crown jewels of Hungary (which his mother had by her), all on the same day. He was taken from hence and (together with the crown) placed in the care and wardship of Emperor Frederick by his mother; and there he remained for twelve years. When Ladislus, the king of Poland (who had undertaken the rule of the kingdom of Hungary), was shot to death in battle, this Ladislus was made king by common consent and by the absolute will of the nobility and the landed lords. He undertook to fight against the Turks. Not long thereafter he proceeded to Prague with a large and magnificent retinue, and there, with great honor and dignity, received the crown of the Bohemian kingdom. He remained there for some time, but never entered the heretical churches. He went to Breslau before

returning to Austria. Thereafter the Count of Cilli was slain in the royal palace by Ladislaus, the son of Hunyadi. News thereof was received by King Ladislaus with great sorrow; and he went to Ofen (Buda-Pest) and ordered the sons of Hunyadi to be imprisoned, the slayer of Ladislaus to be beheaded, and Matthias apprehended and taken to Austria. In Austria it was decided to give the king a wife; and from among the noble and high born maidens Margaret, daughter of King Charles of France, was chosen to be his spouse; and a distinguished embassy was sent to her in France. Discord and dissension arose as to the place where the marriage should be celebrated. The Hungarians said Ofen (Buda-Pest); the Austrians, Vienna; the Bohemians, Prague, each preferring a different place as the proper one for such festive pomp; but through the management of George Podiebrad, the city of Prague was chosen. Having put affairs in order in Austria, the king, with a large retinue, proceeded to Bohemia. From hence two embassies were sent forth: One to Emperor Frederick on the subject of peace, the other to King Charles of France, consisting of 800 horse and golden wagons loaded with women and maidens to accompany the bride. To this wedding were invited the emperor and empress, the two sisters of the king and all German princes. But the enterprise was interrupted, by the sudden death of the king; for he succumbed to an illness whereof the physician despaired. He had a long secret conference with George Podiebrad, after which he was given the Sacrament. And when he felt death approaching he took a consecrated candle in his hand and began to recite the Lord's Prayer. When he had spoken the words 'deliver us from evil,' he passed away at the age of 18 years. Some say he died of an illness, others that he was poisoned. O, honor, dignity, and power of this world, how vain, fleeting, uncertain, unstable, and impotent you are!

Various monsters appeared in the month of February, 1456; for instance, a double-headed calf in Sabina. In Rome it is said to have rained blood, and in Liguria flesh. And a child was born with large face and six teeth.

A comet is said to have appeared in the month of June, and a year later another appeared; and the people were greatly distressed thereby.

Mohammed, the Turkish sultan, was dispersed and driven into flight at Weissenburg, at the confluence of the Save and the Danube, by a small number of Crusaders. This occurred on St. Sixtus Day, while John Capistrano was present. Therefore Pope Calixtus fixed upon that day as the day of the transfiguration of the Lord.

In A.D. 1456, earthquakes occurred on the 15th day of December, at the eleventh hour of the night, and again on the 30th day of the same month at the sixteenth hour, particularly at Apuleia, Naples, and Benevento, and in other cities. The like of these is not within the memory of man, nor to be found in history. Many churches and buildings, as well as the palace at Naples, were destroyed, and many people and animals were killed.

Folio CCL verso

Year of the World 6657 | Year of Christ 1458

Pius II, previously called Aeneas Piccolomini, an Italian of Siena, surnamed Silvius after his father, was elected pope in this year, on the 20th day of the month of August, at a general election held by all the cardinals. He was a man worthy of every praise, a good speaker, and of exceptional intelligence and worldly prudence. He was not given to idleness, and was called upon to handle important affairs. He first learned grammar, later the art of poetry, and then the art of oratory. These he grasped with such ingenuity that in a short time he wrote many elegant Latin poems. Finally he devoted himself to the study of imperial civil law. He went to Basle, firstly with Dominico Capranica, subsequently with Bartholomew, the Novarian bishop, and afterward with Nicholas, the cardinal of Saint Croix, and was always held in esteem by everyone. He was a secretary in the same council, and prepared the papal letters. In the council he made many speeches, and was often employed as an emissary on the business of the council. Finally he was sent to Frederick, the Roman king, by Pope Felix; and he transacted the business delegated to him with such ingenuity that the king laureated him with the crown of a poet, created him a protonotary, and thereafter adopted him as a councillor, following his advice in serious and trying transactions. After the election of Pope Nicholas and the death of the bishop of Trieste, Aeneas, without his knowledge, was appointed to the bishopric by the pope and the Roman king. Later Pope Calixtus made him a cardinal, and when Calixtus died, he was elected pope. After receiving the papal tiara he devoted himself entirely to the care of Christendom. He excommunicated Duke Sigismund of Austria because of his proceedings against a cardinal. He deposed the archbishops of Mainz and Benevento. Unmoved by fear or avarice he conferred no benefits on kings or other people. He enrolled Catherine of Siena in the number of the saints. He rejected certain measures undertaken in France, and opened several mines at Tolpha. He brought about a truce between King Ferdinand and Sigismund Malatesta in order to facilitate access to Mantua, where he had ordered a general council of the Christians to be held. In mid-winter this pope left Rome and came to Mantua. And there in the assembly of many princes and delegates, a crusade against the Turks was ordered by common consent. This pope erected many beautiful and renowned buildings, not only at Rome, but also at Siena. He was a person of moderate life, and wasted no time. He was short in stature, gray before his time, of earnest countenance, but moderated by ease, and strong in body. He was wearied by long journeys and constant work, and often pained by coughing, the stone, and the gout. He made twelve cardinals during his pontificate. He finally died of a fever at Ancona, in the sixth year of his pontificate. His remains were taken to Rome, and buried in St. Peter's Church.

Year of the World 6663 | Year of Christ 1464

Paul II, a Venetian, previously called Pietro Barbo, nephew of Pope Eugenius, and a cardinal of St. Mark, was elected pope in this year, on the last day of the month of August. He was a great, lordly and dauntless man. While still young he decided to join the merchant class then held in esteem at Venice. But when he learned that his mother's brother, Gabriel, was elected pope, and called Eugenius, he went

away at the suggestion of his brother Paul Barbo, and being now more grown up, he devoted himself to the study of the Scriptures. Thereafter, Eugenius, his mother's brother, advanced him from one position to another, until he finally became a cardinal. He was by nature a kind and wholesome man, and succeeded Pius when he died. He was so addicted to gathering up money that he always exacted a payment for the benefices which he conferred. But such moneys he at times expended generously, for he loved to help the poor cardinals, bishops, needy nobility, spinsters, widows, and the sick. He also arranged that the grain and other necessities of life were obtainable at Rome at a cheaper price than theretofore. At Rome he erected many magnificent and noble buildings, and was regarded as a just, gentle, proud and serious man. He reinstated the regular canons

Folio CCLI *recto*

who had been driven out of St. John Lateran. When this pope Paul became aware of King George's faithlessness, he incited the Germans and Hungarians against him. This Paul outdid his predecessors in papal customs and pomp, and for use in his papal tiara, he accumulated many precious stones and pearls. During his term as pontiff he made ten cardinals. Although he thought to live for a long time, he died of a stroke in the month of July A.D. 1471, in the second hour of the night after having joyfully eaten his evening meal in a happy gathering, in the seventh year of his pontificate. He found great pleasure in eating melons, crabs, filled cakes, and fish, and this (it is said) caused the stroke. The day before the night on which he died, he had eaten two large melons. On the following day his remains were buried at an early hour at St. Peter's minster; and the pontifical chair rested for nine days.

Antoninus, archbishop of Florence, a Dominican father, erstwhile a judge in legal matters and transactions at Rome, of a pious life and good morals, and highly learned in the Holy Scriptures, was at this time held in great esteem and renown by the Italians because of his scriptural wisdom. He left to posterity numerous large books, produced with great labor, and containing lengthy commentaries. Among these is an elegant and excellent summa, touching matters of conscience, and of great service to the priests, and necessary to them. He also compiled many historical works for the instruction of mortals. He finally died in the month of May A.D. 1459, not without the great blessings of piety, and illustrious for many miracles. His remains were carried with great honors from the bishop's residence in St. Mark's cloister.

Borso, marquis and first duke of Ferrara, brother of Lionello, the marquis, and son of Nicholas d'Este, took over the marquisate of Ferrara upon the death of his brother Lionello; and he governed for twenty-two years. He was an ingenious man, but not crafty or deceitful. His words were pregnant with wisdom, his actions brave and lordly. When Emperor Frederick came to him and observed his magnificence and magnanimity, he made him (as heretofore stated) a duke of the cities of Modena and Reggio; to which dignity he was confirmed by Pope Paul after a number of years. But as his father Nicholas had born this Borso and other sons by concubines, and had now become aged, he begot two other sons by a lawful wife, namely, Ercole and Sigismund; and to them he left the inheritance, under the guardianship of Lionello, his brother, who sent them to Naples and took over the government. Lionello had but one son, named Nicholas, shortly after whose birth Lionello died; and as Nicholas was then incompetent to rule, the sovereignty passed to Borso on condition that upon his death the sovereignty descend to Nicholas. When Borso entered upon the sovereignty he recalled Ercole and Sigismund; and he loved them and Nicholas as his own sons. Borso was highly learned in sacred and profane literature, and was fond of learned men. He built a widely celebrated Carthusian monastery, and died in the twenty-second year of his rule.

Ferdinand II, son of King Alphonso, by a concubine, at this time secured the kingdom of Naples by inheritance under the will and testament of his father. But since King Alphonso died without lawful heirs of his body, and the kingdom was regarded as having escheated to the Roman See as a fief, Pope Calixtus undertook to recover it by force of arms; but in the course of these events he died; and thereafter Ferdinand secured confirmation from Pope Pius, contrary to the wishes of the French. After having secured the kingdom by peaceable means, he defeated many enemies in war, and with the assistance and cooperation of Pope John, he drove the son of the duke of Anjou, named Renatus (Rene), out of Apuleia. After the death of Pope Pius he was at enmity with Pope Paul and his successors, and fought against the Venetians at the instance of the Cyprians. It is said that he incited the Turks against the Venetians; but thereafter the Venetians made peace with the Turks, and with an army proceeded against Ferdinand, taking from him the Italian maritime city of Hydruntum (Otranto).

Folio CCLI *verso*

In A.D. 1446, discord arose between the Teutonic Brothers and Ladislaus, the king of Poland, concerning boundaries and extent of the kingdom; and both sides became involved in war, employing great and mighty armies. The Prussians (contented in the great number of their warriors, or moved by their combative spirit) first sent a herald to the king with two swords, one for peace, the other for war, so that he might choose either. The king chose the sword of war, caused it to be blessed, and girded it on for battle. And when the parties went to war, the king first sent on ahead into battle his allies, the Lithuanians. And when the Prussians were weary from battle with the Lithuanians, the Poles pressed on after them, inflicting a heavy and bloody defeat on the Prussians; and on the same day about 400 brethren of the Order, together with their grandmaster, on horse, were killed; and thousands of men were slain, and the rest taken prisoner. And thus Prussia, with the exception of Marienburg, passed into the hands of the Poles. And thereafter the cities of Danzig and Thorn were also taken from them by Casimir, the king of Poland, who claimed Prussia as a part of his kingdom.

Albert, margrave of Brandenburg, before this time waged a great war against the city of Nuremberg; and with a military force he stormed the little city of Greifenburg, which was protected by a wall and moat and lay about four miles from Nuremberg. After both aides had sustained heavy losses and damage, this war was finally silenced and ended through the diligence and daily efforts of Duke

Ludwig of Bavaria. Several years later a war occurred between the same Duke Ludwig and the said Margrave Albert, both mighty princes. But after both sides had fought many battles with great bravery, peace was made through the efforts of the other princes of Germany.

Louis, son of King Charles of France, at this time secured the kingdom on the death of his father. Said King Charles was a kind man, but of a dull mind. After he had brought on a war against King Henry of England and Duke John of Burgundy, and had slain many men, he was finally defeated in a great and mighty battle; and many cities were taken from him. And if God, through a young maiden had not miraculously supported him, he would have lost his entire kingdom. Finally Nicholas, a cardinal of the Carthusian Order, made peace with the Duke of Burgundy; but later he caused him to be put to death by stealth; and this was the cause of the many evils that followed. Now when said Louis secured the kingdom and the sovereignty over it, he drove many of the supporters of his father out of the kingdom; and when he later attempted to lessen the privileges of the Church, he incurred the enmity of many popes. When the people wanted Duke Charles of Aquitaine and Normandy as a ruler, because of his wisdom, he was slain at the instigation of said King Louis; but when the nobility of the kingdom and the Duke of Burgundy learned of this, they renewed their old hatreds and enmity, formed an alliance, and overcame King Louis by force of arms. The Duke of Burgundy proceeded into Picardy, and captured and sacked the city of Poitiers. The king, deserted by his people, fled to Paris. Later the pope pacified the affair through Bessarion, the cardinal of Nice, King Louis died at Rheims in A.D. 1484, leaving his 15 year old son, who still lives, as his successor in the kingdom.

George podiebrad, a Bohemian, after the death of Ladislaus, king of Hungary and Bohemia, caused himself to be advanced at an assembly of the nobles and landed lords to which they had been summoned; for his regency over the government did not end with the death of the king. Those of Prague at once submitted to his rule, and he was proclaimed king; for he was skilled both at home and in the field, and in the management of his affairs he lacked neither age nor judgment. Although he professed to be a good Christian, and had extended the hand of friendship to two bishops, and had taken an oath on the holy Gospels that upon his coronation he would be faithful and obedient to the holy Roman Church, and was thereupon confirmed by the Emperor Frederick, yet he was contrary and faithless in all these matters, and protected and fostered the Bohemian heresy. And therefore he and the entire Bohemian kingdom were cursed, excommunicated and interdicted by Popes Pius and Paul. He died A.D. 1471.

Mohammed, the Turkish Sultan, after driving out the Greek Emperor, Thomas Paleologus and his brother in 1460, captured Peloponnesus; and after imprisoning and slaying the king of Trebizond, he took Pontus, and later Mytilene. The Venetians besieged Corinth but the Turks came on with their forces and compelled the Christians to take to their ships. Finally the duke of Venice prepared for war with an excellent fleet and as he approached Ancona, and was seen from a distance by Pope Pius, who was still spiritually present in the heights, the pope passed away in glory.

Folio CCLII *recto*

Emperor Frederick used no wine except at mealtime. For his supper he drank the lightest of wines, mixed with water. The physicians advised Lenore, the empress, who had never used wine in her homeland, to drink it in Germany (where the climate is cold) if she would be fertile. But when this became known to the emperor, he summoned Aeneas Sylvius and said to him, Go and tell the empress that I would rather have a barren spouse than a guzzling one. If she loves me she will hate wine. And when the queen became aware of this matter, she said, Although I am as pleased to obey the commands of my husband as I am glad to live, yet if the king offered me wine to drink, I would rather die than appear obedient.

Matthias Janos Hunyadi, son of the governor of the kingdom of Hungary, by the consent of the nobility, the landed lords and those high in office, acquired the kingdom upon the death of King Ladislaus without heirs. His father had governed the kingdom with a rod of iron, and was considered no less than a king. He died not long after he had defeated the Turks at Weissenburg. But when (as already stated) the Count of Cilli was slain by Ladislaus, eldest son of said Janos Hunyadi, King Ladislaus ordered the same Ladislaus to be beheaded and Matthias to be taken to Austria as a prisoner, and from thence to Bohemia. Matthias came to Prague on the day the king died, and George Podiebrad, the Bohemian governor, took him under his care and protection. Not long thereafter, at the age of 18 years, he was chosen king. Having furnished substantial sureties and pledges he was released from prison, and conducted the affairs of the Hungarian kingdom. But later on the Roman emperor insisted that the same kingdom belonged to him; whereupon dissension and war took place between them. Yet the kingdom remained that of Matthias. He was an earnest, diligent, and sturdy defender of the Christian faith against the Turks, and withstood them in many great battles, took much away from them, and damaged and destroyed their land and regions by fire and sword, plunder and slaughter. He also made war in Bohemia against Casimir of Poland, but finally made peace with him, by which Pannonia, Hungary, Moravia and Silesia fell to Matthias and the kingdom of Bohemia remained with Ladislaus, the son of Casimir. When Matthias noted that Emperor Frederick was antagonistic toward him, he made peace with the Turks and opposed the emperor, from whom he took the city of Vienna. And there he died in the year 1490. He was taken to Stuhlweissenburg and buried there. His wife was the daughter of Ferdinand, the king of Naples.

Nicholas of Cusa, a German, called *Petei ad vincula*, was a distinguished and highly learned cardinal, and in high esteem and renown at this time. He was so good a man that few better ones were born in his time. He was a fervent enemy of all the vices, an antagonist of all forms of vainglory and worldly pomp, whole-souled and steadfast, conscientious in his labors and efforts, undismayed even unto old age, and illustrious for his goodness and gratitude. His scriptural wisdom was so abundant, that when any subject unexpectedly came up for discussion, he was able to speak thereon so ably, fully, and sufficiently as if he had made a special study thereof. He was a versatile man, a finished Latin scholar, and fully versed in all history, not only modern and contemporary, but in ancient history as well. His

memory was always fresh, and he was highly informed in the liberal and other arts. He was also well educated in the papal and imperial laws, a keen interpreter of the Holy Scriptures, and wrote and left many distinguished and commendable books and manuscripts. Because he diligently protected his church at Brixen, Duke Sigismund of Austria kept him in prison. On that account the duke incurred the ill will of Pope Pius, who subjected the duke to severe spiritual penances. Finally Nicholas was liberated and the affair pacified. When Pope Pius passed out of this world at Ancona, said Nicholas, the cardinal, died at Rome.

Bessarion, cardinal and Sabiniari bishop, as well as a patriarch of Constantinople, was at this time so highly esteemed by Pope Paul and the people for his foresight, worldly wisdom, experience, ingenuity and reliability, that no matters of importance were transacted or concluded except in the presence and by the advice of this highly renowned man. He was enlightened in Scriptural knowledge, and it is believed that no one in his time read as much. Although burdened with matters and affairs touching the Christian weal, through his diligence of mind he also fostered the teachings of Plato the natural philosopher. When sent on an embassy to make peace in France, he died on the way.

Folio CCLII *verso*

The art of printing was first invented in A.D. 1440 in the city of Mainz, situated on the Rhine, in Germany, from whence it spread into all parts of the world. Through this art the precious literature and wisdom contained in the books of the ancients, long unknown to the world and buried in the sepulchre of ignorance, were again brought forth into the light. And thus many books, useful and necessary to mankind, and available at no small expense, became procurable in time for little money. If this art had been discovered and employed sooner, undoubtedly many books of Titus Livius, Tullius, Pliny, and other highly learned men, would not have been lost in the turbulence of the times. And as the inventors who from time to time made discoveries in the applied arts are entitled to no small amount of credit, who can say with what measure of praise, honor and renown are to be esteemed those Germans who, through their brilliant and ingenious skill, thought out and discovered the art of printing, by which the long closed fountain of untold wisdom of sacred and profane art was caused to again flow forth to all mankind?

Nicholaus Perotus of Sassoferrato, bishop of Siponto, a distinguished teacher of the Holy Scriptures, and a skilled orator, flourished at this time. He compiled a number of commendable things concerning the Holy Scriptures and wrote a book for the proper instruction and rearing of children. He also wrote a number of manuscripts, and made translations from the Greek into Latin.

Robert of Lycia, of the Franciscan Order, bishop of Aquileia, highly learned in the Holy Scriptures, well versed in ecclesiastical learning, a doctor, and a teacher of all preachers, was held in great honor and esteem at this time by all the Italians for his brilliant and marvelous learning and preaching. He left many elegant sermons and teachings for the instruction of the faithful.

Matheolus Perusinus, a highly learned doctor, flourished at this time as a prince among physicians and natural philosophers and those learned in the liberal and other arts. He was a whole-souled, virtuous, intelligent, and highly informed man, worldly wise, truthful, and versed in the arts of poetry and eloquence. He was also experienced in astronomy, geometry, arithmetic, and music; and not content with all these, he assiduously studied the Holy Scriptures. Through his literary wisdom and ingenuity he influenced his scholars to diligence, attentiveness, and a kindly feeling toward their studies. He was gifted with keen senses, versatility in the arts, and ability of expression, and withal, was a praiseworthy man. To this testifies Doctor Hartmann Schedel, man highly learned in medicine, and a citizen of Nuremberg, who for three years regularly heard him lecture on the art of medicine at the University of Padua, thus receiving the benefit of his good instruction, Matheolus died of old age, and was buried at Padua.

Battista, surnamed Platina, a composer of papal letters, a magnanimous and able man, and not the least among his contemporaries as a writer and orator, was held in honor and esteem during this time. On various charges Pope Paul deprived him of all his possessions and dignities, and lodged him in prison. There he remained until the death of Pope Paul, whose successor, Pope Sixtus, liberated him after he had suffered many hardships, and restored him to his former status as a man of scriptural wisdom and experience. He wrote and left behind many excellent works. He died of the plague, at Rome, in A.D. 1481.

Dominicus Calderinus of Verona, an eloquent orator, versed in no small measure in the Greek and Latin tongues, and distinguished for his skill in poetry, wrote many excellent manuscripts that attest his ingenuity and art, and which are well known to the learned. He died in A.D. 1477.

Marius Philelphus, son of Franciscus Philelphides, orator and knight, was a laureated poet and a doctor of philosophy and the liberal arts, and was famed and renowned throughout Italy at this time. He composed and left many beautiful poems in metric and free verse; and because of his art he was in the regular pay of Frederick, Margrave of Mantua. He died in A.D. 1480.

Folio CCLIII *recto*

Liege, the renowned and mighty city, was taken by Duke Charles of Burgundy in a great battle, involving much bloodshed, in the year A.D. 1468. For a long time discord and misunderstanding had existed between the Duke and those of Liege. Then the bishop of Liege undertook to arbitrate and allay this discord he was driven out of the city by the burghers. Thereupon the pope sent the Bishop of Tricariensis there as a legate; but he was imprisoned. Whereupon the duke became so angry that he stormed and devastated the city in the presence of King Louis of France.

Mathias, the illustrious king of Hungary, at this time attacked the kingdom of Bosnia, and through surrender he acquired the castle of Jaytza that was naturally well fortified by reason of its location, and was well protected with high embattlements. Before this castle he put to flight the Turkish sultan Mohammed, who, in a disgraceful retreat, left behind all his munitions and implements of war. Sometime thereafter, in the winter, King Mathias besieged the Turkish fortress of Sabatz that was protected with wood and earth works, surrounded with towers and moats (as the following illustration shows), and manned with many people. It was surrounded with wooden hedges and sharp posts, and the walls were built of wood. While the king was industriously engaged about the fortress, the Turks captured Count John of Witibitz before the king's camp; and taking him into the fortress of Sabatz, beheaded him, and hung his head, with his long yellow hair, on a pole over the castle, to terrify the besiegers. Thereupon the king, in anger, directed his forces against the castle, capturing it with great honor to himself. In the passing year, 1492, the Turks again attacked the fortress, but they were driven back by the Hungarians, and marched home.

Folio CCLIII verso

Year of the World 6670 | Year of Christ 1471

Sixtus IV of Liguria, a native of the city of Savona, and previously called Franciscus, a general of the Barefoot Order, was, after the death of Pope Paul, chosen pontiff by the cardinals on the 9th day of August in this year. From childhood his parents consecrated him to the service of God, and he entered upon it with the brothers of the Franciscan Order. When he had grown up he went to Padua; and there he remained almost twenty years, reading, studying, and writing, becoming illustrious throughout the world for his wisdom. He wrote a book on the power and majesty of God, one about the blood of Christ, another on the conception of the Virgin Mary, and others. In the Franciscan Order he passed through all the offices, and he became a cardinal. Before and during his pontificate he was a mild man, of moderate retired life, and generous and helpful to the poor, but most of all to the clergy, to whom he extended privileges. He was kind to his friends and servants; lenient toward the guilty who deserved punishment. He assisted with funds and lent a hand to the poor princes and noblemen, particularly the sons of the emperor of Constantinople, and the queen of Posen, who had been dispersed by the Turks. By incredible goodness he also protected the Knights of Rhodes, and Ferdinand, who had been attacked by the Turks. He also improved the city of Rome which had fallen into decay; built a bridge across the Tiber at great cost, and extended countless benefits to the city of Rome. During his pontificate he did nothing culpable, except, that as usually happens, he loved his own too much—an error into which many of his predecessors had fallen. In the fourth year of his pontificate he celebrated the Jubilee, or Year of Grace, instituted by Paul, his predecessor. He enrolled the blessed Bona Ventura in the number of holy confessors. And although he had detractors and columniators, he was a very pious pope and a diligent shepherd and pastor, an enemy of avarice, a moderator of anger, and an extirpator of evil. During his pontificate he made twenty cardinals. He finally died in the thirteenth year of his pontificate.

Year of the World 6683 | Year of Christ 1484

Innocent VIII, a Genoese, of middle class but honorable family, previously called Giovanni Battista, a cardinal, was elected pope on the 13th day of the month of August in this year. His parents were of noble family and bore a good reputation in the conduct of their affairs. They came from Genoa by the sea—a city that outshines all other Italian cities in elegance, in the beauty and size of its buildings, and in the abundance of all those things which arrive there by land and sea. And as Innocent distinguished himself among all the cardinals for his humility, ingenuity, virtue, resignation and ability, he was chosen from among the rest as a pope. He was a man of prudence and worldly experience, and at Siena and Rome performed the duties of his office of legate so wisely that the cardinals placed great faith in him. The inception of his pontificate was fraught with wars with the citizenry; for what he was able to attain from princes and communities, he was unable to obtain from his own people. When emissaries were sent to him in Germany and Italy, he diligently urged peace, asking all mankind to lay down their arms and end the wars. But not long thereafter some evil-disposed person took it upon himself to hinder and defeat the pope in his good intentions, and to bring about his illness; and soon he incited discord between the Orsini and the Columna, the two noble and mighty Roman families. This greatly distressed the pope; yet he did not attempt to allay contention by threats or force of arms. Although Innocent set himself many tasks involving his papal office, the common good of Christendom, and the needs of the Church, he was not able to accomplish these things for lack of time, and because of his illness and the prevalence of wars. Yet he showed himself beneficent toward his friends, and thankful toward God. When he recovered his health, he endowed the Church of Santa Maria del Popolo. He enrolled in the number of holy confessors the name of Duke Leopold

Folio CCLIII recto

of Austria, for the many miracles to his credit. He adorned the city of Rome with buildings and with paintings valued at 45,000 ducats. In 1490 he held a diet, attended by emissaries of the Christian kings, princes and cities, to take action against the Turks. Through the help of Raymundus Peraudus, the archdeacon, he raised a large sum of money by the sale of indulgences, which extended not only to the living, but also to the dead. Finally he turned his attention to the welfare of his subjects and to the protection of the church and its dignities. He was a promoter of righteousness, a zealous lover of peace, and an industrious administrator of surplus produce; a generous patron of learned and pious men, merciful to the poor, a comforter of the distressed, kind to the princes, and devoted to God and his saints. Finally he died in A.D. 1492, in the eighth year of his pontificate.

Emperor Frederick, in mid-winter A.D. 1469, for devotional reasons made a journey to Rome, where he was magnificently received by the pope. On the bridge across the Tiber he made 122 knights. Later on, when the town of Trieste became antagonistic toward him, he ravaged it through the dukes.

Mohammed, the Turkish sultan, invaded Euboea with a great and mighty fleet and 100,000 horse; and he stormed the city of Chalcis for thirty days, and destroyed it; but he lost many of his men. The Venetians also sent a large fleet against the Turks.

A great comet appeared in the month of January 1472. It was flame-colored and had a black tail. It proceeded westward but veered to the north. It was seen for eighty days, and before it vanished, another comet with a fiery tail appeared, proceeding eastward. Then followed an unprecedented drought; and later the plague broke out in a number of places, and there arose many dissensions, revolts and cruel wars.

Christian (Christiernus), king of Denmark, Norway and Sweden, duke of Holsatz Stormar in Oldenburg, and count of Delmenhorst, a very Christian man, and endowed with many virtues, in A.D. 1474, in fulfillment of a vow proceeded to Rome through Lombardy and Tuscany, and was received with great honor and decorum by all the princes, lords, and the rulers of the cities. At Rome a dignified delegation of cardinals came to meet him. Later he was received very honorably by Pope Sixtus IV, who gave him a golden rose that according to custom the pope annually bestowed upon some Christian prince on Sunday in mid-Lent. The king began to treat of a general peace to be observed by Christian princes, and urged a general crusade against the Turks. However, finding that nothing could be accomplished, he returned homeward through the Italian cities. He lived a number of years, leading a good and virtuous life, an image of piety to the end. His spouse was the illustrious Dorothea, born margravine of Brandenburg, who still lives.

Charles, duke of Burgundy, besieged the city of Neuss, situated on the Rhine below Cologne. But when Emperor Frederick with the entire forces of the Roman empire came to the aid of the city, the duke made peace and withdrew his army.

The Jubilee or Year of Grace, Instituted by Pope Paul, was celebrated by Pope Sixtus in 1475. King Ferdinand came to Rome at this time, and with the consent of the pope negotiated a treaty between the Italian princes and the cities, to which the emperor was the first signatory.

Ercole (Hercules) d'Este, son of the Marquis Niccolo, and brother of Borso, second duke of Ferrara, who succeeded his father in the government, not without great opposition ruled up to the present. He was a good and intelligent man, and experienced in military affairs. He espoused the kind hearted woman Eleanora, daughter of King Ferdinand; and by her he begot four sons and two daughters. At the instigation and pursuant to the advice of his brother-in-law, he was influenced to turn away from the Venetians and to ally himself with his brother-in-law and other relatives, thereby jeopardizing the alliance and privileges of the Venetians. Thereupon the latter made war against him by land and sea, depriving him of much of his dominions. Fortunately, however, Alphonso, duke of Calabria, son of King Ferdinand, and a very good warrior, came to his assistance with an army while the pope supported him with the ban. After the restoration of peace Ercole improved the city of Ferrara with beautiful buildings.

Folio CCLIII *verso*

Simon, the blessed child of Trent, was murdered by the Jews on the 21st day of March, A.D. 1475, during the week of the holy martyrs, and became a martyr to Christ. When the Jews residing in this city were about to celebrate Easter (the Passover) according to their customs, but lacked Christian blood with which to prepare their unleavened bread, they took this child, which they had stolen, to the house of Samuel the Jew, in this manner: On the third day before Easter, at the time of vespers, this child, in the absence of its parents, sat before the door of its father's house. Tobias, a Jewish traitor, betook himself to the child, which was only 30 months old. He talked to the child in endearing terms, and soon carried it off to the house of Samuel. At nightfall Samuel, Tobias, Vital, Moses, Israel and Meyer, before the synagogue, were elated about the spilling of Christian blood. And now they bared the child, and placed a pacifier about its neck so that it might not be heard crying; and they extended its arms. To begin with they cut off its genitals, and then cut a piece out of its right cheek. They stabbed it all over with sharp pointed pins, while one held the child's hands and another its feet. And now having gruesomely collected the blood, they began to sing a hymn of praise, and to speak to the child in sweet and in threatening words. Behold, you Jesus, who were hanged—thus our forefathers once did to you; and thus all Christians, in heaven and on earth and sea shall be mutilated. At that moment the innocent little martyr passed away. The Jews hurried to their evening meal, and ate of unleavened bread made with the blood, in scorn of Christ our Saviour. They threw the corpse into the river flowing by their house, and celebrated their Passover with joy. The distressed parents sought their child, and three days later they found it in the river. When this became known to John of Salis, noble burgher of Brixen, doctor of the imperial law and then the highest governor, he ordered the Jews to be seized and tortured; and they stated how they committed the deed. Whereupon they were extirpated by deserving punishment. And when the body was buried by order of John Hinderbach, the bishop there, the body soon began to manifest miracles; and people flocked to the grave of this holy child from all Christian regions; and thereby the city was prospered and increased in no small measure. The burghers there erected a beautiful church to the child.

A like crime was committed by the Jews five years later in the village of Mota, situated in Forli, where they murdered a child. Wherefore three of the evil-doers were brought to Venice as prisoners, and, after cruel tortures, were burned.

The Turks invaded lower Moesia, but were defeated in a great battle. Thereafter the Genoese captured the great city of Capua, which was still in the possession of the Turks; but because of treachery and surrender on the part of a Genoese citizen, the city again passed into the power of the Turks.

Folio CCLV *recto*

An abnormal girl was born at this time in the vicinity of Verona. Although the child had but one head, it had two posteriors and two organs of generation; also four arms, of which two were large and useful, and the other two small and useless. Also two abdomens in the region of the stomach. The parents led the child about in Italy, begging money of those who would see it.

The Padus (Po) and Tiber, and other rivers of Italy were so swollen by rains in the month of November that they overflowed, doing much damage to those inhabiting their banks. Then the waters receded they carried with them many dead animals which became putrefied and polluted the air, causing a great plague.

On the death of King Henry in Spain the dominions were divided between Ferdinand, son of John the king of Aragon (who had espoused Elizabeth, sister of Henry), and Alphonso, king of Portugal, who then acted as guardian for said Henry and his sister's daughter. In the following year King Ferdinand of Spain gave battle to the king of Portugal, compelling him to flee from the field at Numantia.

Johannes Königsberger (Regiomontanus), a German, not inferior to Anaximander of Miletus, or the Syracusan Archimedes, highly informed, and experienced in the Greek and Latin tongues, and an ornament and a credit to the Germans, was at this time engaged by Matthias, the Hungarian king, and by those of Nuremberg, because of his superior skill in astronomy and other scriptural knowledge. He was held in great honor and esteem in Germany, Hungary and Rome. As a result of his commendable and brilliant ingenuity and enlightened understanding, he made an excellent calendar, and wrote sundry other things pertaining to astronomy. He also introduced a number of new tables, and perfected the theories of Gerard of Cremona. Finally Pope Sixtus called him from Nuremberg to Rome to reform certain matters pertaining to astronomy. There he died, leaving certain tables that were published and are still available.

Niccolo d'Este, who fought against Ercole for the control of Ferrara, was driven out of the city, imprisoned, and finally slain.

In A.D. 1476, in the village of Nicholas Hausen, in the noble land of Franconia, a herdsman and disturber took it upon himself to preach against the papacy and the clergy, stating that their life was shameful, and that the people should pay them neither tithes nor tolls, and that the rivers and forests were free to every man. He also made other unseemly statements, and claimed that the Virgin Mary had revealed all these things to him. In consequence he attracted a great concourse of people who came there to hear this disturber, who preached long sermons against the clergy on the holidays. Rudolph, bishop of Würtemberg, sent several spies to Nicholashausen, who took him to Würtzburg and burned him. And thus these pilgrimages were put to a stop. When the movement was revived the authorities of Nuremberg, under severe penalties, compelled their people to discontinue these pilgrimages to Nicholashausen. This action on the part of the authorities met with particular favor at the hands of Pope Sixtus according to a papal letter sent to them on the subject.

Folio CCLV verso

Galeazzo Maria, duke of Milan, was stabbed to death without warning on the day of St. Stephen, the first martyr, in A.D. 1477, at the high altar of St. Stephen's Church at Milan, by the Milanese nobleman, Giovanni Andrea Lamprogniano. Galeazzo Maria was chosen duke to succeed Francesco Sforza, and he ruled for 9 years and 10 months. He was a quick witted and proud prince; erected many buildings in the city of Milan and paved its streets with cut stone. He replenished his father's empty treasury with riches, and with exceptional zeal and industry and at great expense engaged the best singers for divine services. But after he began to indulge an unbridled desire for women, without regard for his nobility, dignity, majesty and high princely office, he was stabbed to death, pursuant to a sworn pact, at the age of thirty-three, in the presence of all the people and his retainers; and so he died in disgrace and was buried with his ancestors. By his wife Bona, duchess of Savoy, he left two sons and a daughter. Giovanni Maria, his son, was made duke at the age of nine years on the holy day of the three kings.

Charles, duke of Burgundy, son of Duke Philip the Good, and last of the illustrious and royal French line, was a powerful, earnest, proud and forbidding looking man; yet he was just and kind, devoted to the giving of alms and to divine service. Then he reached the age of twenty years, and those of Ghent had exacted charter of liberties from his father, he collected an army against them, captured the city, and ordered the charter burned in the market-place. Thereafter he became involved in animosities with King Louis of France. After these were pacified he proceeded against those of Liege with a military force, captured and subdued it, and after much slaughter and plundering, razed it to the ground. He then mustered another army in support of the English king Edward, his brother-in-law, who had been driven out of Britain by Count Doverich and King Henry of Portugal, and began a war against them and King Having succeeded in restoring Edward to his native country, he next directed his forces against King Louis, subjecting him to much damage and mischief. After this matter was ended by a peace, he proceeded with a great force against the city of Neuss on the Rhine. But when Emperor Frederik came to the city's rescue, Charles withdrew homeward. Having subjugated many cities and lands in great battles, Charles proceeded against the city of Nancy in Lorraine, intending to make war against the Swiss; but the Swiss fell upon his army with such vigor that Charles retreated, and was slain and lost in the flight. He left an only daughter, who became his heir. She was espoused to Maximilian, son of Emperor Frederick and now Roman emperor. To this Charles three cities were dangerous—Granson, to his estate; Morat, to his army; and Nancy, to his person.

Ferdinand, king of Naples, in 1473, undertook to disturb the peace of Italy. He sent Count Jerome, the uncle of Pope Sixtus, and Cardinal Raphael, nephew of the same count, and Francesco Silvatus, the archbishop of Pisa, accompanied by 300 men, to Florence. Together with their partisans they caused a revolt, wherein Giuliano de Medici was stabbed to death, and Lorenzo de Medici was severely wounded. But to some extent the revolt was wisely silenced. Thereafter many of the instigators were slain, and many others, including the archbishop of Pisa, were hanged. In the meantime the Florentines detained Cardinal Raphael until the enterprise subsided.

and was abandoned.

Locusts, flying over Italy in the same year, devastated the country about Brescia; and if Marquis Louis of Mantua had not interfered, they would have eaten up all the regions of Lombardy.

A great and gruesome plague prevailed throughout Italy in this year. At Brescia 20,000 persons succumbed to it; at Venice 30,000. This was caused by the locusts and by an eclipse of the sun, that occurred in July of the same year.

The venetians were oppressed by the great Ottoman invasion of Etruria, Macedonia and Forli. Being unable to move the pope, and having been harassed for 27 years by the long and daily wars of the Turks in Greece, Macedonia and Forli, they entered into a treaty with the Mohammedan sultan, restoring what had formerly belonged to him, and obligating themselves to pay him the sum of 100,000 florins for two years.

Folio CCLVI *recto*

Although the Rhodians suffered no small measure of distress at the hands of the Turks, they were subjected to still greater wars after the siege and capture of Constantinople. After the Turks, in a period of twenty-four years, had subjugated ever so many neighboring cities and lands, yet Mohammed was hurt in his pride because Rhodes, although near at hand, was still free and not subject to his rule; and accordingly, the Mohammedan Sultan appeared before Rhodes, whither he had sailed with a large and mighty army. On the 23rd day of the month of May, A.D. 1480 he made his camp on Mt. St. Stephen and thereabout; and for three months he attacked the city without cessation. But Peter Dabuson, the grand-master of Rhodes, wise and courageous man, gave proof of his firmness by fearless and manly resistance; in consequence whereof, and by divine aid, the Turks were dispersed by the Christian knights, driven off, defeated, and forced to flee in such confusion that they succumbed in the crush. It is said that the Turks saw an apparition, and became so alarmed that they took to flight; wherefore it is proper to affirm that this victory was given from heaven to the Christian knights, who with such small numbers were able to withstand the mighty enemy which had reached the very walls. And the Mohammedan Sultan, on the 89th day after the siege of the City of Rhodes had begun, sailed away with his fleet in disgrace and dishonor. Peter, the grand-master received funds and assistance from Pope Sixtus and other Christian persons in Europe, and was thus enabled to rehabilitate the invaded and devastated island.

At this time an aged old man, leading a retired and secluded life in a vast hermitage near Lucerne, in Switzerland, maintained himself for twenty years without bodily sustenance. They called him Brother Nicholas. His body was lean and exhausted, just skin, veins and bones. And although these hermits live an inactive life in the shade, and do not fully digest their food, thus causing damp, cold and raw accumulations in their bodies, which enables them to fast longer; yet this man throughout this long period of time led a spotless and heavenly existence. And although many accused Brother Nicholas of possessing an inordinate desire for fame, and interpreted his life as vainglorious, stating that therein he found his reward, yet they judge unjustly. Why do they speak ill of this man after he has spent such a long life in poverty and seclusion, and consumed so many years comforting those who sought him, and maintaining the utmost and strictest resignation and humility. He craved nothing and molested no one. Had he sought human praise for his great labors, such praise would have been but small reward for his pains. He is a fool, who for worldly renown afflicts his body. But this was a pious and righteous man. He repressed covetousness and scorned worldly honors; nor did he manifest a spark of pride. He fixed his hopes in future blessedness; and as a recompense for the strictness of his life awaited the immortal riches of heavenly treasures. His constant gladness of heart manifested the unwavering certainty of his hopes; for he was never sad, but always observed to be in a happy state of mind. He was innocent of mortal sin and devoted himself to good works and to contemplation; so that with St. Paul he might say, Our glory and renown are the testimony of our conscience. For me is laid up the crown of righteousness which shall be given me by the righteous judge when my time comes. This Nicholas was also protected by the bishop of Constance. Finally he died of old age, and a quiet sleep released his old soul. His remains were buried in his parish church, and there he rested, not without manifesting miracles. To the people there he prophesied a number of future events, and left to posterity proof of the great joy found in piety.

Hydruntum, a large maritime city in Apuleia, was besieged, attacked, and finally taken by the Turkish forces in this year of 1480. The archbishop there was slain and all the people beheaded. Francesco Lurgus, the duke there, was captured and sawed in twain. Over 12,000 persons were killed, and not over 22 escaped. Evil days would have fallen upon Apuleia had the Turkish sultan continued to live. When he died, Alphonso, the duke of Calabria, besieged the city; and when the Turks learned of the death of their sultan they surrendered to the duke and secured safe conduct.

Folio CCLVI *verso*

Antonius Rosellus, a native of Etruria, highly versed in the canon and civil laws and in the fine arts, taught and lectured for many years on the common law at Padua with great renown. He died at this time and was buried in St. Anthony's church at Padua. Being a highly learned man, he wrote and left several books.

Marsilio Ficino of Florence, a man of extraordinary intelligence, well grounded in the Greek and Latin tongues, and versed in the arts, and now a prince among Platonic doctors, with great industry translated into Latin the 33 books of Plato (theretofore not easily understood in the Greek); and still not satisfied with these labors, he also interpreted the meaning and beauties of Plato by various arguments and elucidations. He also wrote many useful things.

Mohammed the Great, eighth Turkish sultan, born of Ottoman ancestry, and the son of Amurath, reigned in Asia and Greece for thirty-two years. He died in May A.D. 1471, at the age of fifty-eight years, not without suspicion of having been poisoned. His remains were taken to Constantinople and buried there. At the age of twenty-four years he had succeeded his father in the Asiatic Empire, aiming to excel him in all things. Following the inclination of his high spirit, he strengthened his father's empire in power and might. With a great military force he sailed from Asia through the Hellespont into Europe, besieging and capturing many Greek cities. Not far from the shores of the Bosphorus he built a castle. Thereafter, due to the infirmity of the Greek states and their failure to lend support, due to their own avarice, he took Constantinople. Having declared himself Greek emperor, he soon took possession of the entire Peloponnesus, subjugating and carrying off the entire Christian population. Later he also subjugated Achaea, Arcadia, and Cyprus, the greater part of Macedonia, as well as Bulgaria, Rascia and the Servia, followed by the city of Adrianople, which lies between the Save and the Danube. He also caused Wallachia to obey him. He overran and reduced Bosnia, took the noble Genoese island of Mytilene (Lesbos), devastated the very ancient cities of Sinope and Trebizond, carrying off their inhabitants, as well as their emperor, as prisoners, and ravaging the island of Euboea and its city of Chalcis. In Asia he subjugated 12 kingdoms, namely Pontus, Bithynia, Cappadocia, Paphlagonia, Cilicia, Pamphylia, Lycia, Lydia, Caria, Phrygia, and practically all of Hellespontus or Morea, and many other regions to whom may God be merciful.

Bajazet, first born of the aforesaid Turkish sultan, became sultan in A.D. 1481; and he still reigns, Zaliabus (Zizim?), his brother, caused much disturbance in Asia in order to secure the empire, and he took possession of Bursa, and there set himself up as a king. But Bajazet defeated him, and secured the empire of Asia, and drowned himself in carnality and drunkenness. But, when in the year 1492, he undertook to attack and devastate the kingdom of Hungary, he encountered much opposition, loss, and defeat. Zaliabus, his brother, up to this day is held in custody at Rome, in order that through him the rest of Europe might be relieved of the servitude to the infidels.

A great plague prevailed in Italy and Germany in the year 1483 and in the year 1484; in consequence whereof 4,000 persons died at Nuremberg in six months, while at Venice a number of senators and dukes died.

Frederick, the Roman king, held a great imperial diet at Nuremberg in the year 1487 to secure aid against his enemy, and in behalf of the Christian faith. Various matters were considered. Among other things the emperor awarded the crown to Conrad Celtis, a man highly informed, in literature. At this time also the war between Sigismund, the duke of Austria, and the Venetians was settled, while our gracious lord, the Roman king Maximilian, held a great assembly at Nuremberg in 1491.

Meles, king of the Moors, and of the Mohammedan faith, ruled the kingdom of Granada up to the present time. In this land are to be found gold, silver, grain, pasturage, and all things necessary to satisfy human needs. In that kingdom lies a city, also called Granada, which was besieged by Alphonso, the king of Portugal and Spain, and his spouse Elizabeth, and surrendered by the inhabitants with 10,000 horse and 1,000 foot in the year 1492.

Folio CCLVII *recto*

In the royal city of Constantinople, on the 12th day of the month of July A.D. 1490, occurred a great and unprecedented storm; and when the fire of the three upper constellations (which is called the falling ray of fire) intermingled with the moisture and heat, and the accumulated moisture in the disturbed atmosphere became excessive, and the wind or vapor agitated the clouds, great thunder-claps were heard, followed by long fiery flashes of lightning. Although the unbelievers said that this proceeded from the planet Saturn (as erstwhile happened when the wealthy province of Tuscya was entirely burned by lightning emanating from the planet Mars), the Christians attributed it to divine providence and vengeance; for the thunder-clap, lightning and storm not only struck down a portion of the Column of Constantine, but also (as the trustworthy Venetians and other merchants said) burned about 800 houses and destroyed about 3,000 people in a single area, as appears by the following illustration.

Mention has already been made of many rare and unusual signs in the sky, and particularly concerning a stone, marked with a cross that fell from the sky in the time of Frederick II; and so in these times, on the 7th day of November A.D. 1492, at noon, in the time of Emperor Frederick III, a large triangular stone, weighing a hundred pounds and slightly smaller than a "saltzscheibe," shaped like the Greek letter "D", fell from the sky at Ensisheim, in Sundgau, as an omen of unusual things to come.

At this time much strife occurred between Maximilian, the Roman emperor, and the king of France, because of the duke of Brittany; but the situation was later pacified through the bishop of Eichstaedt and others.

Folio CCLVII *verso*

Year of the World 6691 | Year of Christ 1492

Alexander VI, a Spaniard, a native of the city of Valencia, previously called Rodrigo Borgia, and a bishop of Portua (Porto or Oporto), was elected pope by common consent in this year upon the death of Innocent VIII. He was crowned with the papal tiara on August 26, in the church of St. John Lateran. He is a man of magnanimous disposition, and of great intelligence, prudence, and worldly wisdom. During his youth he studied at the University of Bologna, and so developed in reputation and renown for learning and general adaptability, that his mother's brother, Pope Calixtus III, made him a cardinal. Public recognition of his virtue and ingenuity is to be found in the fact that, although very young, he was admitted into the college of the most worthy and distinguished cardinals, and rose to

the office of vice-chancellor. In view of his experience and knowledge of these matters he was fitly chosen above all others to control and pilot St. Peter's ship. Although a man of lordly countenance, he deserves first praise on account of his Spanish nationality; for, firstly, among all the countries of the whole world, Spain excels in the healthfulness of its moderate and agreeable climate, and in the special virtue of all things. It has produced men who have always ranked highest and have been the most renowned in physical qualifications, in ingenuity, and in all the virtues. Secondly, Valencia, his native city, excels all others in Spain in age, beauty of location, population, and commerce. Thirdly, he was born of illustrious family of the Borgia which truly distinguished his nation, his fatherland, and his race. He is the successor of Pope Calixtus, his uncle of blessed memory, in scriptural wisdom, acquaintance with the arts, and uprightness of life. He is a man of amiability, veracity, good counsel, and devotion to God, and is versed in all things incident to his high office and status. Blessed is he who is endowed with so many virtues and is elevated to such supremacy. We hope that he will prove beneficial and useful to the common Christian status, and will overcome the attacks of the raging torrents, surmount the high and perilous crags of the sea, and attain the stairs of heavenly glory. In short, we ask posterity to record the worthy future transactions and deeds of this pope. When he secured the see he undertook to augment his majesty with glory; and although he first encountered opposition, he undertook great things. God grant that he accomplish all things for the benefit and advancement of the common Christian status.

Although the foolish, miserable and comfortless people, the Jews, in time past, in many parts of Germany and elsewhere, and particularly at Breslau, Passau, Regensburg, etc, treated the most Holy Sacrament with scorn and contempt, and their misdeeds remained not unavenged, yet, on the 22nd day of October A.D. 1492, in the city of Sternberg, then under the dukes of the principality of Mecklenburg, Eleazar, a Jew, and his relatives, through a priest named Peter, secured the most Holy Sacrament of the Body of Christ, which was brought to them in the form of a large and a small host. And they stabbed the same until it bled and the white linen cloth was discolored. The Jews, frightened by the miracle, returned the host to Peter the priest. When the matter was reported to the two brothers, the illustrious dukes Balthasar and Mangen, and they inquired into it and saw the wounds caused by the stabs, they ordered the Jews seized and burned as scorers of our faith and of the divine majesty of Christ. Hence all doubts on the part of disbelievers should be removed, and no one should doubt that the first creatures, through the power of the divine will and in the presence of the highest majesty, may pass into the body of our Lord; for what may not be easy to him who readily formed a man out of a clump of earth in his own image? and to whom it is possible to recall man from the dead, to remove him from damnation, to remake him of the ashes, to raise him from earth to heaven, and to elevate his image into the company of his kingdom. To that place may we be assisted by our God, who lives and reigns in everlasting eternity. Amen.

Folio CCLVIII *recto*

Maximilian, archduke of Austria and duke of Burgundy, son of Emperor Frederick III, was elected Roman emperor at Frankfurt in A.D. 1486, by the electors, during the life of his father; and he reigned with him for seven years. He is a man endowed with every virtue, physically active, a skilled knight, and second to none in morals. He excels all other kings in amiability, kindness, gentleness and mildness—a king worthy of every honor, fortunate in war, strong of mind, unspotted by vice, magnanimous, and powerful in arms. In his younger days he went to Burgundy, where he espoused Mary, an illustrious maiden and daughter of Duke Charles. By this marriage he acquired the duchy of Burgundy over which he reigned in happiness and righteousness for some time, although King Louis of France deprived him of several districts that had belonged to his father. All Burgundy, Brabant, Limburg, Luxemburg, Gelderland, Flanders, Artois, Namur, Hainaut, Holland, Zeeland, Mecklen, Human (?), Salina (?), and Friesland rejoiced in the presence and in the future prospects of this praiseworthy prince Maximilian. While his wife still lived he reigned in peace and happiness; and by her he had a son, named Philip, and a daughter named Margaret. Not long thereafter she died by falling from a running horse. On the 20th day of January A.D. 1486 this most illustrious Maximilian went to Frankfurt with his father; and on the 16th day of February following, after divine service at St. Bartholomew's church, he was unanimously elected king by the electors of the Roman Empire according to the provisions of the Golden Bull. On April 10th, in the city of Aix-la-Chapelle, he was crowned with great pomp and solemnity with the crown of Charlemagne, brought there by a distinguished embassy from Nuremberg. In him are observed unprecedented skill and wisdom, mental activity, speedy performance, eagerness and zeal for justice, extraordinary discretion, great goodness and gentleness, praiseworthy living, and good morals. After the death of his wife he was not only opposed by the nobility which would not obey him, but was taken prisoner by those of Bruges, in Flanders, and held in honorable custody for some time; out of which circumstance countless evils befell those of Flanders after his liberation, and have not yet ceased. This all-victorious king Maximilian, the most Christian of all Christian princes, well considered how the Christians who were once the mightiest lords and possessors of the world, are now surrounded by the infidels and driven into a corner of the earth; and how such an empire, and so many noble cities and rich countries were plundered; namely, Judea, that noble and holy land in which the flowers of our faith first appeared; Alexandria, Cairo, and all Egypt now withdrawn from us; and Antioch, in which the name of Christian was first heard. The very fount and origin of our salvation has fallen into the hands of our enemies; so also Jerusalem, the mother of the Old and New Testament; and Constantinople, the capital of Greece. And the Jews, after they had lost the Ark of the Covenant, shunned none of the dangers of war to recover it. For the rape and seduction of Helen, the Greeks conducted a ten years' war. In order to but slightly enlarge their territory, the Carthaginians fought a bloody war against the Cyrenians; while the Romans often took up arms in behalf of their allies and confederates. And so this most Christian prince, Maximilian, took to heart the great decline of Christendom, and resolved to take up arms against the infidels in possession of cities, countries and lands formerly Christian, and stoutly to avenge the damage and insult inflicted by the enemy upon our faith; and to elevate and augment the Christian name. In order to carry out his pious Christian resolution, and to remove all obstacles thereto, His Royal Majesty, in A.D. 1491, called a great council of the princes, which sat for many days at Nuremberg. There were present prelates, princes, and the councilors and emissaries of cities, in great and remarkable numbers from Germany, Italy, France, and many other places, as well as from White Russia, to honor His Royal Roman Majesty, who exhorted them to lay aside their differences and wars, and to give aid to a crusade against the infidels with earnestness and diligence. What Matthias, the Hungarian king, had taken from the House of

Austria, was recovered, and peace was restored in the kingdom of Hungary. But after this

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had endured for two years, the remnant of the Hungarian king's forces, called the Black Army, dissatisfied with the long peace, spread out into various regions in Hungary and Austria, and about 2,000 of them proceeded into certain places in Moravia and Austria, and the vicinity, and encamped in a fortified place from which they raided the vicinity. At the command of Emperor Frederick they were besieged, and their camp was stormed. Many of them were slain, and about 700 were taken prisoners. Of these, 300 were hanged by the Viennese. The rest were turned over to the Eytzinger, some being tortured, some roasted, and some suffocated in the furnace. Had the unfortunate wenching of the French king with the duchess of Brittany, previously married to King Maximilian, not intervened, the king's pious resolution would have had results. May the vengeance of the good and Almighty God put an end to all obstacles in the way of this royal Christian undertaking, so that His Royal Majesty may protect the churches, the Christian status, and the faith; for we see that the raging Turks have overrun and devastated and brought under their cruel subjection all Asia from Phoenicia and Media to the Hollespont; all of Thrace, Greece, Aetholia, Epirus, and the Wendic March as far as inner Dalmatia; and all the islands from the Adriatic to the Pontus, with the further intention of attacking and subjugating German and Hungarian lands and people as their nearest neighbors. But we trust that through God's agency victory will unquestionably come to our king Maximilian if the other nations will follow this king and foremost military leader—if wealthy Italy, noble France, sturdy Spain, and warlike and well populated Germany, who excel the infidels in troops, money and strength, will give aid and support. In addition, we may trust in God, who will undoubtedly stand by in matters touching himself, and will lend his aid to the warriors who appeal to him for assistance, in order that the enemy may be defeated. These infidels were defeated a number of times by the foremost princes; for the strength of the unbelievers is less than represented. There is no doubt that when this king arrives in the Orient the people there will be more apt to surrender to him if his army is stronger. And when this invincible king, Maximilian, returns home after having defeated the Turks, and has recovered Thrace, Greece, and the Holy Land, the departed German princes will express their immortal gratitude to him before the eternal God. O, how Italy and Germany will prepare a chariot for him; what gratitude the Church will show; what rejoicing there will be in every Christian community! The kings of the West and North will greet the returning great Roman king as a preserver of Christendom. The cardinals and bishops of the church, and the Roman senators, carrying the sacred relics, will come to meet him far beyond the city, and lay the purple carpet in his path. Noble matrons and maidens will pelt him with roses and lilies, and place garlands of various flowers on his anointed head. From on high in his chariot he will scatter golden coins among the people; and in all places and markets new games will be seen. The people will greet the victor with shouts of long life and praise. Having thus triumphed he will be escorted, not into the capitol or false temple of Jupiter, but into the church of St. Peter, prince of apostles, and be kindly received and blessed by Pope Alexander as a true vicar of Christ; and will then be conducted into the inner chamber of the palace, where they will converse at length about the victory and the affairs of Germany and Italy. Later the poems of the laureated Conrad Celtis will be resurrected, as from the dead, and M. Antonius Sabellicus will write the history thereof, and immortality given to the mortal king.

Folio CCLVIII *recto*

Folio CCLVIII *verso*

Folio CCLX *recto*

Folio CCLX *verso*

Folio CCLXI *recto*

Folio CCLXI *verso*

The Seventh Age of the World

Folio CCLXII *recto*

Now having related the history, which in the Sixth Age of the World extended into the 53rd year of the reign of Frederick III and into the 7th year of the reign of his illustrious son, Maximilian, at which we have arrived with the assistance and power of divine grace, it is fitting that we now say something of the last age and of the end of the world, so that this work may be complete and have a commendable conclusion.

In the beginning of this work we said, as the Holy Scriptures instruct us, that the world will have an end. Although Plato, the prince of philosophers, was enlightened with great wisdom and understanding of that which had, been written, and more particularly in natural philosophy, yet this heavenly and hidden interpretation, which can be learned only from the prophets and from God, was unknown to him. Consequently he said that the world was created for eternity. But it is otherwise; for that which has a concrete and physical body must necessarily have an end, just as it had a beginning. But as Aristotle could not conceive how a thing so immense could perish, yet would not entirely concede Plato's a view, he held that the world always had existed, and would continue to exist, although earth, water, and fire, which are a part of the world, may perish, be consumed, or extinguished; and so the matter is considered entirely from a mortal viewpoint. All things are considered mortal, whose parts or members are mortal; and that which is born may perish. Everything that may be seen is corporeal, and (as Plato says) is subject to dissolution. Therefore the master, Epicurius, (as Demitritus states) uttered the truth in this matter when he said that the world at one time had a beginning, and therefore will come to an end sometime. When the end of the world approaches, a change must necessarily take place in the human status, and when evil gains the ascendancy, that status must decay; so that our present time, in which sin and evil have reached the highest stage, will be regarded as blessed and golden in comparison to that unhallowed time. Righteousness will be a stranger; unkindness, greed, avarice and licentiousness will multiply and spread, so that the just (if any be found) will be a prey to the evil ones, and be intimidated by them. The wicked alone will prosper, while the pious will be dishonored and suffer want. Justice, law, and equity will find no refuge. No one will be able to acquire or retain possession of anything, except by force, wickedness, or greed. There will be no faith in humanity, no peace, no good will, no mercy, no shame, no virtue, no truth, no fidelity, and consequently no security; no order, no government, and no rest or repose from the wicked. The whole world will be in revolt, and the people will take up arms and rage against one another. States will war against each other to extermination. The sword will force its way through the world, devastating everything, reducing all to refuse. And finally will come such a period of horror and cruelty that no man will find pleasure in life. The cities will be razed to the ground and perish, not by fire and sword alone, but by constant earthquakes, floods, manifold plagues, famine and death. The air will be charged with rain-storms, followed by drought, then frost, and finally by excessive heat; and the soil, and the trees and vineyards will bring forth no fruit. Although their blossoms may give promise thereof, they will deceive us in the harvest. The springs and rivers will subside and dry up, and the water will be turned to blood and bitterness, and in consequence the beasts of the earth, the fowls in the air, and the fish in the sea will perish; and wonders and signs will appear in the sky, to the great fear and consternation of the people. O you exalted rulers, you prelates, you emperors, you kings, you princes, you lords, you knights, you superiors, you subjects, you aged, you youthful, you rich, you poor, you mortals, open your eyes and your ears, and think of the departed, and consider the future so that the sleep of death may not seize you, nor sudden changes of fortune ruin you; for no human suggestion or counsel can protect you against the same. Children of the world, consider how slippery is the path upon which you tread, and temper your avarice, your impurity, your wrath, your boasting, and your vainglory. And therefore, O you mortals, as you observe the approach of the day on which you must depart from hence, honor God on high and love him with all your heart; be wise and accept virtue; honor the worthy; hold your friends in great fidelity and faith; follow the advice of the learned and the sensible, and let virtue, mercy and righteousness manifest itself in you, so that you may appear in innocence at the judgment, and attain the reward promised to the just and virtuous by God, the just judge.

Folio CCLXII *verso*

Folio CCLXIII *recto*

God created the world (as was stated in the beginning of this book) and the wonderful works of nature, in six days, and in the manner set forth in the Holy Scriptures; and he sanctified the seventh day, on which he rested from his labors. Seven is a perfect number; for there are seven days in the week, seven stars which never set, and seven stars, called the erring ones, whose irregular course and movements cause variations in time and matter. And as the Sixth Age has been completed, we shall now speak, firstly of the antichrist, and secondly of death and the end of all things; and finally of the Last Judgment and of the Seventh Age, or the repose of the souls.

Of the Antichrist

We have two definite indications that the end of time is now at hand: firstly, the opposing view of the Jews, of which there is no sign; and secondly, of the reign of and persecution by the antichrist. This persecution, as the belief of the Church holds, will endure for four and a half years. But in order that this may not come as a surprise, ensnaring those who are unprepared, Enoch and Elijah, the great prophets and teachers, will, as it is said, come before it begins, and convert the Israelites to grace, and make the chosen ones invulnerable to the pressure of this great fury. And when they have preached for four and a half years, and (as the prophet Malachy prophesied of Elijah) have converted the hearts of the fathers, and through atonement have reconciled them to the ancient faith, and have implanted love for the saints into the minds of those then living, this cruel and furious persecution will first of all crown Enoch and

Elijah with the power and virtue of martyrdom, and will then disperse the rest of the faithful, either as glorious martyrs to Christ, or as condemned apostates. The antichrist will come out of Syria or, as others have said, out of Babylonia, of the tribe of Dan, and will be conceived of the Evil Spirit a perverter and destroyer of mankind, a most wicked being and a prophet of lies, who will name and set up a god of his own and demand that he himself be worshipped as his son. He will claim that power was given him to perform miracles and through employment of black arts and by devilish intercourse he will seduce the people to worship him. He will command fire to descend from the heavens, and the sun to stand still, and will destroy the images; and all of this is to happen at his command. And by such wonders he will incite wise men. He will then undertake to destroy the temples of God, and to persecute the righteous. There will be such oppression and bruising as has not been known since the beginning of the world. Those who believe in him and come to him will be branded like cattle, while those who refuse to be branded will be compelled to flee to the mountains, or suffer death by extraordinary tortures. He will confine and place in bondage the righteous, together with the books of the prophets, and will have the power to devastate the earth for forty-two months. This will be the time when righteousness will be abandoned and scorned, and innocence despised. The evil will war against the good. There will be no law, no order, no knightly discipline; and all things will be dispersed and intermingled contrary to nature and decency. Neither age, youth, childhood, sex, dignity, honor or office will be spared, and the entire earth will be overrun and reduced to naught by general plunder and murder. When these things occur, the righteous and the followers of truth will sever themselves from the wicked, and flee to the hermitages and the wilderness. When antichrist comes to Jerusalem he will circumcise himself and show himself to the Jews as Christ. They will adhere to him and rebuild his temple. He will present many gifts to the deceived, and by avarice bring some to subjection. He will send forth into the world legates and emissaries; while Enoch and Elijah, who will have lived in Paradise until then, will, as heretofore stated, pay the penalty of death. Finally, according to the vision of Daniel, this antichrist will appear upon the top of the Mount of Olives, from which the Saviour ascended to heaven, and from thence he will vanish. And when the son of perdition is slain by the Lord (as some say) or by the archangel Michael, and condemned to eternal wrath, it is not credible that the day of judgment will be at hand; otherwise mankind would know the time of the Last Judgment, which is to come four and a half years after this persecution by the antichrist. No one is privileged to know how long after the devastation by the antichrist the judgment day will come. The hour of its advent is fittingly looked forward to by all the pious, and they crave its early arrival. But those who presume to know or preach that this hour is near or remote are on perilous ground; for Christ, the Son of God, our Saviour in speaking of the Last Judgment said that no one, not even the angels in heaven, but God alone, knows the hour. And so St. Jerome says, "Blessed are those who, beyond the death of the antichrist, 1290, that is four and a half years, will tarry 45 days, in which time the Lord and Saviour will return to his sovereignty.

Folio CCLXIII *verso*

Of Death and the End of Things

Adam, the ancestor of all mankind, was so constituted that as time passed he continued to live on, at no time cognizant of that termination of life which we, in consequence of Satanic temptation, have come to know as death. However, by transgressing the divine command, he soon encountered in the flesh a law, which he discovered to be contrary to the dictates of his own mind. And so he was compelled to live his life by the sweat of his brow; to exile himself from bliss; to suffer want in fear and trembling, stinking of sin. He suffered as an offender according to the offense given his Creator. Having ignored the obligation of obedience, he himself was reduced to fear the fury of beasts and unreasoning brutes. Through satisfaction of his carnal desires, he found himself in a state of confusion. Having trifled away his innocence, he was compelled to suffer from its loss. He declined with age; for having lost his immortality, he decayed. In maturing he hastened his own end. And so also, we who descended from him are subject to insurmountable cares, temptations, and vexations, and finally are linked to fearsome death. From him we inherited the natural tendencies and characteristics which caused the dispersion of the human race. What pleasure and joy do men seek in these times in this vale of tears, in which we find nothing but natural imbecility, fickleness of fortune, inconstancy of mind, the stain of sensual pleasures, and constantly recurring vexations and wars? When we enter this world we are without the power of speech, not understanding what we see or hear. From thence we creep into childhood, during which period we lack in perseverance. From childhood we attain to the growing period, wherein we crave pleasures according to age, which develop with the spirit. From the growing period we reach the age of youth, becoming involved in numerous and greater cares, as we venture upon greater things beyond our youthful knowledge and confidence. After youth we became established, in manhood, consumed by distressing combats with worldly pomp, avarice, envy, hate, covetousness, and divers tears. From manhood we depart into old age, with its fill of ills. From old age we fall into the spent life of resignation, during which we are kept in constant dread through fear of immediate or approaching death. O, you poor beings, naked and ungainly, born in the midst of uncertainties and tears, with but little milk to nourish you; trembling and creeping, and deserving of extraneous assistance; surrounded by various ills, and subject to countless pains, counsel and aid being of no avail; tossed about in an admixture of joy and sorrow, your will powerless, unconscious of the purpose of your being, and not knowing what you eat or drink. Bodily sustenance, which other animals find at hand, you are obliged to seek with great effort and labor. Sleep pales you; food bloats you and drink overwhelms you. Waking dulls you, while hunger and thirst famish you. You are worried by past, present and future events. In spite of want you strut about and carry on with pride, realizing your weakness, - a future carcass for worms. Your life is brief, the term of your existence doubtful, and you are subject to thousands of forms of death; to say nothing of the fact that you are so constituted that you languish in idleness, are fatigued by your labors, depressed by gluttony, exhausted by hunger, and suffer through excess. You are at all times influenced and limited by the course of the heavens, and subject to the fickleness of fortune. The course of your life is filled with fear, misery, need and treachery. But when we take up the weapons of love and the shield of faith, and adopt a course preparatory to a future life, we will undoubtedly overcome all obstacles that we may encounter. Our pains are dissolved by death, which our ills cannot surmount, and which will restore us to that peace which prevailed before our birth. For to him who dies in blessedness, death is life; wherefore those who have lived in righteousness, yearn for death so that they may be with Christ and receive the reward of a well conducted life. If we take a more exalted view, we will find that death is but the termination of sin. For when Adam transgressed the commandment of God and lapsed into guilt and sin, God restored to the earth the body of Adam, which was created from it, not to make

an end of the creatures themselves, but of the sin which they had committed. Therefore God is the beginning and the end. When he so wills we are born; and when he so wills we die. These matters are entirely within his divine power, and not in our control. But one thing he left to our own free will, namely, that by living a good and righteous life we may attain a good end, Therefore, to die in Christ, our Lord, should be the sole object of our greatest zeal. Those who do so, do not die, but simply pass from destructibility to indestructability, from mortality to immortality; from restlessness to rest. Accordingly some have not inaptly said that death is not an evil thing, but the greatest of all blessings. And as neither the day nor the hour of our call from hence is known to us, it is to our salvation that we live according to the will of God, keep his commandments, always be prepared, and do not postpone our preparedness; for we have seen many who in the best of health and strength did not concern themselves with such matters, and were suddenly carried off; while, on the other hand, some, of whose recovery physicians had despaired, returned to health. Now as all these matters are in the power of God alone, it behooves us to say no more, except that (as already stated) we remain obedient to God's commandments throughout our lives and to the end. We firmly believe that God created man in his own image. What lighter task, then, could we encounter than that of shaking off this earthly frame, this mortal coil, and returning to him who did not scorn to make us in his own image; so that the human spirit, filled with the spirit of God, may live on forever among the angels and the choirs of the saints as a participant in the Divinity and its blessings?

Folio CCLXIII *recto*

Folio CCLXIII *verso*

The Last Age of the World

OF THE LAST JUDGMENT AND THE END OF THE WORLD.

Folio CCLXV *recto*

By the providence of the most exalted God it was ordained that at the end of time this unjust world should cease, and that after the extirpation of all evil, and the call of the kindly disposed to a blessed life, a quiet, peaceful, and golden age should begin and flourish under the Lord God. Therefore, after fulfillment of the time which he fixed for death, mortality will cease; and so, when temporal death follows temporal life, we may conclude that the souls will be resurrected to eternal life; for death will have an end. Moreover, the life of the soul being eternal, it will receive the divine and ineffable fruits of its immortality; and so it is also necessary that its death be eternal, inasmuch as it suffers everlasting punishment and torture for its sin. Now when the end of the world approaches, wonders will appear in all the elements as a sign of the impending end of mankind. St. Jerome speaks of 15 signs, that will appear for 15 days before the day of the Last Judgment. On the first day the sea will rise 40 cubits above the highest mountain, replacing it like a wall. On the second day it will recede to a level where it may barely be seen. On the third day the monsters of the sea will appear on the waters, and their cries and howls will reach to the heavens. On the fourth day the sea will be aflame. On the fifth day the shrubs and trees will give forth a bloody dew. On the sixth day the houses will fall down. On the seventh day the mountains will crush and grind one another. On the eighth day a general earthquake will take place. On the ninth day the earth will be leveled. On the tenth day the people will come out of the caves and demean themselves as though insensible and speechless. On the eleventh day the skeletons of the dead will rise and stand upon their graves. On the twelfth day the stars will fall. On the thirteenth day the living will die in order that they may be resurrected with the dead. On the fourteenth day heaven and earth will be in flames. On the fifteenth day the earth and the heavens will renew themselves, and all the people will rise again. And then will come the Son of the most exalted God to judge the living and the dead. The Lord will appear in the air above the city from which he ascended, and with him the signs of his martyrdom and death as banners of his victory the cross, the nails, and the spear; and the scars of his five wounds will be seen. And in the valley of Jehosaphat all the people will be judged. When the judgment of the world and of mortals takes place, and God judges the good and the evil, he will finally consign the wicked to fire and darkness, but bestow honor and life upon the good; which has been prophesied by the prophets through divine inspiration, as well as by a number of natural philosophers, such as Hidaspes, through the inspiration of the devil. But no one should inquire how this may come to pass, for no one can explain the reasons for God's works, except to say that inasmuch as God, the Lord, in the beginning, created man by ineffable means, we should believe that he may also bring back the departed. Yet the unbelievers cry and say, How can flesh which has become putrid after dissolution or turned to dust and ashes, or submerged in the depths of the sea and dispersed by the waves, be collected and formed into a being endowed with its former soul? This we will answer in the words of Paul: "Senseless man, that which thou sowest is not quickened except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as he will." What you see happen to the seed that you scatter upon the earth every year, that you believe in your flesh; but that which is sown upon the earth according to God's law, will not become apparent to you. He who does not believe that God can bring together in proper form the scattered ashes of every man's remains, is but a poor observer of the power and might of the Lord. Since even mortal man, in the exercise of his ingenuity, digs into the depths of the earth for veins of metal, and distinguishes all the metals in the materials of the earth, and knows how to separate them, who will then not believe that the divine power can again find scattered parts of every corporeal body and distinguish them. This matter is also comprehensible on natural grounds; for if one holds in his hand a mixture of seeds, and without separating them, or singly, sows them upon the earth, wherever the seed is cast it brings forth in proper time and according to its nature, fruit for the reproduction of its kind; and so also, the body and substance of every man's flesh, in which, according to the will of God who was the first sower, reason is immortal, will be reassembled and reunited in that form which death erstwhile dissolved. Every corporeal body, together with its soul, is either crowned for its service, or punished for its guilt; however, it is not reborn, but resurrected; and it is clothed with a body which will possess a memory of its former life. And in the celestial domains, it will give thanks with ineffable joy to God, there present, for the rooting out of all evil, and for admission to the eternal life. These things (as the prophets say) are all foretold, and it is not necessary that the testimony thereof be here set forth; moreover, no single book could comprehend it. He who would study these matters more diligently may draw them forth from the spring; and there he may search for many other wonderful things which we have not been able to include in this book. Now when such a dispersion occurs upon the earth, and the Almighty comes, and he is seated upon his majestic throne, to judge all the souls and the entire world, there will take place a general resurrection of all mankind. The bodies of the resurrected will become immortal, those of the sinners as well as of the righteous,- the righteous, so that they may remain with Christ; the sinners, so they may not perish but suffer the pains and penalties of their sins. Finally the just judge will endow the righteous with eternal glory, but inflict pain and sorrow on the wicked whose bodies will remain immortal so they may suffer eternal crucifixion, martyrdom, and the tortures of fire,- a fire that is otherwise constituted than our own, which is extinguished if not supplied with fuel; but their fire lives forever and burns of itself without fuel, supplying itself with material,

Folio CCLXV *verso*

Folio CCLXVI *recto*

and bringing with it the throes of agony. But what ineffable joy and pleasure the good and righteous will feel when, after fleeing from this everlasting agony, misery and torture, they join their just judge and most kindly father, receiving rest from their labors, light instead of darkness, and enter the eternal heavenly estate in lieu of their brief and earthly one! Therefore all men should diligently and to their utmost devote themselves to the pursuit of a righteous course, to the practice of virtue, and to the completion of an industrious life, and

await with patience God's comfort and reward. For our Father and Lord (who made and secured the heavens, illuminated the planets with other stars, encompassed the earth with mountains and surrounded it with the sea, divided the earth by means of rivers, and created all things upon the earth out of nothing), in consideration of human frailty, also sent us a leader and guide to conduct us upon the way of righteousness; and him we will follow, we will hear, and obey in the flesh; and to him we will be devoutly obedient. We will battle with the ancient enemy of human salvation (whom we know); and having triumphed over our enemy, we will confidently await the reward of virtue which God has promised us. Through the great gates beyond the starry heavens, we will ascend into the uppermost heaven. There, in the midst of the fields of heaven will appear to us Jerusalem, the City of God, and our mother, bright as a costly jewel. Its walls are huge and mighty, and are provided with 12 gates, inscribed with the names of the 12 tribes of Israel. It has four sides, symbolizing the four quarters of the earth. The walls of the city, which form a square, have 12 foundations, inscribed with the names of the 12 apostles, and enriched with precious stones. Therefore, when we re-enter this true fatherland, we will be filled with ineffable joy, jubilation, and exultation; for from this fatherland we originated, and of it we are natives. O how we will exult when we look upon our happy fatherland of eternal bliss, glory and honor, after this long, sorrowful and perilous exile. Therefore let us pray that the Lord preserve us, and those who hear this, in the security of our faith, so that after the time is come we may by patient waiting secure the crown of righteousness that has been prepared and laid up for us; and that we may find ourselves among those restored to life everlasting, liberated from eternal shame and punishment by our Lord Jesus Christ, through whom eternal praise, honor, benediction, clarity, wisdom, power, salvation, might, virtue and glory, be unto God, the Almighty Father, together with the Holy Ghost, in eternal gratitude, forever and forever. Amen.

BY DIVINE ASSISTANCE IS NOW HERE ENDED THE BOOK OF HISTORIES OF THE AGES OF THE WORLD, AND THE DESCRIPTIONS OF THE MOST CELEBRATED AND RENOWNED CITIES, TRANSLATED FROM THE LATIN INTO THE GERMAN BY GEORGE ALT, A LOSUNGSCREIBER OF THE IMPERIAL CITY OF NUREMBERG, AND CONCLUDED ON THE 5TH DAY OF THE MONTH OF OCTOBER, A.D. 1493.

TO THE EXALTED THRONE BE GIVEN EVERLASTING PRAISE. AG. ALT.

Addenda

Folio CCLXVI verso & Folio CCLXVII recto

The ancient historians have written very little about Germany, as though this nation lay beyond the circumference of the earth, and have said fanciful things about it. In reading of ancient times we learn that at one time the Germans lived according to coarse barbarian customs, wearing inferior and dilapidated raiment, and sustaining themselves by the capture of wild game, and by the fruits of the earth. They were a free and warlike people, but lacked gold, and used no wine. Germany, called Germania in the Latin, at one time embraced the territory from the sea to the Danube, and from the Rhine to the river Elbe, or Albis. Just how far the Germans overstepped their boundary is not known to us; but in addition to the territory they originally occupied, they also extended themselves into Gaul, Upper Rhaetia, Nordgau (Noricum), Lechfeld, and toward Poland. As we look upon the noble, highly renowned, and illustrious cities, the magnificent houses of God, the mighty and powerful princes and prelates of the German nation, we note that all things considered, no country excels Germany; so that, should one of the Germans living in the time of Emperor Augustus arise and make a pilgrimage through Germany (like Ariovistus), he would say that it is not the same soil which he once knew, and he would not recognize as his fatherland this country with its vineyards and fruit trees, the dress of the people, the hospitality of the burghers, the brilliance of the cities, the neatness of the police, and the general administration of the government. This change is to be attributed to nothing other than the acceptance of the Christian faith; for by it the Germans were relieved of their barbarian coarseness and became so refined that now the Greeks are considered coarse, while the Germans are regarded as Latins (in refinement). As we consider the new, or recollect the old, it appears that of all the nations fitted for war none are more capable or zealous than the Germans; for in this German nation are to be found horses, weapons, and money; many illustrious princes, many highborn nobles, many sturdy knights and courtiers; many mighty cities, much wealth, much gold, much silver, much iron ore; a large population, a great army, as well as great courage, power and strength. Although the boundaries of Germany, (as the ancients state), at one time were the Vistula on the east, the Rhine on the west, the Danube on the south, and the Prussian Sea on the north, we see how far the German nation has now expanded itself. The Germans conquered England after the Britons were driven out. They also secured the Netherlands and the Swiss or Alsatian countries after the Gauls or French had been ejected; and they overran Upper Rhaetia and Noricum, and extended their dominions into Italy. The Germans also withdrew the people called the Hulmigeros, or Prussians, from the grip of idolatry. The Bohemians, a mighty and noble people, are the only foreigners located in the German domain; but they call themselves subjects of the German empire. Among the electors of the Empire their king is the most distinguished. The Germans are great, strong, warlike, and acceptable to God; and thus they have enlarged their dominions. They resisted the Roman power and might more than any other nation; for although Julius Caesar, the oppressor of the entire world, and the people within its circumference, after fighting and crushing the Gauls and French, led a number of expeditions across the Rhine, performing great feats in Germany, yet he was obliged to leave unconquered and untamed the free, warlike, and courageous Swabian people. Augustus Octavius, who above all Roman emperors was considered the most fortunate and universally favored, and whom the kings of Parthia and those of India sent gifts and presents, was never defeated in battle except by the Germans. It would require too much space to describe here all the mischief, the losses, and the distress which the Germans inflicted upon the Romans; for although the Germans were at times obliged to retreat in the face of Roman successes, they later frequently gave battle to the Romans, Gauls, French, Spaniards, Hungarians, and various other peoples, and triumphed over them. The Romans also after attaining great power, performed notable deeds with the help and assistance of the Germans, who proved themselves very fit in military matters, and so trustworthy and faithful in private affairs that they were selected from among many as the body guard of the emperor. We also know that Godfrey of Lorraine, with only the Rhenish Germans, a number of Gauls and a few Italians, defeated the Hungarians, forced his way through Greece, marched through Hellespontus, traversed Asia, relieved Jerusalem from the power of the infidels; and, although the Turks and Saracens opposed him in great number, he subjugated all the people on his way. His army is said to have consisted of 200,000 warriors; but Germany can collect a much larger body of men; for during the reign of King Conrad the Swabian, when Pope Eugenius incited the Christians against the Saracens for the succor of the Holy Land, and the Prussians with other people of the hinterland worshipped idolatrous gods, and the Saxons and their neighbors overran the Christians, King Conrad left the Saxons and their neighbors, and the Prussians and other unbelievers behind; and he proceeded to Jerusalem with the Rhinelanders, Swabians, Franks and Bavarians. How long and how broad this country; how devout, how truthful, how righteous, how loyal, and how rich in people and possessions is this German nation; how noble, how strong, how versed and experienced in war; how elegant its churches, and how celebrated and distinguished its clergy; how magnanimous its princes; how illustrious and brilliant its cities; how beautiful its skies, how fertile its soil, and how neat the countryside,- all these we would rather marvel at than relate. But since this work, entitled the book of histories, is now about to go forth in the imperial city of Nuremberg, which is located in the very heart of Germany, we will, in conclusion, make a few brief references to Germany and, in connection therewith, to the history (of Europe) by Aeneas Silvius (Pope Pius II) and of the times of Emperor Frederick III comprehended therein, and which we have drawn upon and condensed, not giving the text as fully as the Latin from which it is taken; for in various parts of this book matters have already been related whereof the history of Aeneas makes mention. Moreover, the German text could not proceed beyond the scope of the Latin.

Folio CCLXVII verso & Folio CCLXVIII recto

A narration of the historical events transpiring throughout Germany and Europe under Emperor Frederick III, together with a description of the places, written by the most worthy in God, Aeneas Piccolomini, cardinal of St. Sabine, to Cardinal Antonio of Hilerda.

To Antonio, priest of the holy Roman Church, Cardinal of Hilerda, his most beloved father, Aeneas, Cardinal of Sienna, of the same order though not as worthy, wishes much happiness. The other night, although suffering from gout and rheumatism, I was at work as is my custom; and a German book dealer or collector submitted to me a booklet, giving the names and histories of the Roman emperors, as

well as certain customs, up to the time of Wenceslaus, son of Charles IV. And as in this same booklet four emperors were omitted because Benevenustus Himolensis, the author of the booklet, died under Wenceslaus, the German asked me to extend the work by supplying what it lacked. Not wishing to disappoint the man, I completed the emperors down to our own time, following the abbreviated style of my predecessor. But when I realized how many great historical events occurred among the Christians from the time of the Roman rule of Emperor Frederick down to our own day, I determined to write a separate book, briefly preserving for posterity certain memorable things that occurred in this period. And so I have written a short history, and have inscribed it to you. And as you too are laboring, though subject to the same ailment as I, I hope that while you are down with the gout you will leisurely read and judge my writing. It would have been more fitting, I admit, to have written a history of events from the beginning of our time to the present, a task which I of ten felt inclined to undertake, but it did not appear possible, in view of my gout, and particularly because of the forty days' fast and the approaching nightly vigils. The gout loves our houses. It frequently disappears, and often reappears. Yet it may prove serviceable to this undertaking. Fare you well, and if you find that I have written anything provocative, or too severe, against any one, you may attribute it to my nature and the pangs of the gout, and with your pen delete what is incorrect, improper, and incongruous. From Rome, March 29, A.D. 1458.

OF HUNGARY AND THE HISTORY THEREOF.

Folio CCLXVIII verso

We begin our history with Hungary which adjoins and lies to the east of Austria, the fatherland of Emperor Frederick. Some call this country Pannonia. But Hungary does not reach the regions of Pannonia; nor was it as extensive as in our time. Hungary was limited to the Danube and the river Inn, and by the mountains toward Italy, and bordered on the Adriatic Sea. Pannonia was bounded on the west by Noricum and the Inn; on the east by the Moesians and the Triballi, and by the river Save (or Sau). Within this region is comprehended a large part of Austria, which is inhabited by Germans. Within this area Styria (once called Valeria) is also included. And although Hungary embraces lower Pannonia, from the river Leitha as far as the Save, yet it extended over the Danube and reached into Poland, and into the territory which the Gepidae once possessed, and which is now occupied by the Dacians. The power and dominion of the Hungarians is more extensive than Hungary itself, for under their rule are the Dalmatians, or Wends, the Bosnians, the Triballi, or Moesians, or Rascians, and the Getae, who in part are called Wallachians, Transylvanians and Siebenburghers; although, in our own time, some of these have been driven out by the Turks. The Romans under Emperor Octavian conquered these provinces as far as the Danube, and fought Bachonus, the Pannonian king, and the Armantiners between the Save and the Drave. But Trajan, the emperor, subjugated Dacia on the farther side of the Danube, which is a part of Hungary, and made a province of this barbarian territory. After Galienus lost the province it was recovered by Aurelian. Thereafter the land was warred upon and taken by the Huns, a Scythian people. At times it was overrun by the Goths from the islands in the Baltic or Prussian Sea; thereafter by the Saxons from Germany, who came through Pannonia. Finally the Hungarians gained the ascendancy over the Scythians, and have maintained a kingdom to this day, extending their rule to both sides of the Danube. Not far from the source of the river Thanai lies another Hungary, the mother of the present province, and like it in language and custom; although this Hungary, being a more devout Christian land, is more civil and disciplined than the other, where the people live in idolatry and observe rude barbarian customs. In Hungary, through which the Danube flows,

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Emperor Sigismund, son of Charles IV, a native Bohemian, but of German ancestry, reigned for fifty years with varying fortune; and he espoused his daughter Elizabeth to Albert, the duke of Austria, to whom he gave his entire sovereignty (as heretofore stated in this book where each man is considered at length according to his title and other matters; wherefore repetition is avoided). Once when Albert was at Ofen (Budapest) this occurred: The Judge of the city, a German, drowned a Hungarian for an offense. This angered the Hungarians who already hated the Germans very much; and a revolt ensued in which the Hungarians took up arms, slaying the Germans wherever they met them. Then followed a flight to the king at his castle. The houses of the merchants, most of whom were Germans, were destroyed. At this time there preached at Ofen one Jacobus Marchianus, a lecturer of the Franciscan Order, renowned for his scriptural wisdom and the piety of his life. In order to silence and squelch the revolt, he ran forth, crucifix in hand, to encounter the raging and armed people in order to deter them from murder and robbery. In tears he exhorted them to lay down their arms. Not understanding his words, but thinking that Christ had become their leader, they raised Jacobus and the crucifix on high, and raged through the city, plundering this house and that. However, through the opposition of Brother Jacobus they refrained from murder, for with pleadings and lamentations he sought to pacify the cruelties of the excited people. Not long thereafter King Albert passed away in death, leaving Elizabeth, his pregnant widow. The Hungarians considered it improper and dangerous that such a large kingdom should be subject to the rule and decisions of a woman; wherefore they strongly urged the queen to marry Wladislaus, the Polish king. She agreed, on condition however, that the step should not prejudice her son, should she bear one. Thereupon the prelates of the kingdom, and the foremost princes by birth and faith were sent to Poland. While on their way, Ladislaus was born, baptized at Stuhlweissenburg, invested with the girdle of knighthood, and crowned with the Hungarian crown, all on the same day. Thereafter his mother placed him and the Hungarian crown in the custody and care of Emperor Frederick; and Frederick kept Ladislaus for twelve years.

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But the Hungarians, contrary to the queen's wishes, nevertheless sent their embassy to King Wladislaus in Poland. By much encouragement and flattery they induced him to come to Hungary, where they placed a diadem upon his head and saluted him as king. After the mother of Ladislaus had fought said Wladislaus in various engagements, Count Ulrich of Cilli, who had protected the kingdom

of Ladislaus all too well through the course of the Hungarian dissensions, was captured by the Poles and imprisoned for a long time. Dionysius, archbishop of Gran, thereafter invested with the dignity of cardinal, and by ancestry and culture an illustrious man, had placed the royal diadem upon the head of every king, at times willingly, at times under compulsion. And although, in response to summons, and upon public assurances of safe conduct, he came to Ofen, he was not released until he had crowned Wladislaus at Stuhlweissenburg. However, as soon as he returned home he employed his greatest zeal in opposing the Poles. Although Cardinal St. Angelus, who was sent to Hungary by Pope Eugenius, brought about a suspension of hostilities for a certain length of time, he was not able to effect peace between Wladislaus and Elizabeth. On the queen's death almost all the best and foremost of the Hungarian kingdom turned to the Poles, except Giskra, the Bohemian, an experienced warrior, who remained in Hungary and took the part of Ladislaus. Frequently, but with a few men, he triumphed over great numbers of Hungarians and Poles, dispersing or destroying them. On two occasions he surrounded Janos Hunyadi and his army, depriving him of his wagon-forts. Janos was a Wallachian, and although not of high birth, was a good man, resourceful, highly intelligent, and a lover of virtue. With great success he fought many engagements with the Turks, enriching the houses of God with the booty taken from the enemy. He was the first to show the Hungarians that the Turkish lances could be broken and overcome. This also encouraged Wladislaus to undertake a war against Amurate, the Turkish sultan. Through Julianus the cardinal, an alliance was formed between Emperor Frederick and Wladislaus, who called himself King of Hungary, with the understanding that the emperor might punish the Hungarians for any losses they might inflict on Austria or Styria, and that Wladislaus, on the other hand, might punish the subjects of the emperor for all depredations in Hungary. A small village, Güntz, on the border of Styria and Austria, in Hungary, together with several castles in the vicinity, was in the possession of robbers, who proceeded from thence into Austria, carrying off people and cattle. Emperor Frederick speedily collected an army with which he proceeded into Hungary, captured the wagon-forts and defenses of the robbers, and hanged eighty of their number. When Wladislaus fell in the war with the Turks, Ladislaus, King Albert's son, was elected king by common consent of the lords; and Janos Hunyadi was installed as governor of the Hungarian kingdom. He ruled (as it is said) with an iron rod in the absence of the king, but even in his presence was considered not less than the king himself. Janos died of an illness shortly after the defeat of the Turks at Stuhlweissenburg; and it is said that during his illness he would not permit the body of Christ (Sacrament) to be brought to him, saying that it is unseemly that the king should be brought into the house of his servant. And so, in his weakened condition he caused himself to be carried to the church, where he made his confession according to the Christian custom. Thereupon he received the sacrament; and while in the hands of the priests he gave up his soul to the Lord God,- truly a blessed spirit that on its own accord brought to heaven news of its great deeds at Stuhlweissenburg. Thereafter the Count of Cilli was slain by Ladislaus, the elder son of Hunyadi; wherefore, on the order of King Ladislaus, he was beheaded at Ofen, and his brother Matthias was imprisoned. And said King Ladislaus died at Prague as heretofore stated in this book. Thereupon the Hungarians assembled at Ofen to elect another king. Among other landed lords came Michael Zylagi (Milhaly Sczilagy) with a retinue of 13,000 horse and 7,000 foot. He was the brother of Hunyadi's wife and uncle of Matthias. He was hostile to many Hungarian lords because of the execution of Ladislaus, the son of his sister. His power and might caused the Hungarians no small amount of concern, and they feared that no free election of a king could be held. Thereupon Michael appeared before the assembly, stating that he had not brought these armed men with him in order to bring force to bear at the election, but to intimidate those who might attempt to interfere with the freedom of the princes and the people in the election of a king; and merely to remind them of the good deeds of Janos Hunyadi, who alone drove the Turkish arms from the kingdom of Hungary, and gave the honor of victory to the Hungarian people; against which, he was unworthily and unjustly compensated by the cruel death of one of his sons and by the imprisonment of the other in Bohemia; wherefore the lords should deservedly raise up the memory of Janos Hunyadi and liberate his son Matthias from imprisonment and elevate him to the kingship of Hungary, which his father had held through his power and virtue;

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for it is not to be tolerated that this regal power should pass to strangers. This done, he would spare all those who were opposed to Matthias, the son of his sister. And although the matter was in doubt for some time as each lord weighed the consequences, yet Matthias, a youth of 18 years, was on the 24th day of January, while impatiently awaiting the result of the election with 40,000 men, icebound in the middle of the Danube, proclaimed king. And here we must marvel at the surprising uncertainty of human affairs. Of two youths of the same age and culture, one (King Ladislaus) was carried from the royal palace just after his marriage, to his grave; while another (Matthias), although imprisoned and fearing death, was called from his cell to the sovereignty. It is a wonder that such a sudden and unexpected joy did not strengthen the mother, as with so much grief and care, she would rather have heard her son called a king than be liberated from prison(?). In the Hungarian marches on the further side of the Danube, toward the north, now called Sepusium (which the people, called the Gepide, once occupied), was a noted robber, called Examites, a Bohemian and Hussite heretic, who hospitably received robbers wherever they came from, and called them brothers. And he made the same region tributary to himself by building and erecting a number of fortifications and wagon-forts, from which he sallied forth hither and thither, attacking the people. Every month he distributed the loot from person to person, a full brother receiving no more than one who had served but a few days. He said he was commanded to do this by the Gospels; for the Lord had promised all those who worked in his Father the same reward whether they come in the first hour or in the eleventh. Now when this organization had committed robbery far and wide, and had reached the number of 5,000, and was increasing daily, they could not be dispersed in any other manner than by enrolling its chief, Examites, in the pay of King Ladislaus. The region called Siebenbürgen is situated on the other side of the Danube, in which lived a number of Dacians, the free people, who has. been victorious against the Romans. In our own time three classes of people live there - the Germans, Siculi, and Wallachians. The Germans came from Saxony, and are strong and experienced warriors, and are called Siebenbürgers because of the seven cities in which they live. The Siculi are the Hungarians, the first to come into this region from ancient Hungary. Although they till the fields with their hands and live in the country tending their cattle, they are nevertheless called noble; and when they meet they greet one another as high born lords. They pay tribute to no one except when a king of Hungary is crowned, when they give the king as many oxen as there are householders, the number of whom exceeds 60,000. But when they are summoned to go to wars and do not obey, they are punished by death and their estates are forfeited to the public treasury. The Wallachians are an Italian people, as we will soon relate; but among the Siebenbürgers few men are to be found not versed in the Hungarian tongue. In this region was a little city, called

Bistricum, subject to the royal crown, which King Ladislaus, while at Vienna, gave to Janos Hunyadi for his own. To this the inhabitants were opposed, but they were compelled to submit. But after the death of Hunyadi and the death of his son Ladislaus at Ofen, they scornfully ejected Michael Zylagi, who desired the kingdom for Matthias, the other son of Hunyadi. But as soon as he learned of the death of King Ladislaus, he returned with an army and attacked the little city; and he tore out the eyes of some of the hostile burghers; some he deprived of their hands; and others he beheaded. He destroyed the little city by fire. Not long thereafter about 3000 Turks came into this region and carried off a great amount of booty. The Sabinians and the Germans pursued them, slew many, and triumphantly returned home with the plunder they had taken. They had hardly returned to the city when Michael appeared with no mean force on the opposite side of the city, planning the destruction of Bistricum which had given aid against him. But as the Sabinians remained within their well fortified city, he was checked in his undertaking, and departed from hence with great threats.

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WALLACHIA

WALLACHIA is a very extensive country, beginning at Siebenburgen and extending to the Euxine Sea. It is a level land and in need of water. To the south is the Danube, to the north are the Russians, and across the river Tyrus (Dniester) are the nomadic Scythians, called the Tartars. In this land at one time lived the Getae, who reduced Darius, the son of Hystaspis to flight, and subjugated the country of Thrace through many victories. Finally they were crushed and wiped out by the Romans, who, through their general, Flaccus, established a residential city there, by which the Dacians were overcome. The city was named Flaccia after the general. After the lapse of a long time the name was corrupted to Wallachia. The language of this people is still Roman, although greatly changed, and hardly intelligible to an Italian. In our own times two revolts occurred among the Wallachians, one by the Dacians, the other by the Dragulari. But after the Dragulari found themselves unequal to the Dacians and were oppressed by them in various ways, they called the Turks to their aid and wiped out the Dacians. But Janos Hunyadi, wielding the power of Hungary, gave aid to the Dacians, not only restoring them to their country, but earning renown and riches for himself thereby. The Wallachians also inhabit the islands of the Danube, among which is the island of Peuceni, which I note is mentioned by the ancient historians. They also have habitations in Thrace. One part of Wallachia is subject to the Turks, another to the Hungarians. It is apparent to me that it is difficult to describe the provinces, inasmuch as the historians, whom one must follow, not only have various versions, but contradict each other and, are not clear. They frequently confuse the location of the provinces; for some that were extensive in former times are now small,

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while others which were small now appear large and flourishing. Lombardy, Romandiola, Insubria, Lemilia, and Flamina, the Italian regions, being unrenowned, were not recognized. And so also Macedonia, once under a king called Aemathione, and by him named Aemathia, was insignificant; but later it expanded through the power of its rulers and the skill of its people, and by the attraction of its neighbors. Therefore, if those who read my account do not here find them in the order to which they are accustomed, or in which they find them among other writers, I hope they will not blame me, but keep in mind the reason above mentioned, namely, the changing character of these regions.

THRACE

THRACE (Thracia), as many distinguished writers state, is a vast province or country. To the East is the Euxine Sea, to the South the Aegean, the river Strymon and the Macedonian plains; to the North is the Danube, and to the West the Paeonian Mountains, Hungary and the Save. So said the historians, Pliny and Strabo, who stated that Mt. Remus divides Thrace through the middle, and that the Dardani, Tribaili, and Moesians live in Thrace; that the Triballi lived in the plains, now inhabited by the Rascini or Haiti, or Servi; but the Moesians, after the Triballi, spread out to the East as far as the Euxine, between the Danube and Mt. Hemus, and these we now call the Bulgarians. Beyond this, to the South, and as far as Hellespontum lies Roumania, a Greek nation, though somewhat barbarian; and in our time, after the destruction of the Greek Empire, they again became barbarian under the rule of the Turks. The principal city of this country is Constantinople, formerly called Agios. This city was built by the Lacedaemonians under their leader Pausanius. Of this city, its origin, name and existence, sufficient mention has already been made in this book in the form in which these were described by Aeneas; wherefore his writings have not been repeated here.

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In this city many general councils were held under the emperors, and many heresies which arose against the Christian faith were discovered and suppressed. Of these heresies the one that endured the longest was that concerning the exit of the Holy Ghost, which was condemned and rejected under Pope Eugenius IV in the Council at Florence, not only by the Latin, but also by the Greek Church. And although John the patriarch of Constantinople and John the Greek emperor were in unison with the Latin Church on the articles of faith, yet the Church at Constantinople would not accept them. The patriarch who acceded thereto died at Florence, and the emperor did not live long after his home journey. Constantius, the emperor who succeeded him, was either misled or wilfully refused to accede thereto, and he expelled Gregory the patriarch because he followed the true faith. Therefore Pope Nicholas V sent there Isidorus, the Sabinian cardinal, a very excellent man who had for a long time ruled the Hussian church, to ascertain why the Greeks disregarded the agreements which their legates had made with the Latins in the council of Florence. This cardinal influenced the emperor of Constantinople and his advisers to the right course, when the war of Mohammed suddenly threatened them. I see that many in our time, not only credible

teachers and poets, but also historians, commit the error of calling the Turks Teucros, due, I believe, to the fact that the Turks are in possession of Troy, which was once occupied by the Teucros; but their origin is of Crete or Candia and Italy. The Turks are from Scythia, and have so expanded that they flow possess Asia and Greece, to the dismay of the Latin and Christian name. Of this mention will be made later.

OF THE TURKS

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If we would follow the order observed by Aeneas Pius in his history of Europe, it would now behoove us to tell about the Turkish people and to relate their history, as well as the attack upon Constantinople by the Turks and its loss in the time of Aeneas; but since the capture of the city has already been recorded in this book at Folio CCXLIX (*recto*), together with a special illustration; and as in many other parts of this book the invasions, violence and oppressions frequently visited upon the Christians by the Turks, within our own memory, as well as theretofore, not only in Hungary but also in other countries, have already been noted and related, it is best not to repeat those matters at this time, as such repetition is not only useless and unnecessary, but might distress the reader.

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Folio CCLXXIII *recto*

Folio CCLXXIII *verso*

Folio CCLXXIII *recto*

THE SIEGE OF CONSTANTINOPLE

Folio CCLXXIII *verso* & **Folio** CCLXXV *recto*

MACEDONIA

Folio CCLXXV *verso*

MACEDONIA, the country that once ruled the world, borders on Thrace from the west and south, and extends from the Aegean Sea to the Adriatic. To the south, at its back, are Thessaly and Magnesia; and to the north Paeonia and Paphlagonia. These regions were later added to Macedonia. Epirus and Illyricum also border on Macedonia, one on the south, the other on the north. On the shores of the Adriatic lies the ancient city of Dyrrachium (now Durazzo) of the Cheronese (Peniscola) in which it is located, and from whence it derived its name. It was formerly called Epidamnus, and was first built by those of Corcyra (Corfu). Not far below was the city of Apollonia (Polina), established under good laws, and memorable for the fact that the emperor Augustus studied Greek there. On the other shore is Thessalonica, once a mighty city, celebrated through the epistles of St. Paul, and by the devastations and irreconcilable wrath of Theodosius the Great; for, although at times he was a most kind emperor, he was so enraged by the slaying of the judges in the city that he ordered all the inhabitants put to death; and thus about 11,000 men perished. St. Ambrose, bishop of Milan, would not permit such an inhuman deed to pass unpunished; and he forbade the emperor's entry into the churches, and compelled him to do penance. From henceforth a law was enforced that a sentence of death should not be carried out for thirty days. Pliny states that this was a free city. Strabo says that Philip, the father of Alexander the Great, built it. Both ascribe this city to Macedonia. Andronicus, son of Emanuel, the Constantinopolitan emperor, acquired this city as a portion of his inheritance, but later, through hatred of his brother John, who succeeded his father as emperor, he surrendered it to the Venetians, from whom it was taken by the Turkish sultan Amurath. This sultan also brought under his sway the remaining Macedonian districts as far as the Paeonian mountains, a region now called Albania. O what wonderful changes have taken place in worldly affairs, and how transitory man's authority has been! At one time this Macedonian region, while under the two kings, Philip and Alexander, (and after the subjection of Greece and Thrace), extended into Asia, Armenia, Iberia, Albania, Cappadocia, Syria, Egypt, and as far as Mount Taurus and the Caucasus, and over the Bactrians, Medes and Persians. But in our time it is unfortunately subject to the vile Turks, to whom it has become tributary and subservient.

MAGNESIA AND THESSALY

Magnesia and Thessaly were overrun by the Turks in our time. The most noble mountains, Olympus, Pieris, Pindus, Ossa and Othrys, once belonging to the Lapithae, are now subject to the power of the Turks. Here, Pliny states there were once upon a time seventy cities. The Justeagoniphus is the most celebrated river of Thessaly. It arises between mounts Ossa and Olympus in a wooded valley, and is navigable in various places. Through this region, also flows in the same direction the river Peneus, passing through a green swamp. Grass is abundant on its banks and there the sweet notes of birds are heard. It approaches the rivulet of Orchon, but does not reach it. Once upon a time there lived in Thessaly a king named Grecus from whom Greece derived its name; also king called Helenus, after whom Helen was named. Homer, the poet and historian, called this land by three names - Mirmidona, Helena and Achaia. And although these people withstood the might of Persia, they were unable to hinder the Turks from passing through the Philarian narrows.

BOEOTIA

After Thessaly comes Boeotia, extending from east to west, touching the Euboean Sea (on the east), and the Crissaeon Gulf (on the

west). Boeotia is renowned among historians, and was the native land of Pater Liber and of Hercules. Therein lay a city called Epaminundum, of no less renown than Athens; but in our time it is just a small citadel and, together with other Boeotian districts, in the possession of the Turks.

HELLAS OR ATTICA

Hellas, by us called Greece, was called Acte by our forefathers, and later the name was changed to Atice. Homer called all the inhabitants of Attica Athenians; for at that time the city of Megara had not yet been built. Attica extended from Boeotia to the mountains, where there is a district called Megaris. By these same Corinthian mountains was a column, and on the side thereof toward the Peloponnesus were inscribed the words: This is Peloponnesus and not Ionia; while on the side toward Megara were the words: This is not Peloponnesus, but Ionia. The Atticans and the Ionians are one people; and as they very often quarreled with the Peloponnesians as to the extent of their lands, they finally reached a common accord and erected this column. Although Attica is mountainous, rocky, and unproductive, many have praised it and have called it a household god. In this region was the once most celebrated city of Athens, lacking neither in praise nor renown; but in our own time it has the appearance of a small insignificant village. On the elevation on which the ancient temple of Minerva stood, is now a castle or fortress, celebrated throughout Greece for its dimensions, structure, and defenses against attack. This city was surrendered to the Turks by a Florentine after his calls for assistance were ignored by the Latins; wherefore he was given several villages in which to spend his time ignobly.

THE PELOPONNESUS

The Peloponnesus lies in the vicinity of Attica, once the citadel of all Greece; for in addition to the nobility and might of its people, the location of its towns and regions prove it a principality and sovereignty. There are many valleys and mountains in this country. It has a breadth from east to west of 1400 stadia, and a circumference of 4,000. Two seas, the Ionian and the Aegean, adjoin it. According to Anthemidorus, in this region lay the noble city of Corinth. At present the Latins call this region Morea; and therein lie Achaia, Messinia, Laconia, Argolis, and, in the midst of these, Arcadia. After making war on Thessalonica, Boeotia, and Attica, Somirates proceeded as far as the city of Examilium, whose walls he destroyed;

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and when the Peloponnesians surrendered, he subjected them to an annual tribute. When the Hungarians, at the instigation of Cardinal Julianus, took up arms against the Turks, and for a time were successful, the Greek emperor Constantine was slain there. The despot of these provinces refused to pay the tribute demanded by the Turks; and he built the city of Examilium. In consequence he was later fined a huge sum of money.

ACHAIA

Achaia, as Ptolemy writes, has Epirus to the west; Macedonia to the north; and a portion of the Aegean Sea toward the east, on whose shores it extends to the highest mountains. To the south is the Adriatic; and if this is true, then Achaia

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includes Attica, Boeotia, Phocis, Thessaly, Magnesia, Aetolia, and Acarnania. But in another place Ptolemy states that the cities of Elix (Helice), Bura, Helena, and Pherecia are in Achaia. The district of Acarnania, between Epirus and Boeotia, is now absorbed in Aetolia, at present a duchy. John Vintimilius, a native of Sicily, espoused his daughter to the despot of Acarnania. Later, when the Turks brought distress upon Arcanania and besieged the son-in-law, John came over the sea with a small expeditionary force, pursued the besiegers, and secured a memorable victory over the Turks, thus relieving his son-in-law, who however, was later taken prisoner by the Turks through treachery and deprived of his sovereignty.

EPIRUS

This region begins at the Acroceraunii, the mountains on the west, and extends eastward to the Ambracian valley for a distance of 1300 stadia. It borders on Macedonia on the north, and on Achaia on the east to the river Achelous. On the west it extends to the Ionian Sea. Theopompus writes that there were 24 tribes in this region, and historians state that this land sea was prosperous and productive, and once possessed many secure cities and castles. However, because of the enmity of these people against the Romans, the province was destroyed. And as Polybius states, 20 cities of Epirus were leveled to the ground by the emperor Aemilius Paulus, after the defeat of the Macedonians and the king of Persia. In this region occurred the widely celebrated naval battle of Actium, wherein the emperor Augustus triumphed over Mark Anthony and Cleopatra, the queen of Egypt. In commemoration thereof Augustus built in the Ambracian valley the city of Nicopolus, which name signifies victory.

ALBANIA

Albania at one time belonged to and was part of Macedonia, wherein the two aforesaid cities of Dyrrachium and Apollonia were

situated. The language of this people is understood neither by the Greeks nor the Wends. We believe that the people at one time came from the Albania near Chalcide, in Asiatic Scythia, when the barbarian nations overran Greece and Italy. In this country was the mighty Chamusa, who, though born of Christian parents, denied the Christian faith and turned to the Mohammedan folly. But just as readily as he forsook Christ, so he scorned the Mohammedan idolatry and returned to the ancestral law. Although he ignored both beliefs, he preferred to die as a Christian rather than as a Turk. He died soon after the fall of Constantinople. George Skanderbeg, born of noble parents, and his successor, devoted all his days to arms and war in defense of Christianity. He defeated and destroyed vast hordes of Turks, and alone maintained this land in the Gospels of Christ. But it is said that the greater part of this region has now been devastated by hostile arms. King Alphonso often sent troops into Albania. He took the city of Kroja, and protected it against the Turks. The aforesaid Skanderbeg's brother's son, who favored the Turks, was captured by his said uncle, sent to King Alphonso, and placed in a cell. Pope Calixtus gave Skanderbeg much financial assistance.

ILLYRIA OR THE WENDIC LAND

After Albania come the Illyrians, to the west and north. We now call these people Wends. Some are called Bosnians, some Dalmatians, some Croats, some Istrians, and some Carniolans. The Bosnians are in the interior, near Hungary, toward the north, while the others, situated on the sea, extend as far as the Timavian springs, facing Ansonia on one side and Hungary on the other. But the river Timavus runs into it as far as the innermost gulf of the Adriatic. Although King Stephen of Bosnia followed the Christian faith, he held himself aloof from the sacrament of baptism for a long time. Later he summoned John, Cardinal of St. Angelo, from whom he received holy baptism; and then he began a war against the Turks. In this region live many Manichaeian heretics, who hold that there were two beginnings, one good, the other evil; and they have no regard for the supremacy of the Roman Church. Nor do they recognize that Christ is of the same nature as God, and coexistent with him. Their cloisters are in remote and secluded places between the mountains. When the women become ill, they obligate themselves to serve these same monks as holy men for a certain period. And when they are restored to health, they fulfill their vow, with the consent of their husbands, by living in promiscuity with the monks for a fixed period of time. Neither the laws of the Roman See nor Christian arms have been able to remove this blot; for the Almighty God permits this heresy to prevail for our discipline.

THE REGION OF DALMATIA

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In Dalmatia King Stephen harassed those of Ragusa with great battles; for he had a duchy between the Bosnians and the Dalmatians. He was tainted with the poison of the Manichaeian heresy, and secretly kidnapped Christians and sold them to the Turks; yet he sent emissaries to Rome asking assistance from the papal see, thus seeking from Christians the funds he expended in making war against the Christians.

CROATIA

In the land of Croatia an Austrian woman of mean birth, but excellent morals and good standing, was recompensed in being espoused by a count. While riding from one castle to another, she was surprised by the rapid approach of the Turks; she was taken prisoner and detained by them for a long time. Her husband, becoming impatient, secured her release from imprisonment by the payment of a large sum of money. Now some one may ask where we have left the country of Liburnia; but the boundaries and extent of the lands, provinces and regions are so doubtful and confused that it is impossible to distinguish the modern regions from one another, and the possibility of distinguishing and locating the very ancient ones is still more remote. Pliny, the historian, says that Liburnia ends where Dalmatia begins.

ISTRIA OR HISTRIA

The ancient teachers say that Istria is a part of Italy, and in it are situated the cities of Parentium and Pola. Justinianopolis is the capital. It borders on Italy in a recess of the Adriatic, extending into the sea in the form of an island. This region is mountainous and rocky. The ancients call it Albania. Pliny said that Istria borders on Liburnia. In consequence it is apparent that the Croats came into the land of the Liburnians. The Istrians are now Wendic, but the cities on the seacoast speak Italian, and know both languages. That part of the country which lies along the seacoast and is now subject to the Venetians, is the beSt. The interior is in the possession of the Austrians. There also is the city of St. Veit, 1,000 stadia from Aquileia. In our times nothing memorable occurred in this country, although the Austrians and Venetians often warred with one another in consequence of boundary disputes. From time to time the emperor sent emissaries to settle these controversies, and although new truces were made, the wars never ceased entirely.

CARNIOLA

The Carniolans follow the Istrians. The Wends, whose language the country retains, divide the land into two parts. One is arid and in need of moisture, and therein, between Laibach and Triest live the Istrians and the Carsii, inhabiting the mountains as far as the river Timavus. The other is well watered by various rivers, particularly by the Save and the Laibach, from which the city took its name. While Emperor Frederick was on his way to be crowned at Aix-la-Chapelle, the city of Laibach was besieged and attacked by Count Ulrich of Cilli and Duke Albert, the emperor's brother, and their allies; but the siege was finally raised by the knights of the emperor and many

valuable weapons and implements of war were captured.

CARINTHIA (KARNTEN)

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CARINTHIA, also a mountainous country, borders on Carniola (Krain, or Crain). To the east and north is Styria; to the west and south, the Italian mountains and Friaul. The country has many valleys and hills, productive of grain; also many seas, rivers and brooks, of which the Drave (Drau) is the most important. It flows through Styria and Hungary into the Danube. The country is subject to the Austrian Duchy. Whenever a new prince is about to begin his reign, it is the custom to have a peasant mount a block of marble in a spacious valley not far from the city of St. Veit. The office is hereditary in him. To his right is placed a lean black ox, to his left a lean ill-favored horse. Round about stand the people and the entire peasantry. From the opposite side comes the prince and the nobility, the latter well clad and carrying the banner and coat of arms of the principality. The Count of Görtz, between 12 small banners, leads the procession, and the nobility follow. In this gathering no one is less conspicuous than the prince, who appears as a peasant, in coarse dress, hat and shoes, carrying the staff of a shepherd. When the peasant seated on the stone sees the prince approach, he cries out in the Wendic tongue (for the Carinthians are Wends), "Who is it that over yonder parades forth so proudly?" And the people standing about say, "The prince of the land is coming." Then the peasant asks, "Is he also a just judge, a lover of our country's welfare, and independent and worthy of honor? Is he also an augments and protector of the Christian faith?" And they all answer, "Yes, he is, and will be." And again the peasant asks, "How, or by what right may he induce me to leave this seat?" Whereupon the Count of Görtz answers, "You will be bought off with sixty pennies, and the head of this ox and the head of this horse will be yours; and you may have the raiment of the prince, and your house shall be free and untaxable. Whereupon the peasant gives the prince a mild slap on the cheek, urging him to be a just judge. He then rises and carries off his cattle. And now the prince, his sword bared, mounts the stone, and turning hither and thither, vows fairness and impartial judgment to the people. It is also said that cold water is brought to the peasant, which he drinks out of a felt hat, as though he scorned the use of wine. Thereupon the prince proceeds to St. Peter's church on a bill in the vicinity, and which was once a bishopric. When divine services have been completed he casts off his peasant dress and dons his princely raiment. After a brilliant entertainment with his nobles and knights, he rides back into the field, and there, seated on the judgment seat, he administers justice to those who desire it, and grants tenures to his vassals. It is said that in A.D. 790, in the time of Charlemagne, Igno, a duke of this country, provided a great entertainment for the peasantry. He caused the peasants to be seated near him, and to be served from dishes of gold and silver; but the nobles and foremost he seated far away, and they were served from earthenware. When asked what this signified, he answered, that those who live in costly palaces in large cities are not as clean as those who live in humble cottages in the country; that the peasants, after accepting the gospel and the purification of holy baptism, have beautiful souls, while the souls of the mighty are befouled and blackened with idolatry; and so he had arranged the entertainment according to the rank of the souls. Soon thereafter the nobles, in large numbers, accepted the Christian faith and received baptism from Virgilius and Arnonis, the bishops of Salzburg. Henceforth the honor of installing a prince was conceded to the peasantry. duke of Carinthia was game-warden of the empire, to whom were submitted the misdemeanors of the hunters; and when called upon to answer the complainants in court before the emperor, he was not obliged to do so except in the Wendic tongue. In this country is a city called Clagenfurt (Klagenfurt), in which hard usages were invoked against thieves; for when any man fell under the suspicion of theft, he was promptly arrested and hanged. After the expiration of three days, those of Clagenfurt investigated the theft, and if they found him guilty and deserving of death, they left the corpse of the thief hang until it was entirely wasted away; but if they found that injustice had been done to the person who was hanged, they took the corpse from the gallows, and gave the soul a public funeral. In this land lived Count Ulrich of Görtz, destroyer of men, for whom a woman awakened his immature daughter to drink with him at midnight. He had more dealings and associations with shepherds than nobles; although aged he played with the children on the ice, often lived with common women, and seldom took his meals at court. He went to the cook, and all by himself ate soup in the kitchen. He wore filthy clothes and spotted his bosom. His eyes always watered. At one time when Emperor Frederick saw the count approaching him, he asked me to come to him and said, "Aeneas, come and see this prince who is hurrying to us. If ever you have seen a cleaner and handsomer prince, say so." This count had a Hungarian wife whose greed brought him to prison. He was liberated by the help of Count Ulrich of Cilli, drove away his wife and left able sons as heirs. In good morals they resembled than their father.

STYRIA, A REGION OF GERMANY

STYRIA, at one time called Valeria, borders on Hungary to the east, on Austria to the north, and on Carniola and Carinthia to the west and south. This region is also mountainous, although toward the east it is level to no small extent. The Drave (Drau) and the Mur, two noted rivers, water this region. The Mur flows into the Drave, and the Drave into the Danube. The people in the cities are usually German, while the peasants on this side of the Drave are Wendic. This region is subject to the Austrian house. Herein is a small town that some call Cilli, in which are many indications of antiquity, including marble tombs of Roman princes. Here ruled, in our own time, Count Frederick, who, fired with carnal passion for a concubine, with his own hand slew his lawful wife, a born countess of Croatia. Thereupon his father, in the exercise of that judgment which is the right of the mighty, drowned the concubine. And thereupon the son took wives away from their husbands, enticed the maidens to his court, reduced the country people to servitude, destroyed the estates of the church, and gathered about him counterfeiters, criminals, soothsayers and necromancers. And although, at the age of ninety, he proceeded to Rome in the year of the jubilee to obtain absolution, yet he showed no improvement after his return. When he was asked what advantage the pilgrimage to Rome had been to him, since he had not modified his old habits, he answered and said, "My cobbler, since his return from Rome, still makes boots." Upon his death he left as heir his son Ulrich, who resembled his father in some respects, but was of better address. When he was slain, 24 claimants to his estate appeared. And just as during his lifetime he had stirred up revolt and war on every hand,

so by his death he aroused dissension and opposition. But the highest and foremost of the land decided to give up possession of the country to Emperor Frederick upon condition that according to custom, they would answer the claimants in court. The widow of Count Ulrich undertook to protect the inheritance. But Emperor Frederick, after taking many castles by force, was finally able to establish himself at Cilli through its surrender by a Bohemian, who was the count's captain and received money from the emperor, and abandoned the countess. But he soon regretted this, undertaking to cover up one coarse misdeed by another. With a small force he undertook to surround the emperor during the night. A number of the burghers took to arms and admitted him with 800 horsemen. But divine goodness sustained Emperor Frederick, and, contrary to custom, he was thus advised to sleep in the upper castle on this night. His retainers, who remained in the city, were all taken prisoners, and John Ungnadius, the wealthiest man in Styria, together with his brother Jorgen and Ulrich, the Austrian chancellor, were carried off, although Ulrich was a bishop and had fled to the church. It is said that there was a nobleman in Styria to whom it often occurred to hang himself; therefore he sought the counsel of a learned man against these temptations; and he was advised to engage a certain priest to read mass to him daily. This advice the nobleman followed, and had the priest hold mass for him for an entire year, during which period he never thought of hanging himself. Finally this priest asked the nobleman to grant him the privilege of serving him as parish priest in a church to be consecrated in the vicinity. To this the nobleman assented, with the intention of following him there and of being present during the holy office. Although he was undecided for a long time, he left at noon, and in the forest he met a peasant, who told him that the divine office had been completed and all the people had gone away. This distressed the nobleman very much, and he said that he was unhappy because he had not seen the body of Christ on this day. Therefore he urged the peasant to sell him the benefit which the peasant had secured by his attendance upon the divine office; whereupon the peasant asked the nobleman to give him an humble garment. After this purchase the nobleman nevertheless went to the church and prayed. On his way home he found the peasant hanging on a tree; after which he no longer found himself troubled with distressing thoughts. In this country much salt is obtained, which is shipped to other countries; there are also many rich mines of iron and silver.

AUSTRIA

We do not consider it necessary to describe Austria at this point, for we have already extensively written its history. However, we will here briefly explain its location. Austria, once called Upper Pannonia, has Hungary to the east, Bavaria to the west, Bohemia and Moravia to the south, and the Styrian mountains to the north. Austria is a three days' journey or a little less, in breadth, and a six days' journey in length. Its soil is rich, well watered, planted with vineyards, wealthy in timber, productive in farm products, teeming in fish, and its vineyards are so abundant that it adequately supplies Moravia, Bohemia, Silesia and Bavaria with wine, and receives large revenues and riches thereby. The Danube flows through the middle of this country. Vienna is its most distinguished city and the great merchandise mart of the Pannonians. It is surrounded by walls two thousand paces in length, and is adorned with moats, bow windows, towers and spacious suburbs. Upon the death of King Albert, the feudatory lords of the country chose Duke Frederick, thereafter Roman emperor, as their king, upon condition that should King Albert's widow give birth to a boy, Frederick should be his guardian; but should she bring forth a girl, Frederick should be the country's ruler. Now when the queen gave birth to Ladislaus, Frederick undertook his guardianship. The knights and men at arms who had served under King Albert and had not yet received their pay, seized the country, committing murder and arson; but Frederick bought them off with 40,000 florins. The sister of the elder King Ladislaus was the spouse of Duke William of Saxony. Janos Hunyadi sought the crown of Hungary from Emperor Frederick; and when this was denied him, Hunyadi, with 12,000 horse overran all that part of Austria lying between Vienna and the Styrian mountains, destroying and burning it. And now such great discord and hostility arose between Emperor Frederick and the Hungarians and Bohemians, that a diet was called to settle the matter, to be held at Vienna. This was attended by the dukes, Ludwig of Bavaria, and William of Saxony, and the margraves, Albert of Brandenburg and Charles of Baden, and many barons from Hungary and Bohemia. And the emperor sent his emissaries, of which I was one; and although many and sundry matters of justice were considered, nothing was finally concluded. In the same assembly King Ladislaus elevated to princely honor Janos Hunyadi, who had saved his kingdom from the Turks; and although the Count of Cilli influenced the king to his own will, drawing all things unto himself, and ignoring one Eytzinger and those of Vienna, and elevated to honors becoming a queen, his concubine, whom he seduced after her husband was slain, yet he finally fell into disfavor with the king, and by the management of Eytzinger, was driven from the royal court. In order to avoid his stoning by the scornful people, the margrave, Albert of Brandenburg, accompanied him to the city gate, insuring his safety. But as mean and disgraceful as was his departure, so his return was magnificent, pompous and favorable; for more than a year later, when the king of Bohemia came to Vienna, the count was recalled at the instigation of the Austrian lords, and proceeded to Vienna with 1,000 horse, where he was met at the gate by the king and the rejoicing nobles. Thereafter said Eytzinger lost the king's grace and favor, and returned home to his castle. He then became reconciled to the emperor, whom he had sorely offended. Ere long those adhering to King Ladislaus became so despotic and haughty that they undertook to seize and plunder the suburbs of Neustadt, where the empress lay in child-bed; and failing in this, to fire the city. Negotiations for peace between the emperor and the king were frequent, but futile. The Count of Cidas was of the opinion that the Austrian princes were not in harmony on his account. After his death said Eytzinger of Bohemia was sent to the emperor and peace was discussed on both sides; but meanwhile the king died, and the negotiations were not only disrupted, but all hope of great accomplishments as well as the welfare of all Christendom were postponed. The emperor and Duke Albert, his brother requested the Austrians to surrender and give up the sovereignty. They held a council of the lords, to which the emperor submitted the proposition that the country should descend to the elder prince of Austria; and so Duke Albert expressed the opinion that the royal inheritance should descend upon him and his cousin Duke Sigismund. And the lords answered, saying that if the two brothers would agree, they would be more tolerant and considerate. In the meantime robbers on the far side of the Danube, in Austria, took possession of a well fortified city

on the banks of a river in Moravia, and began to distress the entire vicinity with plunder and arson. Against these devastators Duke Albert took up arms, captured them by force, slew many, carried off 650 as prisoners, and of these caused 80 to be hanged. By this course he obtained great favor and acclaim among the Austrians. Now after Ulrich von Eytzinger had visited the emperor, at Neustadt, and on his return came to Vienna, and unsuspectingly answered the summons of Duke Albert, the latter took him prisoner and confined him in a special cell. The burghers looked upon this action with disfavor and there was much murmuring; yet no one undertook to help the poor prisoner. The emperor was asked to go to Vienna, but having his suspicions, he delayed the journey for a long time. Meanwhile Duke Sigismund came down the Etsch to Vienna, and went first of all to Neustadt,

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where, according to ancient custom, and in the presence of Duke Albert, he received the fief from the emperor and took the oath of homage. Ere long Albert returned to Vienna with Sigismund, and they confederated against the emperor in order to bring Austria under their power. When the emperor noted these things he decided to go to Vienna, summoning to him Duke Ludwig of Bavaria, the great and renowned prince. He went to Vienna with the emperor and empress. The people came out of the city to meet them; and Dukes Albert and Sigismund also came with their nobles. Duke Albert had placed under arms about 3,000 horse, and these made themselves visible to the emperor on a hill not far from Vienna, causing the emperor great concern. Duke Albert increased the emperor's suspicions by frequently riding to these troops and by holding secret conferences there. The captain of the troops is said to have remarked to Duke Albert, "If it pleases you, I can easily make you the master of Vienna and Austria on this day. No one can prevent it. I will capture the emperor and his retinue." But Duke Albert hesitated, and later he said, "Had you done this without my knowledge, I might have overlooked it in you, but it does not become me to ask you to do it. Dukes Albert and Sigmund were in a lodging called Praghof, while the emperor lodged in the houses of certain burghers; but the people guarded the castle. The dukes conspired together and took an oath to attack the castle by night and not to return home until they had taken it. This proposal became known to the burghers, who flew to arms and fortified the castle more strongly. Now a great battle took place with cruel slaughter, and the defeat of the dukes and the consequences might be conjectured. For a long time the outcome was in doubt. The burghers remained firm in their defense of the castle, while the princes would not give way to them in view of their oath not to return home until they had captured it. At last the matter was compromised so that the princes might enter the castle and tarry there until they had drunk their wine, whereupon they were to come out again. Three days later the lords of the country divided the castle into three parts, two to the dukes, the third to the emperor. A number of lords were chosen to arbitrate the differences between the brothers, and therein they were given full power and authority. But it is difficult to pass judgment against the mighty. The nobility and the princes of the church favored the emperor, but the common people adhered to Duke Albert.

MORAVIA (MÄHREN)

MORAVIA lies to the north of Austria, and therein, between Hungary and Bohemia, north of the Danube, lives a free and predatory people. In this country the cities and villages observe the customs of the Roman church, adhering to the true Christian faith. The nobility and the Estates are nearly all tainted with the Hussite heresy. While John Capistrano there preached the word of God and zealously refuted the Hussite follies, one Ezernaboram, a landed lord of no mean estate, together with 2,000 subjects, was converted from the heretical errors to the true faith of the Roman Church. Protasius, his son, a good man of scriptural wisdom and habits, soon thereafter secured the bishopric of Olmutz. This is the only episcopal city in Moravia. Once upon a time the sovereignty of Moravia was very mighty and extensive, and so remained until the time of the son of Snatocupi, of whose career and affairs we have spoken in the history of Bohemia. But when the son of Snatocupi began to scorn the churches of God, the government of these people was taken from them and by the Roman emperors thereafter transferred to Bohemia.

SILESIA (SCHLESINGEN)

SILESIA, which follows Moravia (Mähren) is not a mean region. The noted river, called the Oder, which has its source in the Hungarian mountains on the eastern boundary of Silesia, flows through this region, discharging into the Baltic or German Sea. The length of this region is about 80 stadia. The capital of this people is Breslau, situated on the Oder. The heirs and rulers of this land were numerous, and the country was divided into many parts; and in consequence thereof it suffered serious loss on number of occasions. Among its rulers was a duke, named Bulco, who had his seat at Glogau. He was so addicted to bodily pleasures and carnality that he thoughtlessly said that there are neither angels nor devils, and that the body and soul die and pass away together. He never, or at least infrequently, went to church, and withheld himself from the Christian sacrament. He abused the marriage status, leaving his wife, who was not agreeable to him, and taking another. The language of this people is chiefly German, although Polish is spoken to a greater extent on the further side of the Oder; wherefore some have not improperly said that the Oder is the boundary of the German nation.

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POLAND

We will now permit the regions of Germany to rest, and consider the Sarmatian or Polish people, to the East and North. Poland is a large extensive region, bordering on Silesia on the West, and also on Hungary, Lithuania, and Prussia. Therein lies Cracow, most distinguished city of the kingdom. With this exception the cities of Poland are not illustrious, nearly all the houses being built of wood and coated with lime; and there are other characteristics already noted in this book. The antecedent kings divided this country into four

parts. The king makes the circuit of these four parts every year, holding court in each, free of expense to himself; but if he remains in one place more than three months, he does so at his own expense. When the Polish king died, before our time, he left a daughter who was espoused to Duke William of Austria; and this duke was made king. But the German king was not acceptable to the Poles, and they called in Ladislaus of Lithuania, ejected William, and gave his spouse and the kingdom to the new king. Ladislaus was a heathen and a worshipper of idolatrous gods, but he received baptism with the kingdom. After his conversion to Christ he conducted himself like a spiritual prince, drawing many Lithuanians to the Holy Gospel, erecting several episcopal churches, and conferring great honors on the bishops. If while out riding he saw a church steeple, he always removed his hat and bowed his head in honor of God. He success fully fought against the Tartars and other infidels, and won a great victory over the Prussians. By his second wife, who was almost ninety years of age, this Ladislaus begot two sons, Wladislaus and Casimir. Upon his death Wladislaus received the Polish kingdom, while Casimir secured the duchy of Lithuania. Before that time Ladislaus had been chosen king of Hungary. He was slain in the war against the Turks. The Estates of Poland called in as king, Frederick the margrave of Brandenburg, who had spent the days of his youth in the Polish kingdom, and knew the language and customs of the people. But it was asserted that since Casimir, duke of Lithuania, brother of the deceased king, had the first right as heir, it was only proper that he should be first consulted to ascertain his wishes and intentions; and should Casimir be willing to accept the kingdom as his brotherly and paternal inheritance, the margrave Frederick would not consider it proper to hinder him therein. The same prudence had been employed by Albert, duke of Bavaria, toward Ladislaus, in refusing the Bohemian kingdom whom offered to him. And so the emperor Frederick, when the Hungarians and Bohemians offered him the inheritance left by King Ladislaus, would hear no more of it. And although the Lithuanians were not willing to give up Casimir, he went to Poland, accepted the sovereignty, and ruled in peace. Ere long he espoused King Ladislaus' sister, and he became involved in much strife with the Teutonic Knights.

LITHUANIA

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LITHUANIA is also an extensive region, with Poland on the east; and it has many lakes and forests; Vitoldus, a brother of Wladislaus, reigned there, and after giving up idolatry, he received the Sacrament of Christ, together with the kingdom of Poland. He attained to great fame. His subjects so greatly feared him that when he asked them to hang themselves, they preferred to appear obedient rather than incur his disfavor. Those who opposed him he caused to be sewed up in bear skins and to be thrown to the bears to be torn to pieces; and he persecuted them with other cruelties. Wherever he rode he carried a drawn bow, and when he encountered anyone who did not demean himself to his liking, he promptly shot him with an arrow; and by such sport this bloody tyrant slew many people. Sindrigal, his successor, maintained a she-bear that ate bread out of his hands. This bear often ran into the forest, but returned home; and when he was hungry, the bear would go to the prince's chamber, scratching on every door, and knocking thereon with his paws. The prince opened to him and fed him. A number of young noblemen conspired against the prince; and having armed themselves, came to the door of his chamber, knocking thereon as the bear was accustomed to do. Thinking the bear was there, Sindrigal opened the door, and was promptly stabbed to death by the nobles. Thereupon the sovereignty devolved upon Casimir. In the summer Lithuania is not readily accessible because of the waters, but in the winter one may travel over the frozen lakes. The merchants travel over the ice and snow, and carry food supplies for many days. No roads have been laid out, and there are but few cities and villages. Among the Lithuanians most of the trade is in raw materials. The use of money is not known, and in its stead raw materials, sable, and the like are used. With the consent of their husbands the noble-women openly have paramours whom they call assistants in wedlock; however, it is unbecoming and disgraceful for the married men to have concubines; but they easily relieve themselves of wedlock and take another wife. Among the Lithuanians much wax and honey is available, which the bees gather in the forests. The Lithuanians seldom use wine, and their bread is very black. They obtain much milk from their animals. The language of these people is Wendic, a very extensive language, which is divided into many dialects. A number of Wends, for instance the Dalmatians, Croatians, Carniolians and Poles, adhere to the Roman Catholic Church; others to the Greek heresy, such as the Bulgarians, Russians and many from Lithuania. Some have invented certain heresies, such as the Bohemians, the Moravians, and the Bosnians, among whom the majority adhere to the Manichaeian heresy. Some are still benighted by heathen blindness. This is true of many Lithuanians of whom a great number were converted to Christianity when Wladislaus, the Lithuanian, accepted the Polish sovereignty; for a number of Lithuanians before that time worshipped serpents, every household father having and maintaining a serpent in a niche. Some worshipped fire, some the sun, some an oversized hammer, and others the forests.

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From all these errors and superstitions they were converted to Christianity by Jerome, a native of Prague, who at the time that the Hussite heresy originated fled from Bohemia to Poland, and received from Wladislaus, the Polish king, a letter of recommendation to Vitoldus, the Lithuanian prince, and rooted out the aforesaid heresies among the people.

RUSSIA

The Russians border on the Lithuanians, and are a coarse and unskilled people. In this country lies the city of Novgorod, to which the German merchants travel under great difficulty. It is rich in possessions, and much silver, and costly raw material are bought and sold there. Silver is weighed and not used in minted form. There is a square stone in this market. He who succeeds in mounting it, and is not thrown off, is invested with the government of the city.

ESTONIA

Estonia (German Esthland, or Eifland) is the last region and province of the Christians. It borders on Russia to the north. The Tartars often sally into this region. The Teutonic Knights conquered this country with the sword and converted it to the Christian faith. Before then it was heathen and idolatrous. To the west the region borders on the Baltic Sea. Although this region was not known to the Greeks and Italians as it is now, the Christian faith opened this part of the world to our people, removing the coarseness of these barbarians and introducing morals into their lives.

OF THE PEOPLE CALLED THE MASSAGETAE.

Between Estonia and Prussia lies a small country, probably only a day's journey in width, but very extensive from Prussia to Estonia. Therein live a people called the Massagetae. It is neither heathen nor really Christian; yet it is subject to the domination of Poland. From thence the Polish kingdom extends to the sea.

PRUSSIA

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After the Massagetae we encounter the Prussians. They live on both sides of the Vistula. It has its source in the mountains which separate Poland from Hungary, and waters a portion of the latter. It flows through Prussia from Dorn to Danzig, where it discharges into the sea. Inasmuch as the location of this country and the history of the wars between the Teutonic Knights and the Polish kings were noted at Folio CCX of this book, we will here avoid repetition of the same matters which were written at length by Aeneas.

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SAXONY

After the Prussians the Saxons loom up - an extensive people, whose possessions extend from the west to the river Weser, although some say as far as the Rhine, Saxony borders on Denmark to the north; Franconia, Bavaria and Bohemia to the south; Silesia and Prussia to the east. In this terrain are included Thuringia, Lausitz, and Pomerania, although the Thuringians are said to have been in this country before the Saxons. For it is said that the Saxons were Greeks who were brought to this country in ships by the Macedonians, who distressed the Thuringians with many wars and drove them out of their homeland; which to me does not appear to be the truth. For the Saxon name is very ancient in Germany, and is mentioned by all the old historians; however, those who speak of the German people do not mention the Thuringians. I

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find the Thuringians mentioned in connection with the first advent of the Franks, who came to Germany in the time of the emperor Valentinian. Emperor Charlemagne conducted many wars against the Saxons before they were converted to Christianity, and defeated them in great battles. But when, upon the termination of his lineage, the Roman imperial sovereignty passed to the Germans of the East, the Saxon influence increased; and among them were many kings celebrated for their exceptional intelligence and noble achievements. In the land of Pomerania, which adjoins Saxony to the east are many distinguished and renowned cities, - Wismar, Smidis, Grisvold (Greifswald?), Stettin, and Rostock. A university is situated by the sea, and many wealthy merchants live here. In the Saxon division lies an episcopal city, Cammin, whose bishopric is very extensive and no smaller than that of Mainz. The bishop there is subject to the Roman See alone. Brandenburg is divided into two Marks, one the old (Altmark) the other the new (Neumark). The Elbe runs through Altmark, and therein lie the cities of Stendal, Gadoin (Gardelegen?), Salzwedel, and Osterburg. Neumark is divided by the river Oder, and in this Mark lies Frankfurt, a wealthy commercial city. This region is also watered by the Spree, on whose banks the city of Berlin is situated. Item: Another river, called the Hortel (Havel?), divides the city of Brandenburg, from which city the Mark took its name, into two parts, one called the old city, the other the new. And therein is an episcopal seat and the court of the margrave's jurisdiction. On the banks of this river lies the episcopal city of Havelberg, surrounded by a terrain called Prignitz, containing a number of towns and a warlike population. Meissen is a capital city from which Meissen derived its name. The Elbe runs through this city, and here is a secure castle, and in it an episcopal church. There are many cities in this province, and many people skilled in arms. Of these we may name Merseburg, as well as Leipzig, an industrial city with a university. In Thuringia lies Erfurt, a noble capital city subject to the bishop of Mainz. It is adorned with a commendable university; also the city of Naumburg, which is subject to the duke of Saxony. They all avail themselves of Saxon laws, language and customs. The true Saxons are those of Magdeburg; also those of Bremen, Halberstadt, Hildesheim, Werden, Braunschweig, Hamburg, Lüneburg, and Lübeck. At Halberstadt is an episcopal church founded by Charlemagne. In this city, once a year, a person regarded as a great sinner, chosen from among the people, arrayed in wretched raiment, his head covered, is escorted to the church on the first day of Lent; and after the divine office has been performed, he is cast out again. Daily for the entire forty days of the fast he walks barefoot through the city and about the churches, but not into them. He speaks to no one, and, after midnight, sleeps in the streets. On holy Maundy Thursday, after the blessing of the oil, he is again escorted into the church, and, after prayer, is absolved of his sins and given money by the people; but this same money is left to the church. They call him Adam and now look upon him as freed of all sins. The soil in the vicinity of Halberstadt is very fertile, producing grain, whose stalks tower over a man on horseback. Braunschweig is a large city and renowned throughout Germany. It has a large population, and is fortified with battlements, moats, towers, and bow-windows.

It also has elegant houses, beautiful streets, and well adorned church edifices; also five markets, five town-halls, and as many councils. From this city the dukes of Braunschweig obtained their name and title, the noblest throughout Germany. I am content to mention the daring deed of just one person from this place,- a man named Cuntz von Kauffen, born in a noble region of Saxony. He was experienced in military affairs, quick in action, and unafraid. He felt that he had been unjustly deprived of his paternal inheritance through Duke Frederick of Saxony, and on that account committed an unbelievable offense in this manner: There is a castle in the country of Meissen situated on a sharp and craggy rock, called Altenburg, and below it lies a beautiful and secure little town of many people. In this castle, Ernest and Albert, the two young sons of Duke Frederick, were being reared. Pursuant to information given him by the preceptor of the two young princes, Cuntz von Kauffen entered the castle during the night by means of ladders and seized the two youths while asleep; and when they awoke he threatened them with death should they cry out. He secured them with cords and led them away, confident that once in Bohemia with them, he could sell them for a large sum of money and thus avenge himself. When he reached the Bohemian forest with the two lads, he believed himself beyond all danger. When the youngest of the two princes, weary and hungry, desired rest and food, the robber was so moved by his plea that he went to a charcoal burner and requested him to take bread and beer to the lad. In the meantime this new event caused a hue and cry at Altenburg. The burghers speedily followed the footprints of the robber and fortunately came upon the path which led directly to the charcoal burner. And there Cuntz von Kauffen was seized while handing the food to the youth; taken to the duke, and beheaded for his avaricious misdeed. Only a small part of Saxony proper is subject to the jurisdiction of the duke of Saxony; for in this province are many other princes, many imperial cities, and many bishops with their own estates. But Meissen and the greater part of Thuringia and many cities in Lausitz and Franconia are subject to this duke and prince. The right to vote as elector for a Roman emperor is vested in the dukes of Saxony through a small principality lying between Meissen and Silesia; and therein lies the capital city of Wittenberg or Weisberg. At Goslar, in Saxony, silver mines were discovered by the emperor Otto I. Saxony also has many salt springs, from which pure salt is obtained. Near Lüneburg are mines rich and abundant in salt, from which many abbots and prelates secured a living; but those of Lüneburg obtained control over them by force.

DENMARK

To the north are three kingdoms that adjoin one another, Denmark, Sweden and Norway. Denmark, a part of Germany, was at one time in the possession of the Saxons. Here originated the invasion of the barbarians, who were bent on overrunning Italy and destroying Rome. They were extirpated by Marius Arpinus.

SWEDEN

SWEDEN is surrounded by the sea on all sides and includes many islands, among which one called Scandania has been long remembered by the ancient historians. From this island a countless multitude of people at one time went forth, depressing all Europe with war. They fought against the Goths and Huns, besieged Pannonia, Moesia, Macedonia, and the entire region of Illyria, and devastated all Germany, Gaul and Italy. They finally settled down in Spain; and from hence was their origin.

NORWAY

NORWAY (which derived its name from north) extends northward into an unknown region, or as some conjecture, into the Frozen Sea. To the west and south is the German Sea, and to the east the English Sea. It is thought that those who took possession of the region and places in Saxony came from Norway. Before these times Valdemar (III) ruled in Sweden, while "the great Aquinus" reigned in Norway. Of the latter it is said that he was a devout person, and that he was honored by his subjects with remarkable affection and subservience. His wife Margrete was the daughter of Valdemar, and to her was born Olaf, who succeeded his father. But he did not live long, and he left the kingdom to his mother. When her father died, she also inherited his kingdom. But when "Aquinus" died in Sweden, "Albert the duke, of Naupolensis" received the crown at the behest of the people. He disdained the rule of his neighbor because the ruler was a woman, and undertook a war against Denmark and Norway. And Margrete mustered her forces and engaged Albert in a large field, fighting with the courage of a man. She defeated and captured Albert and deposed him from his throne. This illustrious woman, Margrete, reigned with honor for three years until her old age. Bowed down in years, and no longer able to govern alone, she chose Duke "Henry" of Pomerania, then fourteen years of age, as an adopted son and sovereign of the kingdom; and she espoused him to Philippa, daughter of the English king. When "Henry's" (Erik's) wife died without issue,

and he would not remarry, and he had now reigned 55 years, he was deposed in a general revolt, and Christopher, a duke of Bavaria, a son of his sister, was chosen in his stead. But during the ten years he reigned he allowed his uncle to rule in the island of Gotland. When Christopher died the crown of Denmark and Norway passed to Christigerus. The Swedes were not unanimous in the election of a king, some favoring Charles, a very chivalrous man, while others preferred his younger brother Canute. During the course of the election Charles sent a number of armed men to Stockholm, the royal seat; and they took the city. Then Canute and his followers attacked the castle, and a war arose between the two brothers. The result was in doubt for a long time, and many were slain on both sides. Finally it was proposed that the people, to the exclusion of the nobility, elect a king. Charles, being more acceptable to the people, was chosen, while Canute went into seclusion. Charles drove "Henry" (Erik) from the island which had been given him. But the misdeeds of Charles did not remain unavenged; for he was defeated in battle, driven from the kingdom, and lived in exile for a long time on a small island not

far from the mouth of the Vistula.

BOHEMIA

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He who would learn something of the origin, character and location of Bohemia will find it in previous parts of this book at folios XXIV, CLXXVII, CLXXXIX, CCIII and CCLXXXIII.

FRIESLAND

FRIESLAND, situated on the sea, is bounded by Saxony on the east, Westphalia on the south, and Utrecht on the west. Some would have it that the inhabitants of Utrecht are Frisians, and among these I find Otto, bishop of the Church of Friesland, who, not without skill, wrote German history. Bishop Albert of Mainz, who erected the cloister at Fulda, and undertook to instruct the Frisians in the Christian faith, was slain by them and crowned with martyrdom. This is a liberty-loving people, skilled in arms, strong and erect in body, of a confident and fearless disposition, and pride themselves on their independence, although the duke of Burgundy calls himself a lord of this country. Nevertheless Friesland enjoys its own customs and usages, and will not submit to foreign domination. The Frisian does not hesitate to die for liberty. Knightly honors are not recognized by the people, and they will not tolerate a proud man who elevates himself above the rest. They annually elect a council for the general welfare on terms of equality. They severely punish female wantonness. In order that the priests may not pollute the marriage-bed, they do not readily admit those who have no wives; for they believe it difficult for a man to restrain himself. Their entire wealth is in their cattle. The country is flat and maritime, and has extensive fields. Wood is scarce, and the people maintain their fires in clay vessels, using dried cow-dung for fuel. Cornelius Tacitus writes that in the time of the emperor Nero, two emissaries came to Rome from this country; and after they had entered the council chamber of Pompey, and there saw a number of foreigners sitting among the councillors, and were told that such honors were due to the representatives of people who excelled in Roman virtue and friendship, they came forward, and seating themselves among the Roman councillors, cried out that none excel the Germans in arms, fidelity and faith; for which reason Nero endowed them with a city.

HOLLAND

HOLLAND is a province of Germany. To the north it lies on the sea. In other places it is formed like an island, enclosed by the branches of the Rhine. It is a maritime country, rich in meadows, and watered by many lakes and rivers from the sea. Some say that the noble city of Utrecht is in Holland, which we do not consider incredible. The principality of the Church of Utrecht is subject to the emperor alone. Its jurisdiction covers a large area watered by numerous branches of the Rhine. To the east are the Frieslanders; to the south is Westphalia; to the west the duchy of Gelders, separated by the Rhine. Utrecht is a wealthy and well populated city, of German manners and speech. In case of necessity the bishop there can muster 40,000 armed men for war. The men and women are well built and are able to protect themselves against invasion from the enemy by their own strength and by inundation. Beer is the drink of the people, and the merchants bring wine there.

ZEELAND

The last people of German nationality are to the north and west. These are the Zeelanders, who live on an island opposite the mouth of the Rhine. Among them are the Middelburgers. The place is very well fortified, wealthy, and devoted to manufacturing and commerce. Therein lies a small but not ignoble city called Brielle, surrounded by water, on which merchants do their shipping.

WESTPHALIA

Folio CCLXXXIII *recto*

WESTPHALIA extends to the Rhine on the west, the river Weser on the east, Friesland and the district of Utrecht on the north, the Hessian mountains on the south, in which mountains the Amisia (Ems) has its source. This river flows by the noble cities of Paderborn and Munster, dividing the country through the middle. It then passes through Friesland and into the sea. The river Saale also drains Westphalia. Between that river and the Rhine, Drusus Germanicus secured a victory over the enemy. Charlemagne fought many wars with the Westphalians, defeating them in battle, and compelling them to give up idolatry and to accept the Christian faith. But as they often denied Christianity and ignored the obligations of their oaths, he appointed secret judges

Folio CCLXXXIII *verso*

so that he might end their hostility through fear of punishment. To these judges he gave the power to promptly punish, without interference or favor, those who violated their oaths, or committed any other offense. And for this purpose he chose brave men, lovers of justice, who could not be suspected of persecuting the innocent. But when respectable and middle-class men were later found hanging on trees in the forests, great fears seized the Westphalians; and thereby they were kept in the faith. The practices and usages of this Westphalian tribunal, which is called secret, are known throughout Germany; wherefore lengthy description is here avoided.

HESSE

HESSE, a mountainous country, lies between Westphalia and Franconia. It extends from the Rhine on the north to Thuringia. The prince of these people, a landgrave, during our own time was called to rule the empire, but considering himself unequal to the task, preferred to usefully govern a small principality left him by his parents, than to fail in a greater undertaking. He said that he considered his lack of knowledge of the letters hindrance in the management of Christian affairs; yet he was an augments and protector of the law, which he caused to be interpreted to him according to his father's tongue. Although matters were often heard before him, it has never been said of him that he pronounced an unjust judgment. This prince went to a cloister with the intention of reforming it. The cloister-people invited him to dine with them, and it has been suspected that by this means poison was administered to him and to the abbot who favored the reforms. They died soon thereafter.

Folio CCLXXXV *recto*

FRANCONIA

FRANCONIA borders on Swabia and Bavaria on the south; on the Rhine to the west; on Bohemia and Thuringia on the east; and on Thuringia and Hesse to the north. Inasmuch as the origin of Franconia and its ancient government, particularly of the cities of Nuremberg, Bamberg and Wurtzburg have already been set forth in this hook, together with illustrations and sketches of their form, and descriptions and references largely taken from Aeneas Silvius, it is not fitting that we should place a double burden on the reader; and we therefore refer him to the earlier descriptions of each city, under its proper head, and will say nothing further of Franconia, except (as Aeneas Silvius in the conclusion of his history of Franconia states) that in this country Margrave Frederick of Brandenburg was in favor with Emperor Sigismund and his friends. To him four sons were born, John, Frederick, Albert, and yet another Frederick, John, being the eldest, was entitled to the electorate; but his father preferred Frederick over him, regarding him as more fitted, and this not without reason; for Frederick was an augments of justice and righteousness and was renowned among the German princes for his wisdom. Albert from the days of his youth had been reared in knightly conduct, and was not only gifted in the art of war, but also in horsemanship and jousting. He achieved many valorous and mighty deeds, not to forget those gifts and graces which he possessed by nature.

Folio CCLXXXV *verso* & **Folio** CCLXXXVI *recto*

BAVARIA

Folio CCLXXXVI *verso*

BAVARIA is an extensive territory, bordering on Franconia on the north and Swabia to the west. It is bounded by the Italian mountains to the south, and by Austria and Bohemia on the east. The Danube flows very nearly through the middle of the country. Some have said that the river Iser, and others that the river Inn, separates Austria from Bavaria. The Lech separates Swabia from Bavaria. This region was at one time occupied by the Noricii; for the region to the north of the Danube, between Rogensburg and Nuremberg, was called Noricum. Historians differ as to the origin of the name Bavaria and of the Bavarian people. Although Strabo describes this region as a wilderness, and it may have been such in his time, it is now well built up and adorned with many wealthy, excellent and renowned cities; nor do we know of any in all Europe which excel them in appearance. In this country are five episcopal cities, and among these is Salzburg, which is an archbishopric. Before our time, in Bavaria, Ludwig der Höckerige (Hunchback) began an evil war against Louis, his father, an honorable and distinguished old man, once a governor in France, and besieged him in a secure castle; but through divine vengeance he was seized with a fever, and died before he had overcome his father.

Folio CCLXXXVII *recto*

Thereafter he fell into the power of Duke Henry, and died soon thereafter; nor did Henry live long after that; for when he forbade his subjects to make a pilgrimage to Rome in order that his country might not be relieved of its money, he died in the same year. His duchy was inherited by the son he begot by the sister of King Albert, - a youth of magnanimous disposition, zealous for honor and renown, and a scorner of money. By public proclamation he drove all the Jews out of his realm. He espoused a wife from Saxony, the daughter of Emperor Frederick's sister. He caused dissension and war in Germany.

RHINELAND

In the Rhineland (which flourished in our own time) constant dissension and discord prevailed between Dietrich, bishop of Mainz, and Louis, the palgrave of the Rhine; and they often took to arms, the entire region thereabout being devastated by robbery and fire. The margraves of Baden and Brandenburg gave assistance to those of Mainz, while the bishop of Trier and several other cities aided the palgrave. Now when Palgrave Louis (who had espoused the widow of King Louis of Sicily) died, his brother, Duke Frederick, with the consent of the country and the nobles, assumed the regency for his minor son, styling himself an elector, and engaging to remain single, so that the rights of his ward might not be prejudiced. When thereunto requested, Pope Nicholas V confirmed the guardianship; but Emperor Frederick, though often solicited on high authority, remained opposed thereto. Duke Albert, brother of Emperor Frederick, with varying fortune, carried on a war with many cities in Swabia. In the margraviate of Baden, margrave Jacob, a prince among the Germans

and highly renowned for justice and intelligence, realizing that for the satisfaction of his human happiness he lacked nothing but a knowledge of letters, held his sons to the study of literature; and after he had espoused one of his sons, named Charles, a man of extraordinary bravery, to Emperor Frederick's sister, he died full of years, and not reluctantly.

THE TYROLESE

When the Tyrolese, who live in the valleys of the Inn and the Etsch, requested Emperor Frederick to restore to them Duke Sigismund, who was under his care and guardianship, and the emperor declined to do so, they took up arms and drove out the officials whom the emperor had appointed. Now when those of Trient, at the command of the bishop to whom they were subject, remained faithful and loyal to the emperor, the Tyrolese went to Trient, and with an army captured the city, and also forced the castle to capitulate. Thereafter they arrived at an understanding with the emperor and secured their lord with less good fortune than they had surmised.

SWITZERLAND

The Swiss, a liberty loving mountain people, with a large army, overran those of Zurich who had violated a treaty they had made with the Swiss; and they devastated their lands and fields. When those of Zurich chanced a battle with the Swiss, they were nearly all slain; and the Swiss raged against the vanquished with great cruelty, gathering up the bodies of the dead in the field, making tables and benches of them, opening their bodies, drinking their blood, and tearing their hearts out with their teeth.

ALSACE

Then Louis, the Dauphin of Vienne, in Alsace (the region which was erstwhile French, but now belongs to Germany, conducted a French expedition into the country of Basle, greatly frightening the people, their Swiss allies sent 4,000 able-bodied young fighting men to their assistance. When the Dauphin learned that these men were hastening to the city, he interposed himself between the city and the Swiss, whose numbers increased to 30,000 men, prepared for battle. Both sides fought with great energy. Finally the Swiss, whether vanquished or victorious, rested from fatigue; but few of them fled, and the rest were slain. Seldom did a Swiss die unavenged; for most of the French, who had been slain, were found pierced through with Swiss lances, the Swiss having charged into the very midst of the enemy spears to avenge themselves for wounds received.

SAVOY

Amadeus I, Duke of Savoy, prospered his country and secured peace by force of arms. After reigning 40 years he left his duchy, forsaking worldly renown and honor, and went into the wilderness with six knights. Finally he was elevated to the papacy in the manner already set forth in this book. Very few people acknowledged him as a vicar of Christ, the exceptions being his own subjects, the Swiss, those of Basle, those of Strassburg, and the adherents of Duke Albert of Bavaria.

Folio CCLXXXVII *verso*

SUPPLEMENTAL NOTE

Leneas Silvius Pius, in the beginning of his booklet, stated that he would bring European affairs into the light. But while he was concerning himself with the divisions of Upper and Lower Germany, he left the flowers of the nation by the wayside; for he wrote nothing of the Swabians, the most ancient people of Germany, whom Strabo, the historian, and Julius Caesar eulogized with wonderful praise in matters of war. Swabia is now well provided with many episcopal churches and has many excellent and highly celebrated cities. It is watered by many renowned rivers, is productive and rich in grain and wine, has very intelligent and well-informed people, as well as an able army. He has also foregone both banks of the Rhine, from its source down to Cologne, on both sides of which river may be seen a large number of great episcopal imperial and princely cities, located on fertile soil, rich in grain and fruits, particularly in wine. Practically all Germany and the northern regions idolize this Rhenish wine. Here also are the episcopal cities of Constance, Besle, Strassburg, Spires, Worms, Mainz, and Coblenz, all well fortified with defenses, battlements, moats and high bow-windows. And there live a happy friendly people, part of whom sustain themselves by cultivation of the fertile soil, and part by commerce. The nobility are devoted to the chase, most of them spending their lives in merriment and sensual pleasures. He also overlooked that part of Germany watered by the river called the Linth, which has its source in the Glarus mountains, flows into the Sea of Zurich, and runs through it. This region is defended by strong cities and castles, such as Berne, Lucerne, Zurich, and Solothurn, and by a very warlike people, called the Swiss Confederation, which is feared by all the principalities in the neighborhood, and in a short time marvelously extended its power. He has also foregone Flanders, Hennegau, as well as Brabant, a region illustrious for its wealth and merchandise; and therein lie Bruges, Ghent, Mechlin, and Antwerp. Although the region was considered to be part of Lower France, since the enlargement of the German Empire the people speak in the German tongue.

Folio CCLXXXVIII *recto*

FRANCE

In the kingdom of France (which in our time was freed from the English, pursuant to divine premonition, as is believed, by Joan of Lorraine, who in male attire, and as first of the foremost fought at the head of the French lancers), serious dissension and hostility arose between King Charles and his son, the Dauphin of Vienne, when Philip the duke of Burgundy, after his father's violent death, turned from the English to the French. Charles the Angevin duke, uncle of the Dauphin, at this time had great power and influence with the king. However, John, the duke of Auvergne, chose not to submit to the power of Charles; nor did the Bourbon prince and his brother regard the Angevin rule without suspicion. Accordingly they advised the Dauphin to forsake his father; and by this means, through the king's inclination to his son, they hoped to influence the king to discard Charles and to rule his kingdom with better counsel. Under this influence the Dauphin, ignoring his father, went over to the Nivernians. And when the king learned of this, he speedily collected an army and appeared before Alençon; and with a small force he captured many fortifications, and the duke surrendered. He then proceeded against his son; but since the Nivernian cities did not dare protect the Dauphin against the power of his father, they requested the Dauphin to leave. And so he went to Bourbonais, and ere long, by reason of the hostility of the Bourbon princes, he became reconciled to his father; which, however, did not work to the advantage of his brother; for in a short time he was captured and drowned. Ere long René, who was driven out of the kingdom of Sicily, espoused his daughter to King Henry of England. And to this the French king was not opposed, for through this marriage he secured for himself and his kingdom a long and wholesome postponement of the war with the English. And flow that these matters had been adjusted, and the king was now secure at home, and his kingdom free from the plunder and incendiarism of by which it had been distressed for a long time, he sent the Dauphin (as heretofore stated) with a great army against those of Switzerland and Basle, while he himself with the rest of the army proceeded into Lorraine, harassing Metz and Toul. When the inhabitants of Spinal surrendered, he took that city away from the bishopric of Metz. Thereafter when Francis of Aragon by stealth took the city of Tosorsi(?) which is situated in Normandy and belonged to a duke of Brittany, he was regarded as a violator of the peace by the mighty kings of France and England; and many embassies were sent back and forth in the matter. Flothetus was sent there by the king of France with a fair sized military force; and he caused several wagons loaded with hay, in which soldiers were concealed, to be driven upon the bridge of the castle and to halt there at the gate, while he with his concealed troops awaited the signal.

Folio CCLXXXVIII *verso*

And now the men tumbled out of the hay, slew the gatekeepers, and held possession until Flothetus quickly came up and took the bridge and the castle by force. When the king learned of this he sent many men over the same bridge into Normandy, while Francis, the duke of Brittany led an army from the other side. The duke of Somerset had received this province from the king of England, and when this duke learned that this attack and engagement were taking place, he asked Talbot, the general at Rouen, to stand by him, hoping by his advice and assistance to maintain the city, which appeared to be wavering. But his advice was in vain; for when those of Rouen learned that the king was approaching, they sent their emissaries to him agreeing to the entry of the king's army into the city and to obey his commands. And so the city was given up to the king. But Talbot and the duke (of Somerset) and all their adherents fled into the castle. When the castle was about to be stormed, the duke of Somerset left his two step-sons in Talbot's care and secretly fled to England. Thereafter the castle was surrendered, and Talbot and the duke's step-sons were taken into custody by the king. But since Talbot had not acted with evil motives, as rumor would have it, but conducted open warfare, merely employing his physical strength and skill in the exercise of his best judgment, he was liberated, on condition, however, that henceforth he would not make war against the French. Some say that Talbot went to home in the Jubilee Year to seek absolution and release from his obligations; but to me this appears incredible. It is known, however, that when Talbot returned to England, and the king of France had reduced all Normandy and Bordeaux, Talbot was sent with a large army by the king of England to Vasconia, and that he recaptured Bordeaux and many other fortresses which had seceded from England. Some of these he took by force, others by capitulation. When the king of France heard of this, he hastily collected two armies. One of these, consisting of 15,000 men, he ordered directly to Bordeaux, and the other he commanded himself. And when the king came to a small castle seven miles from Bordeaux, he undertook to storm it. He also captured a tower between Bordeaux and said castle, and this he manned with archers. When Talbot saw that he had two armies to contend with, he decided to first engage the army which he might defeat with the least effort. Accordingly he set out with his army and reached the tower by night, captured it, and slew all the archers, 500 in number. When he moved on in the morning and observed that the royal forces were preparing to retreat, he began to fear that his quarry might escape him; and he ordered the rest to bring up the rear, while he with a force of 500 arquebuses and 800 archers speeded ahead to engage the enemy. For a long time the enemy considered whether to retreat; but fearing to disgrace the king, they decided to abide the fortunes of a battle. They placed 300 arquebuses to intercept Talbot, and placed many other implements of war here and there to injure the enemy. Now when the English unconsciously rushed into the wagon-fort of the French, the weapons were discharged, and in the first attack about 300 Englishmen were slain. When this was reported to Talbot, he exhorted his son, who was with him, to leave and to save himself for a better opportunity; but his son said he would not flee from a battle in which his father was involved. And the father said, My dear son, because of my many renowned deeds, I cannot die without renown, nor flee without disgracing myself; but you, as a novice in knightly affairs, will not be dishonored by flight, nor will death make you renowned. But the son refused to leave his father, and was slain with him.

Folio CCLXXXVIII *recto*

ENGLAND

In ENGLAND, King Henry, a man addicted to retirement and idleness, ruled the kingdom on foreign advice rather than by the exercise of his own judgment. The duke of Suffolk was mighty and powerful with the king during this time, for he governed the common people as well as the nobility according to his own will. But when English influence in France declined, and French power became re-established, the duke of York, with no small number of men, as well as nobles, came to London with the intention of effecting a change in the king's council, and improving the status of the king and queen. But Suffolk did not tarry to await the consequences. He took to sea

and fled from thence. But who can escape his fore-ordained death; for a number were ordered to hastily pursue him, and he was arrested and slain. The duke of Somerset who returned to England after the loss of Normandy was also mighty and powerful with the king; but he was imprisoned and many of the nobility were slain. A number of the clergy were not spared either, among them our friend Adam Molynes, secretary to the king, who was beheaded. Not long thereafter, when the duke of York returned home, the duke of Somerset, who had now been liberated with the consent of the king, began to govern the kingdom; this brought him to great grief, for he was slain by the duke of York.

SCOTLAND

Scotland is in the same island as England, and the last region to the north. It has small rivers and is separated from England by mountains. We were there during the winter, when the sun shone upon the earth for a little over three hours. At that time reigned James, a ponderous and obese man, who at one time was imprisoned in England, and was in custody for eleven years before he was liberated. He finally married, an English woman, then returned home and killed many by violence. At last he himself was slain by his household. We at one time heard of a tree in Scotland, that bore fruit shaped like ducks; and when it matured, a portion of the fruit fell into the water and a portion to the earth. That which fell to the ground rotted, while that which fell into the water became alive, and swam under the water, and then flew into the air. But when we eagerly inquired into the matter, learned that this tree was not in Scotland, but was found in the Olcades Islands. However, we did see this marvel in Scotland: The poor naked people, who begged alms of the churches, received white stones, for which they were very thankful; for these stones were of sulphurous or fatty substance, and they used them as wood, of which there was a great scarcity in Scotland.

IRELAND

At this time we should write something about Ireland, which is separated from England by a small sea, but not having found anything memorable during those times, we hasten on to Spain.

Folio CCLXXXVIII *verso*

SPAIN

SPAIN, an extensive country whose soil is comparable to the best, and which is mighty in arms, is in our own time divided among five kings. The first and greatest is called the King of Castile; the second, of Aragon; the third, of Portugal; the fourth, of Navarre; the fifth, of Granada. The last was established in Castile, the far reaching kingdom. These kings were of Gothic blood and never changed their lineage. Although Alvaro de Luna of Aragon, a man of noble ancestry, was born out of wedlock, Johanna at one time proclaimed him head over the consolidated kingdom, with the intention that he should be regarded as the embodiment of royal power. In ruling the kingdom he harassed with war John of Navarre and Henry, master of the knightly Order of Santiago. After he was deprived of his estates and driven from the court by the queen, he lived in retirement for some time. Ere long a feud arose between John of Navarre and Henry, in which many persons were slain on both sides. But Alvaro secured the victory, and in the course of the same battle Henry was wounded in the hand, and died a few days later. His authority and rule passed to Alvaro, and long thereafter he was called rather and constable of the kingdom. He finally succumbed to the envy of the mighty; for when he threw out of the window a noble, who at the king's command brought him a message, he was soon arrested and beheaded in the market place. He was a man of wholesome spirit, renowned at home and in the field, and whose mind was constantly charged with great matters. Henceforth John ruled the kingdom himself for a number of years. After his death his son Henry received the kingdom. He was a youth of great courage, and upright. He left his former wife and took another, the sister of the queen of Portugal. He conducted an expedition into the kingdom of Granada, devastating and destroying large part of the enemy country. In the kingdom of Navarre the father took up arms against the son, and the son against the father; finally the son was driven from the kingdom, and he fled to his uncle Alphonso, the king of Aragon and Sicily. In A.D. 1491, the entire kingdom of Betice, now called Granada, was overrun and taken possession of by the Christians after the defeat of the heathen inhabitants, the imprisonment of their kings and the capture of the city of Granada.

Folio CCXC *recto*

PORTUGAL

In Portugal is (Dom) Pedro, surnamed "the Speechless," (for so the sons of royal marriages are called before they begin to reign),- a prince of great renown, who traveled throughout Europe, giving proof of his moral training. After he had governed the kingdom as regent for some time with great credit, and had not in the least intentionally opposed (King) Alphonso, his nephew and son-in-law, he was finally shot to death in consequence of a growing hatred that culminated in a war. He had attained renown and credit as a man of great valor in fighting against the Turks under Emperor Sigismund. Thereafter Alphonso, a most gentle prince, magnanimous, and of extraordinary intelligence, quietly took over the kingdom. When his most beloved spouse died, no one could persuade him to take another, and he devoted himself to such matters as might bring him credit and bear fruit for Christianity. When his nobility and power were invoked, he took up the cross, and promised to conduct a crusade against the Turks. In the following year, (Prince) Henry (the Navigator of Portugal), realizing that his kingdom of Portugal covered but a small area, and being eager to enlarge the same, proceeded into the Spanish Sea with great daring; and by the counsel and wisdom of those possessing knowledge of land and sea, he discovered many and various islands, never inhabited by man. He sailed to one of these uninhabited islands. There he found a spring, fertile soil,

and a forest, all well adapted to human habitation. He settled a number of people on this island. It yields so much sugar that all Europe can be supplied far beyond its needs. This island is called

Folio CCXC *verso*

Madeira, and after it the sugar is named. He also discovered other habitable islands, and gave them the names St. George, Fayal, and Pico. One of these islands he settled with "German people" from Flanders. It yields grain. Therefore, in A.D. 1483, King John of Portugal a man of lofty mind, provided several galleons, and fitted them all with the necessities of life. He despatched them on a voyage of discovery beyond the Pillars of Hercules, southward toward Ethiopia. Over those ships he appointed two patrons (captains), namely Jacobus Canus (Diego Cão), a Portuguese, and Martin Behaim, a German of Nuremberg, born there of good family, and highly informed as to the location of the land, and most patient of the sea, and who by experience and by navigation over a long period had acquired exceptional knowledge of the latitudes and longitudes of the WeSt. After completing the voyage they returned to Portugal in the sixteenth month; but they left behind many of their fellow-passengers, who died in consequence of the excessive heat.

ITALY

The history of events in Italy under Emperor Frederick, of blessed and praiseworthy memory, and which occurred in the time of Aeneas Silvius, might have been incorporated here. However, the most distinguished and renowned places (with illustrations), and the most illustrious persons in Italy (with remarks upon their accomplishments and history, not only in the time of Aeneas Silvius, but theretofore and thereafter) have already been described in various parts of this book. The history of Italy in the time of Aeneas has been expanded by him to great lengths; and duplication as well as lengthy text would distress the reader; and as much writing upon the same subject and the use of the unusual words and numerous names occurring therein would displease and burden the German reader, and result in no benefit to him, therefore such a history of Italy is considered unnecessary, and in view of previous notations is regarded as superfluous and should be avoided. For the same reasons the translation of Aeneas Silvius's Europe has not been made verbatim, but abridged.

Folio CCXCI *recto*

Folio CCXCI *verso*

Folio CCXCII *recto*

Folio CCXCII *verso*

Folio CCXCIII *recto*

Folio CCXCIII *verso*

Folio CCXCIII *recto*

Folio CCXCIII *verso*

Folio CCXCV *recto*

Folio CCXCV *verso*

Folio CCXCVI *recto*

Folio CCXCVI *verso*

Folio CCXCVII *recto*

Folio CCXCVII *verso*

Folio CCXCVIII *recto*

Folio CCXCVIII *verso*

Folio CCXCIX *recto*

GERMANY

In this statement of the location and nature of Germany, or the German nation, we note the observation of Strabo, who said: The Germans, like the Gauls, are erect in body, and of a white or ruddy complexion, and resemble them in stature, bearing and manners. Therefore the Romans did not call them Germans without reason, for they wished to describe them as brothers of the Gauls. According to the Roman tongue, Germani means true or lawful brother. Germania, or the German nation, has been much neglected by the ancient historians, for at that time their interior and their homeland, and the approaches thereto were rendered inaccessible by the rivers. Hemmed in by the forests and the sea, they remained fixed in their coarse pastoral manners, never making their abodes on the renowned and celebrated rivers. But after discarding idol worship, and adopting Christian ways, this German nation became more disciplined and prospered greatly. The country is very extensive. To the east lie Poland and Lower Hungary; to the south, the Algau, or the mountains; to the west, Gaul; and to the north, the German Sea. Germany has the most celebrated rivers of Europe, the Rhine, the Danube, the Elbe, and countless other memorable streams. The Rhine's source is in the highest peak of seven mountains, and in this vicinity also arises the Rhone which waters the regions of Lyons and Narbonne. The Padus or Po waters Italy. The "Tranus," (Ticinus, now Tesino) enters the Po at Pavia (Ticinum). The Etsch (Athesis, now Adige) flows through the region of Trent and Verona, and finally into the Adriatic Sea. But the Rhine runs through the valleys and the adjacent mountains, and where it passes through the Churian country, it becomes navigable. Soon thereafter it forms two lakes, called the Bodensee (Lake of Constance) and the Zeller Sea (Untersee) with the city of Constance between them. From hence it meanders here and there, tearing at its banks, and hemmed in by many a sharp and sudden crag, it gives off a terrific roar, making caverns along its banks. It flows through Basle, tearing away the banks which resist it, and seeking new channels, to the great damage of those along its shores. It flows by Strassburg, Spires, Worms, Coblenz and Cologne, the noble

cities of Germany. It receives into itself many navigable streams, such as the Main, Neckar, Limnat, Moselle and Maas, and then discharges itself into the German (North) Sea in many places, creating large islands. Some of these are inhabited by Frisians, some by Geldrians, and some by Hollanders. Secondly: There is the Danube, the most celebrated river of Europe which has its source in the "Arnobian" mountains, where the Black Forest begins, in a village called Donaueschingen. It slowly flows from west to east to Ulm, a two days' journey; and there, reinforced by the Blau and the Iller, and other rivers, it becomes navigable, and with increased current flows from thence through many lands and along many cities. The Danube receives sixty streams, mostly navigable. Finally it flows into the Black Sea at six different places. Thirdly: The Elbe arises in the mountains which divides Silesia and Bohemia. With the Moldau, it flows into Bohemia, and hence through the Bohemian Forest; from there through Meissen, Magdeburg, and other cities of the Mark (Brandenburg) and Saxony, and finally into the German Sea at Hamburg. There are other renowned rivers, but for the sake of brevity I will not speak of those. Fourthly there is a forest called Hercynia (Silva), which at this time the inhabitants call the Schwarzwald (Black Forest), and which is the source of the Danube. According to Pomponius Mela this forest is 60 days' journey in length, and it is better known and larger than any other forest. It has many branches, which the inhabitants and others have given various names. From its beginning to the Neckar it retains the name Schwarzwald; from the Neckar to the Main it is called Odonwald (Adenwald); and from the Main to the Lahn (Lonam), near Coblenz, it is called Westerwald. From hence it extends to the east, and divides Franconia from Hesse and Thuringia. Then it divides, and encircles Bohemia, and reaches forth into the mountains of Moravia, extending between Hungary on the right, and Poland on the left as far as the tribes of the Daci and the Getae, under various names. Germany is a very extensive region of Europe. Through contact and association with the Romans, and with the holy faith it was brought to gentleness and good manners. Germany is a noble country, and is watered by rivers. There we find great happiness and bliss, a temperate climate, fertile fields, wonderful mountains, dense forests, and all manner of grain in abundance. The hills bear grapes, and there is a sufficiency of rivers and springs which water the whole country. Trade and commerce prevail everywhere. Germany is kind to its visitors and generous to the needy. In ingenuity, customs, might and men it yields to no other nation, and is foremost in matters of war. It excels in wealth of metals, for all the Italian, French, Spanish and other nations secure their silver from German merchants. Without external help the German nation can raise sufficient men, foot or horse, to readily defend itself against other nations. Many other excellent things might be said concerning its Christian life, its laws, faith, and fidelity, but these I must forego for the sake of brevity.

Map of Central Europe - Place names on the map of Europe

MAP OF CENTRAL EUROPE - PLACE NAMES ON THE MAP OF EUROPE

Chronicle Form	Modern Vernacular
Ader fl.	Oder
Albania	Albania
Albia fl.	Elbe
Amasua fl. (Amisia or Amisius)	Ems
Adranopolis	Adrianople
Anglia	England
Antorf	Antwerp, Anvers
A qui sgranu (Aguisgranum)	Aix-la-Chapelle
Argentina (Argentia, Argentoratum)	Strasburg, Strasbourg
Athesis fl.	Adige, Etsch
Augusta (Vindelicorum)	Augsburg
Auinio	Avignon
Austria	Austria
Badua (Lat. Patavium; Ital. Padova)	Padua
Bamberg (Bamberga), Bsbeuberg	Bamberg
Basilea (Basel or Bale)	Basis
Bassau (Patavia, Patulensis)	Paeaa
Bavaria	Bavaria
Belgrad	Belgrade
Bern	Berne
Bettau (Poetovio)	Pettau
Boemia	Bohemia
Bosenn	Posen
Brabancia	Brabant
Braunaohweick	Braunschweig
Britanis	Brittany
Burgundia	Burgundy
Calls	Calais
Cili	Chili
Colonia (Agrippina)	Cologne, Koln
Constancia (Constantia), Kostnitz	Constance
Constantinopel	Constantinople
Cracovia	Cracow, Krakau, Krakow
Dacia	Denmark
Dantzig	Danzig
Danubia fl. (Danubius)	Danube
Draua (Dravus, Dravis)	Drave
Druencius fl. (Druentia)	Durance
Eger	Eger
Enos fl. (Aenus)	Inn
Erabipulis (Herbipolis)	Wurtzburg
Erfort (Erfordia)	Erf
Femern	Fehmarn
Finland	Finland
Francia	France
Franckfurt (Traiectum ad Moenum)	Frankfurt am Main
Franconia	Franconia
Frisia	Friesland
Gelria (Guelders)	Gelderland

MAP OF CENTRAL EUROPE - PLACE NAMES ON THE MAP OF EUROPE

Gent (Gebeneff, Geneue, Geneve)	Geneva
Germania Magna (Deutschland)	Germany
Gorlitz	Gorlitz
Gotland	Gottland
Grispalt	Greifswald
Grunland	Greenland
Hamburg (Hamborgensi)	Hamburg
Heidelberg (Heidelberg, Heidelberga)	Heidelberg
Holand	Holland (Netherlands)
Ibernia (Ierne, Hibernia, Inernia)	Ireland
Iller fl.	Iller
Isara fl.	Isar (in Bavaria)
Isara fl.	Isere (in France)
Janua (Genua)	Genoa
Judenburg	Judenburg
Krembs	Krems
Livonia (Livland)	Livonia
Leiptzig (Lipczk, Lipsensi, Liptz)	Leipzig
Lemberg	Lemberg
Leodium (Leodicum, Luettich)	Liege
Licue fl.	Lech
Limag fl.	Limmat
Lion (Lugdunum)	Lyons
Littau	Lithuania
Longobardia	Lombardy
Lubick (Lubeca)	Lubeck
Lucern	Lucerne
Lundea (Londiniwn)	London
Lusacia	Lusatia
Lutzelburg (Lutzelburg)	Luxembourg
Madeburg (Magdaburgum)	Magdeburg
Marburg	Marburg
Marchia (2)	Marks or Marches (Border Neumark districts)
Marchia Nova	
Mare Germanicum (Mare Suevicum; Codanus Sinus)	Baltic Sea
Masa fluvius	Meuse or Maas
Melbing	Elbing
Mentz (Maguncia, Maguntia)	Mainz
Menus fl.	Main
Metz (Matte)	Metz
Mitag (Mittag)	South
Mitnacht (Mitternacht)	North
Mixia	
Momohen (Monaehum)	Munich
Monetri (Monsterii)	Munster
Moravia	Moravia
Mosella	Moselle
Mosovia	Masovia
Mur fl. (Murus)	Mur
Necarus fl.	Neokar
Norling	Nordlingen

MAP OF CENTRAL EUROPE - PLACE NAMES ON THE MAP OF EUROPE

Normanda	Normandy
Norwegia	Norway
Nova Civitas	Neustadt
Novgradium	Novgorod
Occident	West
Oceanus Germanicus	North Sea
Ofen	Buda (pest)
Orient	East
Orliens	Orleans
Palatina	Palatine
Paris (Parissii, Lutetia, Parisiorum)	Paris
Patavia or Patuiensis	
Picardi	Passauor Bassau
Pleago	Pleskau (Pskow)
Polonia	Poland
Pomern	Pomerania
Praga	Prague, Praha
Presla (Bressla)	Breslau
Provincia Masillia	Marseilles
Prug (Brugis, Brugge)	Brugea
Prussia	Prussia
Ragus	Ragusa
Ratispona (Ratlebonna, Regina)	Regensburg, Ratiebon
Renus fl.	Rhine
Rigs	Rigs
Rodano (Rhodanus)	Rhone
Rostock	Roatook
Russia	Russia
Sala fl.	Salle
Salin	Saline
Saltzburg	Saizburg
Sana	Stonne
San fl. (Savus)	Save
Saxonia	Saxony
Scania	Scania (So. part of Swden)
Schonlandt	Sebonen (Skane)
Scoots (Scotia)	Scotland
Secana fl. (Sequana)	Seine
Sibenburg	Siebenburgen
Silandia	Zealand, or Seelaxid
Siesta	Silesia
Speier (Spirensis)	Spires, Spire
Stetin	Stettin
Steyer	Styria
Sveitzer	Switzerland
Sweden	Sweden
Swevia or Svevia (Suabia)	Swabia
Tartaris	Tartary
Teyssa (Tisia or Tieza)	Theise
Tibulla fl.; Scaldis	Scheldt (?)
Tors	Tours
Transylvania	Transylvania

MAP OF CENTRAL EUROPE - PLACE NAMES ON THE MAP OF EUROPE

Trauectum (Trajeotum)	Utrecht
Tresen	Dresden
Trier (Augusta Treverorum)	Treves
Triest	Trieste
Turchia	Turkey
Ulm (Ulma)	
Ungaria	Hungary
Uslant	Iceland or Shetland (?)
Venecia (Venetia)	Venice
Verona	Verona
Vesontz (Vesontio)	Besancon
Vesperin	Voezprem, or Veazprim
Villach (Santiacum)	Villach
Vincencia	Vincenzia, Vicenza
Vistula fl.	Vistula
Visurgus fl.	Weser
Wallachia	Wallachia
Wardem (Wardein)	Gross Wardein
Warse	Warsaw
Westvalia	Westphalia
Vienna (Vindobona)	Vienna, Wien
Wildlappen	(Wild) Lappa
Wurtzlant	?
Zeng (Senia)	Zengg
Zurch	Zurich

Final Colophon

HERE IS FINALLY CONCLUDED the Book of Chronicles and memorable histories, from the beginning of the world to our own time, collected in Latin with great industry and judgment by highly learned men, and by George Alt, erstwhile treasury scribe (Losungsschreiber) at Nuremberg, brought from the same Latin into this German, word for word, and occasionally (but not without reason) abridged and thereafter printed at Nuremberg by the honorable and respected Anthony Koberger, at the suggestion and according to the wishes of the wise and honorable Sebald Sohreyer and Sebastian Kameraister, citizens there, and with the co-operation of Michael Wolgemuth and William Pleydenwurff, artists and fellow citizens there, who ably adorned the work with illustrations. Completed on the 23rd day of the month of December, after the birth of Christ our Saviour 1493 years.

OF THE REGION OF EUROPE CALLED SARMATIA OR POLAND.

Although the following description of Poland, and of the cities of Cracow, Lübeck, and Neiss, did not come to us until this book had been finished, we decided to include this material, as well as other memorable matters.

Of the Kingdom of Poland and Its Origin.

Inasmuch as mention will be made soon hereafter of Boleslaus, the third Sarmatian or Polish king, I will first treat briefly of the country of Sarmatia or Poland, and of the manner in which it attained the royal sceptre. Sarmatia is a large and extensive land, but is located in a wilderness and not built up. It has a severe climate. To the east are the Moscovites, and the River Tanais (Don) is to the south. Dacia and Hungary are on the west, and Bohemia, Moravia, Silesia, Germany, and the German Sea, called Mare Germanicum, are on the north. That portion alone, which bears the name of kingdom, is called Poland, and this is divided into two parts: that in which Cracow is situated, and which is called Little Poland; and that in which Posen is located, and which is called Great Poland. Until the time of Boleslaus I the rulers at Cracow were dukes. In the time of Otto I, Boleslaus was a highly renowned duke, not the one or whom we will speak in the life of St. Stanislaus; for he was a grandson, who was born of a monk, the son of this Boleslaus. This Boleslaus pursued the French king and the Germans with a victorious hand; but finally, at the request of Emperor Otto, he abandoned the war, and made a treaty with the Germans and the French. When Emperor Otto became aware of the great fame of this prince throughout Germany and Sarmatia, he proceeded to Sarmatia in order more clearly to observe his reign, power and might. The illustrious duke received him with high honors in the city of Posen; and for a distance of 3,000 paces, or more, from the city, he caused silken, woolen and costly raiment, embroidered in gold and silver, to be spread over the way of the emperor; and after the emperor had entered the city of Posen, it was regarded as fitting for every man to gather the se up and to carry them away. There he honored the emperor with magnificent and brilliant entertainments - racing, tournaments, sports, and other pastimes. Only golden dishes were used, and after each course the duke ordered these thrown into a bottomless spring and loSt. Now when the emperor observed the kindness, magnificence, and abundant riches of this highly renowned duke, he regarded him as worthy of a royal crown; and so he invested him with a royal sceptre and crown, and with the dignities appertaining to a royal throne. Not to appear ungrateful toward the emperor for these favors, this illustrious king presented to the emperor as a gift the arm of Bishop Adelbert, whom the Prussians had wickedly slain. After this kingdom had prospered until the year 1400 A.D, or shortly before, and the king of Poland died without issue, the duke who ruled over Lithuania and Russia was elected king; and although this same duke had previously worshipped idols, yet, when the royal sceptre was entrusted to him, he and all his subjects accepted the Christian faith; and the people of Lithuania and Russia joined the Polish kingdom, on certain conditions, in order that they might not be separated from the king. This most illustrious prince subjugated the Prussians in a severe and cruel war, and thus enlarged his dominion. Therein are located the renowned cities of Danzig and Thorn, as well as the noted castle of Marienburg, fortified with many and various buildings, towers and moats, preventing the enemy from gaining access thereto. The like of these have never been seen before. number of years ago this kingdom was of greater extent and power, but in consequence of persecutions on the part of the treacherous Tartars and Turks, the entire land of Poland suffered shame and decline. The region lying behind Russia, and called Padolia, was completely ravished by fire, and so devastated that it could not sustain those passing through it with the necessities of life. Yet the soil is fertile; grass grows to the height of a man, and the region is so plentiful in bees and honey that the bees do not have sufficient places to which to carry the honey. They gather it under the trees and shrubs, and in the forests. Throughout Poland are great and noted woods, through which one may pass as far as Lithuania and Scythia. In the same forests much wild game abounds, and the northern part of the Polish Hercinian forest, among other game, has the roving Aurochs, which is antagonistic to man, but very good to eat. They have a broad forehead, and horns, and cannot be caught except by great effort and labor. This country because of the great cold, has no mines, except lead; but there is much salt, which is carried to far distant places, and from which the entire country receives much use and benefit. The king derives more revenue from this salt than from any other source. Below the surface of the earth great quantities of rock salt are mined, and in addition thereto much salt is derived from the water. This country is also very productive in fruits and in all things necessary to sustain human life. And now something is to be noted of the highly celebrated race of the most illustrious prince, Ladislaus, of whom we have already spoken. As some say, he had three wives, by whom he begot two sons. The elder was Ladislaus, the younger, Casimir. On the death of his father, Ladislaus secured the sovereignty; and he ruled over the kingdoms of Hungary, Bohemia, and Poland, and with a knightly hand performed celebrated deeds. He augmented his dominions and the Christian faith, depriving the Turkish sultan of much territory and proceeding with his army as far as Constantinople. He warred against the Turks; and they fought one another in gruesome battles; but the Hungarians fled, leaving the king with a small force of Poles in the midst of the great numbers of the enemy. But Casimir reigned as a duke over Lithuania and Russia, and after the death of his brother, the king, he was declared king of Sarmatia or Poland; and he espoused the daughter of the duke of Austria, who was a sister of king Ladislaus. By her he begot six sons and five daughters. The first was named Ladislaus. While still young he was elected king of Bohemia, and

thereafter, upon the death of Matthias, the Hungarian king, he was also elected king of Hungary because of his wonderful magnanimity and good counsel. The second son, Casimir, named after his father, died of the plague. The third son, named John Albert, a future mirror of wonder for the entire world, performed many distinguished and noteworthy warlike deeds against the Turks and other peoples, and attained the royal sovereignty upon the death of his father. The fourth, Alexander, was accepted as duke by the Lithuanians in consideration of his courage and firmness. The fifth, Sigismund, followed in his father's footsteps in virtue. The sixth, Frederick, the youngest, was first made bishop of Cracow, later archbishop of Gnesen, and in 1493 was made a cardinal by Pope Alexander. Of the five daughters one is married to Duke George of Bavaria; the second to Frederick, margrave of Brandenburg; the third to the duke of Pomerania; while the remaining two daughters, still unmarried, are staying with their mother.

Of Saint Stanislaus, Bishop of Cracow and Patron of Poland.

SAINT STANISLAUS, a man rich in estates of the Lord, patron and banner-bearer of all Poland, was born in A.D. 1008 in the district of Sezepanow, of noble and distinguished parents, who attended divine services in the church and offered up their prayers to God. When he reached the age of discretion he went to the University of Paris at the request of his father, devoting himself with great zeal to the study of the arts, and more particularly to the canon law,- not (as our young sons now do) to earn much money, great honor and high standing, but to give counsel to the poor as well as the rich, and to see that every man obtained justice. Thereafter he returned home and went to Cracow, where, because of his virtue and skill he was given a canonry in the cathedral. Upon the death of the bishop there he was appointed to the episcopal see through divine providence, and with great zeal he undertook to augment the Christian faith and divine service. Once upon a time he bought a village of a knight; but upon the latter's death, a friend of the knight reclaimed the land from the bishop. Unable to prove his title for want of witnesses, this pious man fasted and prayed to God, trusting in the power and might of the most exalted Lord; and he went to the grove of the deceased knight, and removing from it the stone and sand, he appealed to God with his innermost devotion, and brought the deceased knight back to life. He took the knight before the tyrant Boleslaus, who was administering justice in the matter; and in the presence of his adversaries and Boleslaus's lords of the manor, he proved by this same knight that he had bought the village of him. This Boleslaus lived in baseness, practicing all manner of tyranny and perfidy toward his people, and punishing the worthy and distinguished men and respectable citizens with severe tortures. But this Christian man, Stanislaus, no longer willing to endure these conditions, took heart, and fearlessly appeared before this tyrant, admonishing him to discontinue these practices. But his wickedness increased more and more, and the bishop excommunicated him. Thereupon the tyrant despatched his court servants with instructions to slay Stanislaus wherever they might find him. At this time St. Stanislaus was performing the office of the mass in the little church of St. Michael which had been erected in the city by Casimir. Now when the servants of King Boleslaus arrived, they made three attempts to enter the church, but were three times driven off by divine intervention; and so they fell back. When the news reached Boleslaus he hastened to the said church in great wrath; and there he slew Stanislaus while performing mass at the altar. The body was hacked to pieces by the servants of Boleslaus, and thrown to the birds outside the city. But through divine providence the eagles gathered up the remains, which were preserved with great care until they received burial with highest honors. Thereafter Stanislaus was enrolled in the number of the saints, and translated to the royal chapel in St. Wenceslaus's Church, where, in a golden sarcophagus, he appears in many miracles.

Of Cracow, the Royal City of Poland.

CRACOW, a renowned and illustrious city of Poland, situated on the Vistula, was built by Craco (Krak), the first Polish duke, and was named after him. In the beginning this city was surrounded by battlements, bow-windows, bulwarks, and high towers; later by a small dilapidated ancient wall, and finally by earth works and a moat. Some of these moats were filled with fishingwaters, and others given up to shrubbery. A river, the Rudis (Rudawa), flows about the entire city and drives mill-wheels. By means of canals and conduits it is carried to all parts of the city. This city has seven gates and many beautiful and spacious residences; also many large church edifices, the mostdistinguished being that of Our Lady, which has two high towers and is located in the heart of the city. The city also has many cloisters, inhabited by many churchmen and devout fathers. The House of the Trinity is occupied by the Dominicans, and in the same house the blessed Jacintus flourishes in many miracles, although not enrolled in the number of the saints. In his lifetime he resurrected three dead. There is also a church to the Order of St. Francis (but not yet reformed), and many other cloisters. Not far from the mouth of the Vistula is another church, to Anna, where the blessed Cantus, a distinguished doctor of the University of this city, appears in many miracles, although he also is not enrolled in the number of the saints. Near this holy edifice is the great and distinguished University, provided with many illustrious and learned men; and there the liberal arts, learning and wisdom, flourish. Those houses of God were built by the pious Wladislaus, the illustrious Polish king, on the occasion of his triumph in the cruel and serious battle against the Prussians, of which battle many excellent and noteworthy accounts down to our own time, are at hand in the royal palace. And thereof we will speak shortly; and he endowed them with many great privileges and gifts. Although our parents regarded the Polish people as coarse, uncouth, and inept, the inhabitants of this city do not live according to Polish customs; for here we find respectable, well-mannered burghers, noted for their virtue, intelligence, and hospitality, and who are kind, obliging and friendly toward all who come there. Their table mariners are more seemly than those of other Poles. Of all pleasing viands, the drink most common among them is water boiled with barley and hops. This drink is most satisfying and nourishing when not consumed beyond one's normal requirements. Below the citadel of the city is a praiseworthy assembly of the school, in which instruction in the law is given. To the north of the city lies a little village, not surrounded by walls, called Clepardium. It contains nothing of note except the holy see of St. Florian, the Christian knight, which the aforesaid pious Wladislaus established as a canonry, and endowed with other dignities and gifts, as well as the authority to teach the arts. It is surrounded by mountain peaks so high that one might believe they support the heavens. In the city, toward the east, is a great and mighty hill made up of sand and accumulated soil. It faces the snowy heights of the Carpathians on the opposite side. The Vistula flows by this hill. It has its origin in a small spring in the Carpathians. The river increases in volume as it proceeds into the distance, being so strengthened by the waters flowing into it from the Hungarian mountains, that it carries great masses

of timber, wood and other material. Further on it is so enlarged by rivers and rains that it carries large heavily laden vessels along its course as far as the German Sea. There it loses its name, and its foaming waters flow into that sea at three different places. On the same hill is a large edifice built in honor of Wenceslaus, the duke of Bohemia; and therein are to be seen the tombs of a number of illustrious men, built at great cost in varying types of architecture, and constructed of marble and alabaster, ornamented with great magnificence. In the center of this edifice is an elegant sarcophagus, wherein rests St. Florian, the celebrated knight of Christ. On the same hill or mount are the two holy churches of St. Michael and St. George, and beyond these the handsome courts of the nobility and the houses of the priests who serve the churches day and night. Beyond these is a royal seat consisting of great and various buildings,- the capitol of the entire kingdom, where all the treasures of the realm are kept. There the authority of the princes is defined, and the royal crown is preserved with great care. Beyond the hill is the cloister of the Dominican Order of Observance and, not far therefrom, a convent. On the opposite side, near the bridge, is the renowned hospital of St. Hedwig. On the other side of the Vistula lies the city of Casimir, built by the king of that name, and about which the Vistula flows after dividing into two branches below the royal palace. In the same city is St. Catherine's Church of the brothers of the Augustinian Order; also the Church of Corpus Christi, the houses of the Regulated Canons, and others. There are also other things of historical significance, attesting the deeds of the illustrious king; but it is impossible to speak of all these here.

LÜBECK, an illustrious and imperial city of Saxony, and very renowned throughout Germany, as well as beyond its borders, was originally built by Wickboldo Vitigio, the Saxon duke, in the region that the Wends, while still in the possession of a part of Saxony called Buku. It grew under the influence of the wrathful prince, Kyto, or Truto, in A.D. 1104. It is located in a beautiful spot between the duchies of Mecklenburg and Holstein, and is watered by the Wakenitz and the Trave. This same Kyto, a mighty and severe persecutor of the Christians, was of Marcomanian, or Martinopolitan ancestry, and slew the lords of Wageren, also called the lords of Stargard or Oldenburg, in battles at Ferner and Peldte; but one of them, Count Gottschalk's son Henry, escaped to Denmark. After some time he returned to his home, decapitated Kyto with an ax, and espoused his widow. In the time of emperor Henry IV all the churches and priests in this region were plundered and robbed, the churches laid in ruin, and the Christian faith suppressed. Lübeck was destroyed for a third time in a war of the princes, particularly in the war between Duke Henry the Lion and Count Adolph of Holstein, who, when the quarrel subsided, left the region in which the city now lies to Duke Henry. Before that time the city was located near Schwartau, and later near Horneberg, as master Helmuldus states. Thereafter this city grew wonderfully, being frequented by the merchants of upper and lower Germany, and those coming from Norway, Sweden, Iceland, Russia, Lithuania, Prussia, Poland, Pomerania, Mecklenburg, Denmark, England, Flanders, Scotland and France; and by land from Saxony, Westphalia and the Mark. Those versed in the operation and influence of the heavenly constellations, write that this city had its origin under the sign of the Scales, and was founded under the particular grace of God; for the inhabitants of this city, more than their neighbors, practice extraordinary devotion; and thus they found a sweet kernel in a bitter shell. Thereafter, in 1131, the lower Wendic lords destroyed the city of Lübeck; but Count Adolph rebuilt it and provided it with a castle, situated toward the north, where the brothers of the Dominican Order now live. In A.D. 1159, those of Lübeck, in order to avenge their losses, proceeded with military force to Rügen, where they inflicted serious damage upon the prince. In A.D. 1161, Geraldus, the 12th bishop of Oldenburg, or Stargard, with the help of Duke Henry the Lion at Wageren, was installed as the first bishop of Lübeck, 13 benefices were founded, and he was endowed therewith. And thus the city of Lübeck attained great power and riches, and Oldenburg declined. But when this city was afterwards besieged by Emperor Frederick I, those of Lübeck were finally reconciled to the emperor by their bishop, and with the consent of Duke Henry the Lion paid homage to the emperor. The same bishop consecrated the cathedral at Lübeck, and there built the cloister of St. John, formerly occupied by the Benedictines (who now reside at Cismar in Holstein by the sea), but now occupied by the nuns. At this time the city of Lübeck was exalted to the status of an imperial free city by Emperor Frederick, and endowed with privileges and exemptions, making it the foremost maritime city; which exemptions were also enjoyed in foreign lands - London, in England, Norway, Moscow, Novgorod, Russia, and in many other places, such as Flanders, Denmark, and Sweden. And the emperor confirmed to the council the privileges it enjoyed under Duke Henry; and by golden bull he granted the right to have 24 magistrates in the council. These he ennobled so that they might wear gold according to knightly custom, but not golden spurs. This city is sanitary and cleanly, sloping from the heights into a valley so that water and impurities flow off freely. The streets and lanes are kept clean by frequent rains. The cathedral at the north end of the city is spacious and beautiful. There are also four parish churches, with seven tall gilded spires, beautiful towers, and roofs covered with copper and lead; also two cloisters of the Dominican and Franciscan Orders, as well as the Hospital of the Holy GhoSt. The city is protected and fortified by water, walls, towers, and moats. It has two long and broad streets, bordered by beautiful spacious houses built of brick. These houses observe a uniform position, so that one does not project beyond the other. The other streets of the city are at right angles to these two. Here also the river Wakenitz flows from north to south, then veering to the west. The Trave flows along the city in the opposite direction, south to north, and with a strong current hastens to the sea. At present the bishop's chair is occupied by the most worthy Dietrich, a native of Hamburg.

NEISSE, a renowned episcopal city, located on the Neisse, in Silesia, derived its name from the same river, and is built up with various structures. Although now a plain, Silesia was at one time wooded, having been part of the great Hercynian forest. In time villages and human habitations developed; and after the inhabitants accepted the Christian faith, castles and cities sprang up, and the people were influenced to a better and more godly course. The renowned river Oder flows through Silesia, and after being augmented by the Olsna, Neisse, Ohlau, Lissa, Bartsch, Bober, and other rivers, it flows through Mark Brandenburg into the German Sea at Stettin. Silesia is a three days' journey in width and a nine days' journey in length, extending from Hungary to Mark Brandenburg. The episcopal see of this country was not originally at Breslau; but when Casimir I, on failure of royal male issue in Poland, left the Cluniac monastery through arrangement with the pope (whom he promised that every person in the kingdom would send a penny to Rome,) and went to Poland, and was accepted as king, he changed the bishop's seat to Breslau, which (as heretofore stated in the description of the city of Breslau) is now the principal city of Silesia. The episcopal chair is now occupied by Doctor John Rot von Wemding, of the bishopric of Eichstadt, erstwhile imperial protonotary; and being a distinguished man, through his intelligence and zeal he augmented the bishopric in a short time, rendering the episcopal household and court more productive, and improving it with buildings to an extent that had not occurred in

the past 100 years. The land is productive in grain and fish and abounds in wild game and birds. In addition to Breslau there are other renowned cities in this country, namely Neisse, Great Glogau, Liegnitz, Oppeln, Schwednitz, Teschen, Oels, Frankenstein, Münsterberg, Sagan, and Brega; as well as many beautiful and well built cloisters and church edifices. It is subject to the king of Bohemia, who holds it as a fief of the Roman Empire. Many hereditary dukes and princes have overrun and devastated this country, disturbing its peace, so that through meagerness and lack of income and revenue it was unable to maintain a princely class; for which reason they resorted to robbery. But as the other houses died out, the land passed to a few lords who are possessed of no mean amount of riches and fortified cities. Divine service throughout Silesia is ample and great, and therefore the ecclesiastical houses are highly honored. There are a great number of spirituals of both sexes, who lead respectable and virtuous lives. The people are conversant and gracious, and are more devout than all the other inhabitants of Germany. There are also many nobles, zealous in arms and war. The female sex is handsome and cheerful, but virtuous. The peasant class, who speak Polish, devote themselves to work in the fields, and are given to drink; and in consequence they live in mean huts, while the improvements on their fields and farms are neglected. But the German farmers are more industrious and better housed. Living is less expensive than in the neighboring regions. But what will at some time bring irreparable injury and decline upon Silesia is this: that the money-lenders, according to the customs of the city and the condition of the owners, and with the consent of the authorities, collect a certain sum of money and also levy an annual interest charge; but after the owners have paid this interest for a number of years, they refuse to pay any longer; and so, from the nature of things, they are intimidated by spiritual ban, or their pledges are seized. To escape these hardships they leave home and field and flee elsewhere; and thus their manors, fields, grain, and plow-lands remain undeveloped and fallow, and deteriorate. On this account (where no care is taken), Silesia declines daily, although otherwise a praiseworthy land. The drink of the people is beer. Wine is imported from Moravia and Hungary, although some is produced in Silesia, near Crossen; however, the greater part of this is exported over the Oder to Prussia and elsewhere. Nothing else is exported from Silesia except inferior woolen cloth to Hungary, and fish to Moravia. Excessive use of gold and silver in the raiment of matrons and maidens is not unusual in this country.